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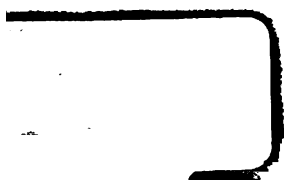
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Analytical

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".





ANALYTICAL
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Ammonia



THE
ANALYTICAL REVIEW,

OR
HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

*"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
"cenfura tempus teratur; sed plane hiflorice res ipsæ narrentur, judicium
"parcius interponatur."* *BACON de hifloria literaria conferibenda.*

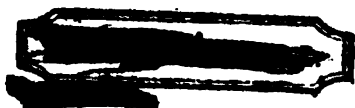
V O L. XII.

FROM JANUARY TO APRIL, INCLUSIVE, 1792.

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T H E

ANALYTICAL REVIEW,

For JANUARY, 1792.

ART. I. *A Tour from Gibraltar to Tangier, Sallee, Magedore, Santa Cruz, Tarudant, and thence over Mount Atlas to Morocco: including a particular Account of the Royal Harem, &c.* By William Lempriere, Surgeon. 8vo. 464 p. pr. 7s. in boards. Walter, 1791.

IF there be any truth in the notion, that the human race is perpetually advancing towards perfection, those by whom it is maintained will not attempt to support it by facts drawn from the history of Africa. It is impossible to compare modern with ancient Egypt, or even the present state of the coast of Barbary, with the condition of the same country in the days when Carthage contested the palm of glory with Rome, without being convinced, that at least in this part of the globe, the progress of civilization has not kept pace with the lapse of time. Every new visit which curiosity pays to these inhospitable regions, furnishes new proofs of the ignorance or ferocity which still prevails in them; and the intelligent traveller, whose work now comes under our notice, adds many facts to the same purpose.

Mr. Lempriere, a surgeon in the navy, being at Gibraltar, in the year 1789, undertook the tour which produced the present work, in consequence of an application from Muley Absulem, the late emperor of Morocco's favourite son, made through Mr. Matra, the British consul at Tangier, to his excellency, general O'Hara, at Gibraltar, requesting him to send a medical gentleman from the garrison to attend the prince. Upon encouraging and splendid promises of protection, respect, and reward, and with the hope of obtaining the release of certain christian captives, who were at that period detained in slavery, Mr. L. accepted the proposal. During his residence in Barbary, he was an attentive observer of whatever passed under his inspection; the nature of his undertaking was favourable to his enquiries, and it appears from the narrative, that he well knew how to turn to the best account his opportunities of information. A great part of the volume is indeed occupied with the narration of the author's own adventures; but they are so novel in

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themselves, so agreeably related, and interspersed with so many judicious remarks, that they cannot fail to interest his readers. The relation, besides, never fails to cast light upon the manners of the people he has undertaken to describe.

At the time when Mr. Lemprière landed at Tangiers, his intended patient was, by his father's command, at the head of an army, in the mountains between Morocco and Tarudant, the places of the prince's stated residence. This obliged him to remain at Tangier, till he received intelligence of the prince's return thither. After a brief account of this place, he relates the particulars of his journey to Tarudant, describes the principal places through which he passed, and gives an amusing description of the manners of the people.

At Mogodore, Mr. L. had an opportunity of informing himself, from the European merchants at that place, of the general state of the empire of Morocco. The result of this information he relates in a distinct chapter, in which, speaking of the animals of the country, Mr. L. relates the following particulars, concerning the *cameleon*.

P. 93. 'During my residence in the country, I had frequent opportunities of examining that most singular of the animal productions, the *cameleon*. Though it is hardly necessary to adduce any proof to the philosophers of the present day against the vulgar error, that it feeds only upon air, yet it may afford some satisfaction to my reader, to be told, that I had an opportunity of seeing a complete refutation of this opinion at Mogodore. A gentleman of my acquaintance there, had in his possession a *cameleon*, the dexterity of which in procuring its food I had ample means of observing. The fact is, its principal support is flies, which it catches by darting out at them an exceedingly long tongue, covered with a matter so very glutinous, that if it but touches an insect it is impossible for it to escape. The most singular part of its conformation, however, (if, perhaps, we except the power of varying its colours) is the eye, the muscles of which are so constructed, that it can move the ball quite round; and I believe it exists the only known instance in all animated nature, of a creature which is able to direct its vision to two different objects at the same time, however those objects may be situated. Except in the act of darting out its tongue to procure subsistence, its motions are remarkably slow.'

At Mr. L.'s arrival at Tarudant, he was introduced to the prince, and the particulars of this introduction, and subsequent conversation, form a very interesting part of the narrative, for which, however, on account of its length, we must refer the reader to the work.

In visiting the prince's harem, or the apartments of the women, Mr. L. was consulted by a great number, who all expected him to discover their complaints by feeling their pulse. Among others, he met with the following singular incident.

: P. 132. 'One of my new patients being ready to receive me, I was desired to walk into her room; where, to my great surprise, I saw nothing but a curtain drawn quite across the apartment, similar to that of a theatre which separates the stage from the audience. A female domestic brought a very low stool, placed it near the curtain, and told me I was to sit down there, and feel her mistress's pulse.

'The lady, who had by this time summoned up courage to speak, introduced her hand from the bottom of the curtain, and desired me to inform her of all her complaints, which she conceived I might perfectly perceive by merely feeling the pulse. It was in vain to ask her where her pain was seated, whether in her stomach, head, or back; the only answer I could procure, was a request to feel the pulse of the other hand, and then point out the seat of the disease, and the nature of the pain.

'Having neither satisfied my curiosity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the necessity of informing her in positive terms, that to understand the disease it was absolutely necessary to see the tongue, as well as to feel the pulse; and that without it I could do nothing for her. My eloquence, or rather that of my Jewish interpreter, was, however, for a long time exerted in vain; and I am persuaded she would have dismissed me without any further enquiry, had not her invention supplied her with a happy expedient to remove her embarrassment. She contrived at last to cut a hole through the curtain, through which she extruded her tongue, and thus complied with my injunction as far as it was necessary in a medical view, but most effectually disappointed my curiosity.'

Concerning these women, who were about twenty in number, the following particulars are related.

P. 136. 'Most of the women in the harem, were under thirty years of age, of a corpulent habit, and of very awkward gait. Their knowledge of course, from having led a life of total seclusion from the world, was entirely confined to the occurrences in their harem; where, as they were allowed a free access to each other, they conversed upon such subjects as their uninformed understandings served to furnish them with. They are never suffered to go out, but by an express order from the prince; and then only when removing from one place of residence to another. I in general found them extremely ignorant, proud, and vain of their persons, even to a degree which bordered upon childishness. Among many ridiculous questions, they asked my interpreter if I could read and write; upon being answered in the affirmative, they expressed the utmost surprise and admiration at the abilities of the Christians. There was not one among them who could do either; these rudiments of learning are indeed only the lot of a few of their men, who on that account are named talbs, or explainers of the Mahometan law.

'Among the concubines of the prince there were six female slaves of the age of fifteen, who were presented to him by a moor of distinction. One of these was descended from an English

renegado, another from a Spanish, and the other four were of Moorish extraction.

Where the more solid and useful accomplishments are least cultivated, a taste is often found to prevail for those which are purely ornamental and frivolous. These devoted victims of libidinous pleasure received a daily lesson of music, by order of the prince, from a Moor who had passed some little time in London and Italy, where he had acquired a slight knowledge of that science. I had an opportunity of being present at one of these performances, but cannot say I received much amusement, in a musical view, from my visit. It was a concert, vocal and instrumental: the instruments used upon this occasion were the mandoline, a kind of violin with only two strings, and the tabor. The principal object in their performance seemed to be noise; it was without the least attention to melody, variety, or taste, and was merely drawing out a wild and melancholy strain.

Conversation, however, forms the principal entertainment in these gloomy retirements. When I visited the harem, I never found the women engaged in any other employment than that of conversing on the ground in circles. In fact, as all their needlework is performed by jewesses, and their cookery, and the management of their chambers, by their slaves and domestics, of which they have a proportionable number, according to the favour they are in with the prince, it is not easy for them to find means of occupying their time, and particularly since none of them are able to read or write. It is impossible, indeed, to reflect on the situation of these unfortunate women, without the most lively sentiments of compassion. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer solitude itself; they are only to be considered as the most abject of slaves—slaves to the vices and caprice of a licentious tyrant, who exacts even from his wives themselves, a degree of submission and respect which borders upon idolatry, and which God and nature never meant should be paid to a mortal.

After giving a description of Tarudant, Mr. L. relates the particulars of his journey to Morocco, undertaken by the express command of the emperor. On his way he passes over Mount Atlas, at the foot of which he finds a people named Brebes, the original inhabitants of the country, and many Jews, who are employed in mechanical occupations. Upon our author's arrival at Morocco, he waited a month before he could obtain an audience of the emperor. The particulars of the introduction and conversation are as follows.

P. 205. 'On the day appointed for my reception at court, about twelve at noon, three negro soldiers, with large clubs in their hands, came to my apartments to escort me to the palace, telling me that they had directions to return with me instantaneously, and that they must answer it with their heads, if they delayed a moment in the execution of their orders. Not suspecting that my Jewish friend, for such I must certainly denomi-

nate him, could have effected my wishes so immediately, I was by no means prepared for the audience; and I requested them to wait a few moments, till I could enable myself to appear in a decent dress before the emperor. Far, however, from acceding to my request, the soldiers became quite impatient, and acquainted me that I must either proceed with them immediately, or they would return and inform the sultan that I had refused to comply with his orders. I now found myself under the necessity of setting off, and we all actually ran together to the palace with the utmost expedition. When we arrived there, I was introduced to one of the masters of the audience, who desired me to wait on the outside of the palace till I was called for.

From the abrupt and sudden manner in which I was forced away by the soldiers, I expected to be ushered immediately into the imperial presence; but so far was I still from the consummation of this expectation, that I remained on the spot where they first placed me from twelve o'clock at noon till five in the evening, revolving in my mind what kind of a person I should find the emperor, what reception I should meet with, and the answers which I ought to make to any questions he might propose. Situated as I was with respect to the prince whom I had been attending, and considering the malicious reports respecting my conduct, which had been circulated about Morocco, the reader may well suppose that I was led to form a variety of conjectures, concerning what was likely to be the result of the audience. I however placed my whole confidence in the prince's recovery, which was a circumstance, when clearly known to the emperor, that must undoubtedly operate in my favour. This idea at last entirely removed a number of uneasy and anxious reflections, which had occurred to me when I first entered the palace; and by the time the messenger came to introduce me to the emperor, I had brought myself to be as calm and recollected as if my mind had been perfectly at ease, and had no reason to be otherwise.

From the court-yard into which I was first introduced, I was hurried with the greatest precipitancy through two or three others, till I arrived at the gate which opened to the court where the emperor was waiting to receive me. I was there detained for some time by the master of the audience, owing to my refusal of the present which Europeans are accustomed to make to the emperor, upon being honoured with an audience. I had been previously acquainted, that no person was ever permitted to appear in his majesty's presence, unless accompanied by a handsome present; but I conceived my situation to be in every respect so totally different from that of other strangers who visited the court, that I told the master of the ceremonies, if he persisted in refusing me entrance, I would immediately return home again.

The moor, finding that I was determined not to comply with his request, and knowing that the emperor was purposely waiting to see me, was afraid to defer my introduction any longer; I was therefore ushered into his majesty's presence very expeditiously, and directed to place myself and my interpreter in such a situation as to be seen without approaching too near his person.

‘ The moor who introduced me, upon appearing in sight of the emperor, prostrated himself upon the earth, kissed it, and in a very humble manner exclaimed in Arabic, “ May God preserve the king ! ” The emperor then ordered him to approach, and deliver what he had to say. He informed his majesty, that in compliance with his order he had brought before him the English doctor ; after which, having made a very low bow, he retired, and the emperor immediately desired me and my interpreter to advance towards him ; but as soon as we had got within ten yards of the emperor, two soldiers came up, pulled us by the coat, and acquainted us that we must not presume to approach any further.

‘ I found the sovereign seated in an European post-chaise, placed in one of his open courts, and drawn by one mule in shafts, having a man on each side to guide it. Behind the carriage were foot soldiers, some negroes, and others moors, in two divisions, forming together a half-moon. Some of these soldiers were only armed with large clubs, while others had muskets which they held close to their bodies, and pointed perpendicularly.

‘ The emperor, after surveying me minutely, and with the greatest attention, accompanied with no small share of *bonteur*, demanded from my interpreter, in a very stern manner, if I was the christian doctor who had been attending Muley Abfulem ? I desired him to answer, that I was.—“ How came you into the country, and were you sent by order of your own king, or by whom ? ” To render my visit of more importance, I answered, “ By order of government.”—“ Where did you learn your profession, and what is the name of the person who taught it you ? ” I informed his majesty.—“ What is the reason that the French surgeons are better than the English ; and which do you think are best ? ” I answered, “ The French surgeons are very good, but it must certainly be allowed that the English are in general superior, being more scientifically educated.”—The emperor then observed, that a French surgeon had come into the country, and in the course of his practice had killed several persons.

‘ His majesty next asked, in a very austere manner, “ What was the reason I had forbidden Muley Abfulem the use of tea ? ” My reply was, “ Muley Abfulem has very weak nerves, and tea is injurious to the nervous system.”—“ If tea is so unwholesome, replied his majesty, why do the English drink so much ? ” I answered, “ It is true, they drink it twice a day ; but then they do not make it so strong as the moors, and they generally use milk with it, which lessens its pernicious effects. But the moors, when once they begin to use it, make it very strong, drink a great deal, and very frequently without milk.”—“ You are right, said the emperor, and I know it sometimes makes their hands shake.” After this conversation about a dozen distilled waters, prepared from different herbs, were brought for me to taste, and inform the emperor what they were ; which were hot, and which were cold, &c.

‘ His

‘ His majesty now condescended to become more familiar and easy in his remarks, and desired me to observe the snow on Mount Atlas, which his carriage immediately fronted, wishing to know if we had the same in my country. I answered, that we frequently had a great deal in the winter season, and that England was a much colder climate than Morocco. The emperor observed, that if any person attempted to go to the top of the mountain, he would die from excess of cold. He then informed me, that on the other side of the mountain was a very fine, plain, and fertile country, which was named Tafilet.

‘ Observing that the emperor was now in a good humour, I embraced the opportunity of mentioning to him, how much my feelings had been hurt by the malicious reports which had been for some time past circulated to my prejudice; that they were of such a nature as to make me very desirous of having my character cleared up, by a proper examination into the present state of the prince's health, as well as into the nature of the medicines which I had been administering to him. The emperor in reply said, that he had already ordered his moorish physician to examine very particularly my medicines; who had declared, that he could find nothing improper in them. It is very clear, however, that some suspicion must have taken place in the breast of the emperor, to have induced him to send privately for these medicines, for the purpose of having them so nicely examined; from which circumstance I could not help feeling it as a very fortunate event for myself, that the prince's health was in so favourable a state.

‘ After a conversation of some length, the heads of which I have endeavoured briefly to state, the evening being far advanced, the emperor commanded one of his attendants to conduct me home to his Jew, and desire him to take great care of me; adding, that I was a good man, I was Muley Absulem's physician, and that he would send me home to my entire satisfaction. He then ordered his carriage to drive on.’

This narrative is followed by a masterly sketch of the character of the emperor, accompanied with many judicious reflections; an account of the court of Morocco; the revenue of the empire; the state of the army and navy; the internal government of the country, &c. The account concludes with the following particulars respecting the mode of punishing criminals in Morocco.

§. 257. ‘ The mode of punishing criminals in this country depends entirely upon the will of the sovereign. Trifling offences are usually punished by imprisonment and the bastinado, which is inflicting a certain number of stripes on the back and legs by leather straps, and which is sometimes executed with great severity. For crimes of a more serious nature, in some cases the hands are cut off, particularly for stealing, in others a leg and hand. When I was at Morocco, four men who had committed murder had both their hands and legs cut off, and were afterwards slain. Other criminals are run through with swords, knocked down with clubs, or are beheaded. Another mode of

punishing is tossing, which is so contrived that the victim falls immediately upon his head. There were several persons about the late emperor, who from practice had acquired an habit of throwing persons up, so as at pleasure either to break the head; dislocate the neck, fracture an arm, leg, or both, or to let them fall without receiving any material injury. When I was at Morocco, a man received the latter punishment in the morning, and in the afternoon the emperor made him a handsome present, as a recompence for what he had suffered.

‘To sum up all in a few words, there is no mode of cruelty known which has not been practised at Morocco. I am well aware, that in the present uncivilized state of the people, severe and exemplary punishments may be necessary to keep them in any degree of subjection; but it must be at least allowed, that such severities should never be inflicted but when there is full proof of guilt. The contrary of this, I am afraid, is too often the case at Morocco. The accused is seldom permitted to make his defence; but is sent out of the world very frequently without knowing for what he suffers.

‘These punishments were always inflicted in the presence of the emperor. The former monarchs of this country were their own executioners, and the late emperor acted in the same capacity when prince; but upon his accession to the throne he resigned that respectable office to his negro soldiers. I never was present at any of these executions, but was informed that legs and arms are taken off by a common knife and saw, and that the stump is afterwards dipped in boiling pitch, which is the only method of stopping the hæmorrhage with which they are acquainted.

‘To evince in what a cool light all these things are considered by the moors, one of the emperor’s sons had undertaken to put a memorial from me into his father’s hands, praying to be sent home. Upon my calling upon him to ask if he had complied with my request, he informed me, that when he last saw his father an opportunity had not offered, as he was then very busy in putting some persons to death.’

Our author being detained much longer at Morocco than he wished, improved his stay in making observations on the manners of the people, which have enabled him to relate many particulars concerning their education, dress, houses, ceremonies, mode of living and conversation, religion, marriages, funerals, &c. which will afford the reader much amusement. Their mode of living is thus described.

p. 298. ‘When a moor receives his guests he never rises from his seat, but shakes hands, enquires after their health, and desires them to sit down, either on a carpet or a cushion placed on the floor for that purpose. Whatever be the time of day, tea is then brought in on a tea-board with short feet. This is the highest compliment that can be offered by a moor; for tea is a very expensive and scarce article in Barbary, and is only drank by the rich and luxurious. Their manner of preparing it is by putting some green tea, a small quantity of tansey, the same portion of mint, and a large proportion of sugar (for the moors drink

drink their tea very sweet) into the tea-pot at the same time, and filling it up with boiling water. When these articles are infused a proper time, the fluid is then poured into remarkably small cups of the best India china, the smaller the more genteel, without any milk, and, accompanied with some cakes or sweetmeats, it is handed round to the company. From the great esteem in which this beverage is held by the moors, it is generally drank by very small and slow sips, that its flavour may be the longer enjoyed; and as they usually drink a considerable quantity whenever it is introduced, this entertainment is seldom finished in less time than two hours.

The other luxuries of the moors are snuff, of which they are uncommonly fond, and smoking tobacco, for which the greater part use wooden pipes about four feet in length, with an earthen bowl: but the princes or emperor generally have the bowls made of solid gold. Instead of the indulgence of opium, which, from the heavy duty imposed upon that article by the emperor, is too expensive to be used by the moors, they substitute the achicha, a species of flax. This they powder and infuse in water in small quantities. The moors assert, that it produces agreeable ideas, but own that when it is taken to excess it most powerfully intoxicates. In order to produce this effect, they likewise mix with their tobacco an herb named in this country, khaf, which by smoking occasions all the inebriating effects of the achicha. The use of spirits, as well as wine, is strictly forbidden by the Koran; there are, however, very few among the moors who do not joyfully embrace every private opportunity of drinking both to excess.

With respect to the hours for eating, the people of this country are remarkably regular. Very soon after day-break they take their breakfast, which is generally a composition of flour and water boiled thin, together with an herb which gives it a yellow tinge. The male part of the family eat in one apartment, and the female in another. The children are not permitted to eat with their parents, but take their meals afterwards with the servants; indeed, in most other respects, they are treated exactly as servants or slaves by their parents. The mess is put into an earthen bowl, and brought in upon a round wooden tray. It is placed in the centre of the guests, who sit cross-legged either on a mat or on the floor, and who form a circle for the purpose. Having previously washed themselves, a ceremony always performed before and after meals, each person with his spoon attacks vigorously the bowl, while they diversify the entertainment by eating with it fruit or bread. At twelve o'clock they dine, performing the same ceremonies as at breakfast. For dinner, from the emperor down to the peasant, their dish is universally cuscussoo, the mode of preparing which has been already described. I believe I have intimated more than once that neither chairs, tables, knives or forks, are made use of in this country. The dish is therefore brought in upon a round tray, and placed upon the floor, round which the family sit as at breakfast, and with their fingers commit a violent assault on its contents; they are at the same time, however, attended by a slave or domestic, who presents

presents them with water and a towel occasionally to wash their hands. From the want of the simple and convenient invention of knives and forks, it is not uncommon in this country to see three or four people pulling to pieces the same piece of meat, and afterwards with their fingers stirring up the paste or *cuscofoo*, of which they often take a whole handful at once into their mouth. Their manner of eating indeed was to me so disgusting, that though *cuscofoo* is in reality a very good dish, yet it required some time to get rid of my prejudice so far as to be induced to relish it. At sun-set they sup upon the same dish, and indeed supper is their principal meal.

Mr. L. towards the close of his residence in Morocco, received an order from the emperor to attend one of his *sultanas*, who was indisposed. This afforded him an opportunity of admission into the royal harem, where he was soon surrounded by a croud of female patients. From this curious part of our author's narrative (in which he does not imitate the glowing colouring of some former travellers) we shall give a short extract.

P. 363. 'I found Lalla Batoom to be a perfect moorish beauty; she was most immoderately fat, about forty years of age, with round and prominent cheeks, which were painted a deep red, small black eyes, and a visage compleatly guiltless of expression. She was sitting upon a mattress on the floor, which, as usual, was covered with fine white linen, and she was surrounded with a large party of concubines, whom I was informed she had invited to be her visitors on the occasion. Her room bore a much greater appearance of grandeur than that of Lalla Zara, and she was indulged with a whole square to herself.

'As soon as I entered her apartment, Lalla Batoom requested of me to be seated close by her side, and to feel her pulse. Her complaint was a slight cold, of which an unconquerable desire of seeing me had most probably been the occasion. As soon as I had felt her pulse, and pronounced my opinion, I was employed in going through the same ceremony with all the other ladies in the room, who desired I would acquaint them with all their complaints, without any further enquiries. From the great experience which I had acquired in this kind of practice at Tarudant, and from the knowledge which I had attained of their complaints, which in general proceeded from too violent an attack upon the *cuscofoo*, I was enabled to make no despicable figure in this mysterious art, and was very successful in my opinions.

'From the subject of their own health, the conversation presently changed to criticisms upon my dress. There was not a single part of it which was not examined, and commented on with their usual loquacity. My interpreter was then asked if I was a married man, and if so, whether I had brought my wife with me, with a variety of equally important questions. In the midst of this conversation, tea was introduced, though at eleven o'clock in the morning. A small tea-board, with four very short feet, supplied the place of a table, and held the tea equipage. The cups were about the size of large walnut-shells, of the

the very best Indian china, and of which a very considerable number were drank.'

Having already extended our extracts from this entertaining tour beyond the usual limit, we need scarcely add, that we think this volume entitled to a place among the most valuable of those narratives of travels, which unite useful information with amusing anecdote, and which relate even trivial circumstances in an interesting manner.

D. M.

ART. II. *A View of the Character and public Services of the late John Howard, Esq. LL. D. F. R. S.* By John Aikin, M. D. Crown 8vo. 248 p. with a Head of Mr. Howard. Price 3s. 6d. sewed. Johnson. 1792.

'BENEFICENCE (says Dr. A.) pure in its intentions, wise and comprehensive in its plans, and active and successful in execution, must ever stand at the head of those qualities which elevate the human character; and mankind cannot have a concern so important, as the diffusion of such a spirit, by means of the most perfect and impressive examples, in which it has actually been displayed.'

The illustrious subject of these memoirs was the son of an upholsterer and carpet warehouse-man in Long-lane, Smithfield, who having acquired a handsome fortune, retired from business, and had a house first at Enfield, and afterwards at Hackney; at which last place, according to the best accounts, Mr. Howard was born about the year 1727. As his father was a strict disciplinarian, he was educated under a preceptor of the same principles, who however was so inadequate to his employment, that after a continuance of seven years under his tuition, Mr. H. left the school not fully taught any one thing. From this seminary he was removed to Mr. Eames's academy, where he did not supply the deficiencies of his early education.

Mr. Howard's father died when he was young, and bequeathed to him and a daughter, his only children, considerable fortunes, of his share of which, however, he was not to become possessed till 25. By his father's direction he was bound apprentice to a wholesale grocer. This employment became so irksome to him, that when he came of age he bought out his time, and set out on his travels to France and Italy.—After his return his health was extremely delicate; and having taken lodgings for the benefit of the air at Stoke Newington, his hostess, a widow, was so attentive to him in a fit of illness, that he thought himself bound, *in gratitude*, to marry her, though she was twice his age, and of a sickly habit, and in spite of her repeated remonstrances. She, however, survived her marriage only three years.

Mr. Howard had, all his life, a strong attachment to religion. He professed himself of the denomination of Independents; and the doctrinal tenets which he embraced, were those of the moderate

rate

rate Calvinists; but when he had not an opportunity of attending that mode of worship which he most approved, he always joined in that of the established church.

He was elected a fellow of the royal society May 13, 1756: in the transactions of which he published three papers, viz. in vol. liv. On the Degree of Cold at Cardington, in the winter of 1763—in vol. lviii. On the Heat of the Bath Waters—in vol. lxi. On the Heat of the Ground at Vefuvius.

After the death of his wife, in 1756, he set out on another tour, but remained abroad only a few months. In 1758 he married Miss Henrietta Leeds, eldest daughter of Ed. Leeds, of Croxton, in Cambridgeshire, Esq. In his retirement his attention was entirely directed to the purpose of making the poor of his neighbourhood as happy, as decent, and comfortable, as he possibly could. P. 28.

He began by building a number of neat cottages on his estate, annexing to each a little land for a garden, and other conveniences. In this project, which might be considered as an object of taste as well as of benevolence, he had the full concurrence of his excellent partner. I remember his relating, that once, having settled his accounts at the close of a year, and found a balance in his favour, he proposed to his wife to make use of it in a journey to London, or any other gratification she chose, 'What a pretty cottage it would build,' was her answer; and the money was so employed. These comfortable habitations he peopled with the most industrious and sober tenants he could find; and over them he exercised the superintendence of master and father combined. He was careful to furnish them with employment, to assist them in sickness and distress, and to educate their children. In order to preserve their morals, he made it a condition that they should regularly attend their several places of worship, and abstain from public-houses, and from such amusements as he thought pernicious; and he secured their compliance with his rules by making them tenants at will.

His attention was not confined to those only who resided on his own estate—it extended to the whole circle of his neighbourhood. He was peculiarly careful to give the children of the poor a useful and industrious education, conducted on the most judicious and liberal plan. Another striking trait of character in Mr. H. was a determined opposition to every instance of oppression and injustice; in this instance he was not only the friend but the champion of the poor. He was fond of gardening, and cultivated that useful plant the potatoe, with such assiduity, that one of the species is distinguished by his name.

The domestic felicity of Mr. H. was not, however, of long duration, for his beloved wife died in the year 1765, in childbirth of her only child. His attention was now directed entirely to the education of his infant son: the child was sent to school in a few years, and his father was not much at home afterwards. Dr. A. in this place completely overthrows the uncharitable

uncharitable and absurd imputation on the memory of Mr. H. viz. that he was unkind to his son.

In the year 1773 Mr. H. was nominated to the office of high sheriff of the county of Bedford. In the execution of this duty he was led to visit the prisons; though his attention had formerly been directed to that object, having in his projected voyage to Lisbon (as above noticed) been intercepted by a privateer, and confined as a prisoner in France. His observations being submitted to the house of commons, produced two acts of parliament—one for the relief of acquitted prisoners in matter of fees—the other for preserving the health of prisoners—and these acts Mr. H. had printed in a different manner from the common form, and sent to all the goalers in the kingdom. In this year he stood candidate for Bedford in conjunction with Mr. Whitbread, but two other gentlemen were returned. In 1775 and 1776 he visited the prisons on the Continent, and in Scotland and Ireland, and also revisited those of England. In 1777 he submitted his observations to the public, and fixed the price of his book so low, that he must have lost by the sale of the whole edition. The title of this work is, 'The State of the Prisons in England and Wales, &c.' Shortly after the publication of this work, the house of commons began to direct their attention to the reformation of the prisons; and to promote this great object, Mr. H. set out on another tour throughout the greater part of Europe, to inspect the prisons. In the course of this tour our great Philanthropist was attracted by a new object, viz. The State of the Hospitals in Europe; and the fruit of this research appeared in 1780, in an 'Appendix to the State of the Prisons, &c.' At the same time a new edition of the State of the Prisons was published, in which all this additional matter was interwoven.

An act for establishing penitentiary-houses passed in 1779; and Mr. H. together with Dr. Fothergill and Mr. Whately were made supervisors of them. Upon a dispute, however, arising between him and Mr. Whately, with respect to the situation of them, and Dr. Fothergill dying, Mr. Howard resigned. In the summer of 1781 he set out on a tour to the capitals of Denmark, Russia and Poland. The year 1782, he employed in another complete survey of the prisons in England, Scotland and Ireland. In 1783 he sailed for Lisbon, and proceeded by land through Spain, where he had a free access to all the prisons. After a short repose in the same year, he again visited Scotland and Ireland; and the result of these observations was printed in an appendix, and new edition of the main work with all the additions, in 1784. In the course of this year he was much occupied in fixing on a proper place of education for his son; and towards the conclusion of it, he planned a most hazardous undertaking, viz. that of inspecting the ravages of that dreadful distemper,

per, the plague, and from observations made on the spot to find the means of preventing its progress. The attempt seemed to himself so replete with danger, that he determined to travel alone and unattended. It was towards the end of 1785 that Mr. H. set out on this bold undertaking. He passed through Holland and Flanders to the south of France, which last country he was obliged to travel through *incog.* as a physician, and carefully conceal his name, &c.; and being apprehensive of not getting out of the country by land, he embarked at Marseilles in a Genoese vessel. From this he proceeded to Nice, Genoa, Leghorn, Naples, Malta, Zant, Smyrna, and thence to Constantinople. The following is a short account of this tour, extracted from a letter from himself to the late Dr. Price. P. 132.

‘ After viewing the effects of the earthquake in Sicily, I arrived at Malta, where I repeatedly visited the prisons, hospitals, poor-houses, and lazarettos, as I staid three weeks. From thence I went to Zant: as they are all Greeks, I wished to have some general idea of their hospitals and prisons, before I went into Turkey. From thence, in a foreign ship, I got a passage to Smyrna. Here I boldly visited the hospitals and prisons; but as some accidents happened, a few dying of the plague, several shrunk at me. I came thence about a fortnight ago. As I was in a miserable Turk’s boat, I was lucky in a passage of six days and a half. A family arrived just before me, had been between two and three months.

‘ I am sorry to say some ~~of~~ of the plague about us; one is just carried before my window; yet I visit where none of my conductors will accompany me. In some hospitals, as in the lazaretto, and yesterday among the sick slaves, I have a constant headach, but in about an hour after it always leaves me. Sir Robert Ainslie is very kind; but for the above, and other reasons, I could not lodge in his house. I am at a physician’s, and I keep some of my visits a secret.’

From Constantinople he returned to Smyrna, in order to obtain more perfect information of the mode of performing quarantine by sailing thence, where the plague then was, in a foul ship to Venice. In the course of this voyage they were attacked by a Tunisian corsair, which was beaten off by a cannon loaded with nails and bits of iron, and pointed by Mr. Howard himself. About the close of 1786 Mr. Howard left his disagreeable quarters in the lazaretto of Venice, where his health and spirits suffered considerably. Thence he went by Trieste to Vienna, where he had a private conference with the emperor Joseph II. Mr. Howard returned to England early in 1787.

While Mr. H. occupied a miserable cell in the lazaretto at Venice, he received the melancholy account of the derangement of mind into which his son had fallen. On this subject Dr. A. expresses himself as follows: P. 137.

‘ They who cannot believe that the most benevolent of mankind could be a stern and unnatural parent, will sympathize in the anguish

sighs he must have felt on hearing (and in such a situation too) of an event which blasted the dearest hopes of comfort and solace in his declining years. I, who have frequently heard him speak of this son, with all the pride and affection of the kind father of an only child, cannot read without strong emotions, the expressions he uses in writing to his friend relative to this bitter calamity. When he concludes a long letter upon various topics, with the exclamation, 'But, O! my son, my son!' I seem to perceive the efforts of a manly mind, striving by the aid of its internal resources to dispel a gloomy phantom, which was yet ever recurring to his imagination. But in this emergency, as in all others, the consolations of religion were his chief refuge.'

Here he was also teized with the disagreeable intelligence, that a set of enthusiasts, in England, had proposed to raise a statue to his honour. On this subject, the following are Mr. H.'s sentiments. P. 144.

'To hasten to the other very distressing affair: oh, why could not my friends, who know how much I detest such parade, have stopped such a hasty measure!—As a private man, with some peculiarities, I wished to retire into obscurity and silence.—Indeed, my friend, I cannot bear the thought of being thus dragged out. I immediately wrote, and hope something may be done to stop it. My best friends must disapprove it. It deranges and confounds all my schemes—my exaltation is my fall, my misfortune.'

After his return in 1787, Mr. H. took a short repose and then visited Ireland, principally with a view to inspect the charter schools; and in 1788 he returned thither again with the same view. These schools had been grievously abused for electioneering purposes, by the aristocracy of Ireland; and Mr. Howard wished ardently their reform. The great variety of matter furnished by these journeys, was comprized in one quarto volume, entitled, "An account of the principal Lazarettos in Europe, &c." and published in 1789.—For an Analysis of this work see our 1vth volume. During his tour in Ireland, the university of Dublin presented him with the degree of Doctor of Laws, which, however, Mr. H. never assumed.

Early in the year 1789 he proceeded upon his last fatal tour to re-visit Russia, Turkey, &c. which he determined to visit alone; nor was it but with the most pressing intreaties, that his old faithful servant was permitted to accompany him. The following is an extract of a letter from Mr. Howard, to Dr. Price, dated Moscow, 22d Sept. 1789. P. 187.

'When I left England, I first stopped at Amsterdam, and proceeded to Osnaburgh, Hanover, Brunswick, and Berlin; then to Königsberg, Riga, and Petersburg; at all which places I visited the prisons and hospitals, which were all flung open to me, and in some, the burgomasters accompanied me into the dungeons, as well as into the other rooms of confinement. I arrived a few days ago in this city, and have begun my rounds. The hospitals are in a sad state. Upwards of seventy thousand sailors and recruits died in them last year. I labour to convey the torch of philanthropy into

into these distant regions.—I am quite well—the weather clear—the mornings fresh—thermometer 48, but fires not yet begun. I wish for a mild winter, and then shall make some progress in my European expedition. My medical acquaintance give me but little hope of escaping the plague in Turkey. I do not look back, but would readily endure any hardships, and encounter any dangers, to be an honour to my Christian profession.*

From Moscow he took his course to the extremities of European Russia, on the borders of the Black Sea—and here he fell a victim to his benevolence. Of his death, the following is the account rendered to Dr. A. by Mr. Thomas Thomason, Mr. H.'s faithful servant. p. 190.

* The winter being far advanced on the taking of Bender, the commander of the Russian army at that place gave permission to many of the officers to visit their friends at Cherson, as the severity of the season would not admit of a continuance of hostilities against the Turks. Cherson, in consequence, became much crowded; and the inhabitants testified their joy for the success of the Russians by balls and masquerades. Several of the officers, of the inhabitants of Cherson, and of the gentry in the neighbourhood, who attended these balls, were almost immediately afterwards attacked with fevers: and it was Mr. Howard's idea, that the infection had been brought by the officers from Bender. Amongst the number who caught this contagion was a young lady who resided about sixteen miles from Cherson. When she had been ill some little time, Mr. Howard was earnestly requested to visit her. He saw her first on Sunday, December 27. He visited her again in the middle of the week, and a third time on the Sunday following, January 3. On that day he found her sweating very profusely; and, being unwilling to check this by uncovering her arm, he passed his under the bed-clothes to feel her pulse. While he was doing this, the effluvia from her body were very offensive to him, and it was always his own opinion that he then caught the fever. She died on the following day. Mr. Howard was much affected by her death, as he had flattered himself with hopes of her amendment. From January 3d to the 8th he scarcely went out*; but on that day he went to dine with admiral Montgwinoff, who lived about a mile and a half from his lodgings. He staid later than usual; and when he returned, found himself unwell, and thought he had something of the gout flying about him. He immediately took some sal volatile in a little tea, and thought himself better till three or four on Saturday morning, when feeling not so well, he repeated the sal volatile. He got up in the morning, and walked out; but, finding himself worse, soon returned and took an emetic. On the following night he had a violent attack of fever, when he had recourse to his favourite remedy, James's powder, which he regularly took every two or four hours till Sunday the 17th. For though prince Potemkin sent his own physician to him, immedi-

* 'There seems some mistake here, as there is a full report in his memorandums, of a visit to the hospitals in Cherson, dated Jan. 6.'

only on being acquainted with his illness, yet his own prescriptions were never interfered with during this time. On the 12th he had a kind of fit, in which he suddenly fell down, his face became black, his breathing difficult, and he remained insensible for half an hour. On the 17th he had another similar fit. On the 18th he was seized with hiccapping, which continued on the next day, when he took some musk draughts by direction of the physician. About seven o'clock on Wednesday morning, the 20th of January, he had another fit, and died in about an hour after. He was perfectly sensible during his illness, except in the fits, till within a very few hours of his death. This event he all along expected to take place; and he often said, that he had no other wish for life than as it gave him the means of relieving his fellow-creatures.

* During his illness he received a letter from a friend, who mentioned having lately seen his son at Leicester, and expressed his hopes that Mr. Howard would find him better on his return to England. When this account was read to him, it affected him much. His expressions of pleasure were particularly strong, and he often desired his servant, if ever by the blessing of God, his son was restored, to tell him how much he prayed for his happiness. He made a will * on the Thursday before he died; and was buried, at his own request, at the villa of M. Dauphiné, about eight miles from Cherfon, where a monument is erected over his grave. He made the observation, that he should here be at the same distance from heaven, as if brought back to England. While in Cherfon, he saw the accounts of the demolition of the Bastille, which seemed to afford him a very particular pleasure; and he thought it possible, the account he had himself published of it, might have contributed to this event.*

In a few medical remarks made by Dr. Aikin on this account, he intimates his opinion, that 'Mr. H.'s name may be added to the long list of those, whose lives have been sacrificed to the empirical use of James's powders.'

By Mr. Howard's own desire his papers were committed to Dr. Price and Dr. Aikin, but owing to the indisposition of the former, the publication of them has fallen upon our biographer. Of this Supplement to the new edition of Mr. Howard's History of Lazarettos, Dr. A. gives his readers a brief analysis; but as it will soon come under our inspection, we shall forbear entering on the subject at present. Of Dr. Aikin's character of this great Philanthropist, we shall endeavour to give the substance in his own words. P. 209.

* The first thing that struck an observer on acquaintance with Mr. Howard, was a stamp of extraordinary vigour and energy on all his movements and expressions. An eye lively and penetrating, strong and prominent features, quick gait, and animated gestures, gave promise of ardour in forming, and vivacity in executing his designs. At no time of his life, I believe, was he without some

* * This must probably have been only some directions to his executors, as his will is dated in 1787.*

object of warm pursuit; and in every thing he pursued, he was indefatigable in aiming at perfection.

P. 221. 'Had Mr. Howard been less provided with the goods of fortune, his independency would have found a resource in the frugality of his wants; and it was an inestimable advantage which he brought to his great work, an advantage perhaps more uncommon in this country than any of those already mentioned, that he possessed a command over all corporeal appetites and habitudes, not less perfect than that of any ancient philosopher, or modern ascetic. The strict regimen of diet which he had adopted early in life from motives of health, he afterwards persevered in through choice, and even extended its rigour, so as to reject all those indulgences which even the most temperate consider as necessary for the preservation of their strength and vigour. Animal foods, and fermented and spirituous drinks, he utterly discarded from his diet. Water and the plainest vegetables sufficed him. Milk, tea, butter, and fruit, were his luxuries; and he was equally sparing in the quantity of food, and indifferent as to the stated times of taking it. Thus he found his wants supplied in almost every place where man existed, and was as well provided in the posadas of Spain and caravanseras of Turkey, as in the inns and hotels of England and France.'

* P. 228. From a similar cast of mind, Mr. Howard was a friend to subordination, and all the decorums of regular society; nor did he dislike vigorous exertions of civil authority, when directed to laudable purposes. Yet he well knew, and properly valued, the inestimable blessings of political freedom, as opposed to despotism; and, among the nations of Europe, he considered the Dutch and Swiss as affording the best examples of a strict and steady police, conducted upon principles of equity and humanity. To the character of the Dutch he was, indeed, peculiarly partial; and frequently asserted, that he should prefer Holland for his place of residence, to any other foreign country. I can add, from undoubted authority, that Mr. Howard was one of those who (in the language of the great Lord Chatham) 'rejoiced that America had resisted,' and triumphed in her final success; that he was principally attached to the popular part of our constitution; and that in his own country he distinguished himself by a spirited opposition to aristocratical influence.'

P. 242. 'Such were the great lines of Mr. Howard's character—lines strongly marked, and sufficient to discriminate him from any of those who have appeared in a part somewhat similar to his own on the theatre of the world. The union of qualities which so peculiarly fitted him for the post he undertook, is not likely, in our age, again to take place; yet different combinations may be employed to effect the same purposes; and, with respect to the objects of police and humanity concerning which he occupied himself, the information he has collected will render the repetition of labours like his unnecessary. To propose as a model, a character marked with

with such singularities, and, no doubt, with some foibles, would be equally vast and injudicious; but his firm attachment to principle, high sense of honour, pure benevolence, unshaken constancy, and indefatigable perseverance, may properly be held up to the view of all persons occupying important stations, or engaged in useful enterprises, as qualities not less to be imitated, than admired.

After the specimens we have exhibited of this excellent piece of biography, commendations are almost superfluous. The composition is in the easy unaffected manner of Addison, and affords a happy specimen of correctness without pedantry or stiffness; and elegance without a profusion of ornament. B.

ART. III. *A Sketch of the Life and Projects of John Law, of Lauriston, Comptroller General of the Finances in France.* 4to. 48 pages. Price 3s. Kearley, London; Hill, Edinburgh. 1791.

JOHN LAW, one of the most singular and extraordinary characters of modern times, was born at Edinburgh, in April, 1671, and on the death of his father, who was a goldsmith, or more properly speaking a banker in that city, inherited a respectable landed estate called Lauriston. No particulars of his early life seem to have been discovered by the editor; it is said, however, that he made some progress in polite literature, but his inclinations prompting him in a particular manner to those studies, known at present under the name of *finance*, he became profoundly skilled in every thing relating to banks, taxes, &c. &c. and by means of a branch of knowledge, but little cultivated at that time, he laid the foundation of his future celebrity.

Notwithstanding the seeming dryness of the pursuits in which he had engaged, and which engrossed great part of his time, such was his care in adorning a person rendered uncommonly handsome by nature, that he was distinguished by the appellation of *beau Law*.

Having visited London in 1694, his wit and accomplishments readily procured him admission into the first circles, in which he attracted the attention of the ladies, among whom he is reported to have been uncommonly successful. Unhappily, however, on this very account he was involved in a quarrel with a Mr. Wilson about the sister of the first earl of Villiers, afterwards countess of Orkney, and a duel having taken place, Mr. Law left his antagonist dead upon the field of battle. Being apprehended and committed to Newgate, some circumstances rendered it unadvisable for him to await the issue of a trial; he therefore attempted, and was lucky enough to effect his escape; on this occasion he is supposed to have retired to the continent.

In 1700 he seems to have returned to Edinburgh, as he appears in that year to have written his "Proposals and reasons for constituting a council of trade."

'In this work,' says the author, 'he submits to the public a plan for reviving, encouraging, and promoting the trade and manufactures of the kingdom; then, in consequence of various untoward circumstances, particularly the miscarriage of the Darien expedition, reduced to a very low ebb by constituting by act of parliament a council of trade, in whom should be vested the whole of the king's revenues, the bishop's lands and rents, all charitable mortifications and appropriations, one-tenth of all grain and malt raised and made in the kingdom, one-twentieth of all sums sued for at law, one-fortieth of all successions, legacies, and sales, and some other articles too long to be enumerated.'

'This great income he proposed to employ (after deducting a stated annual sum for his majesty's use, and for the salaries of the members of the council) in promoting by all manner of ways, the trade, fisheries, and manufactures of Scotland, building work-houses, and purchasing all means and materials for employing, relieving, and maintaining the poor, buying up and keeping at a regular rate the several products and manufactures of the kingdom, making and maintaining highways, bridges, and harbours, and in other beneficial purposes. He also proposes that the council should be empowered to dispense with prejudicial monopolies, regulate the weights and measures, punish fraudulent bankrupts, liberate honest debtors who have made a fair surrender of their effects, and seize upon all beggars and vagabonds; and it is further submitted, that all duties upon exports, and upon such imports as are proper to be meliorated or manufactured in the kingdom, should be taken off, one per cent. only excepted; but that the duties on all other imports be doubled.'

'From the exertions of a council vested with such powers, and possessing revenues so ample, Mr. Law seems to have entertained the most sanguine hopes, that the trade and manufactures of Scotland would speedily have been recovered from the calamitous situation in which at that time they were; but the project did not appear in the same light to, and consequently met with no encouragement from, the supreme judicature of the kingdom.'

This publication, however, occasioned Mr. Law to be introduced to, and noticed by the first Duke of Argyle, the Marquis of Lorn, Lord Archibald Campbell, the Marquis of Tweeddale, and other noblemen of Scotland.

Under such a powerful patronage, he was induced in 1705 to present a plan to parliament for removing the difficulties the kingdom was then exposed to by the great scarcity of money, and the insolvency of the bank, preparatory to, and explanatory of which he published another work, entitled "Money and Trade considered, with a proposal for supplying the Nation with Money."

The object of this plan was to issue notes, which were to be lent on landed property upon the principle, that being so secured they

they would be equal in value to gold and silver money of the same denomination, and even preferred to those metals as not being liable to fall in value like them.

This plausible scheme was however looked upon by parliament as an improper expedient, but the real reason for its rejection is said to have been an apprehension that all the estates in the kingdom would in a short time have been dependent upon government.

Perceiving all his plans to be treated with neglect, Mr. Law now abandoned his native country, and repaired to Holland on purpose to improve himself in that great school of banking and finance. He afterwards resided at Brussels, where his profound skill in calculation is said to have contributed to his extraordinary success at play.

At Paris his mind was occupied with higher objects, for soon after his arrival there he presented a plan to M. Desmaretz, Comptroller-General of the finances under Louis XIV. which being approved of by that minister, was laid before the king. "His majesty, instead of enquiring into the merits of the project, asked if Law was a catholic?" and on being answered in the negative, said "that he would have nothing to do with a heretic." The author remarks this as an instance of the "wisdom" of his majesty, but we are inclined rather to attribute it to rank bigotry, and prejudice!

Mr. Law left the capital of France in 1714, and in the course of his travels won considerable sums at play, a pursuit to which he seems to have been particularly addicted. To victor Amadeus, king of Sardinia, to whom he was introduced, he communicated a scheme for aggrandizing the territories of that prince, but his majesty declined carrying it into execution, under pretence that his dominions were too small for the execution of so great a design.

On the demise of Louis XIV. Mr. Law returned to Paris, and gained the confidence of the regent to such a degree, that he not only admitted him to all his convivial parties, but nominated him one of the councillors of state.

The long and expensive wars of Louis XIV. had superinduced an enormous weight of debt upon the nation, which groaned under an intolerable weight of taxes imposed for the payment of the interest. All industry was thus checked; trade in a manner annihilated; manufactures, commerce, and navigation had almost ceased; the merchant and the trader were reduced to beggary, and the artificer was compelled for want of employment to leave the kingdom. In short such was the state of affairs, that it was debated in council, and proposed to the regent, to expunge at once the debts of the state by a national bankruptcy. This proposal he nobly rejected, preferring the more equitable method of establishing a commission called a *Visa*, to enquire into the claims of the state creditors. By this commission the national

debt was at length put into a kind of order, and its amount reduced to 2000 million of livres, which at 28 livres the mark of standard silver (two pounds sterling) the then denomination of the specie in France, made above 142 million sterling.

Mr. Law proposed to remedy the evils necessarily attendant on such an immense debt, by establishing a bank for issuing notes secured on landed property, and on all the royal revenues, unalienably engaged for that purpose.

This scheme was approved of, but the conjuncture being thought unfavourable, he could only obtain letters patent, dated May 30, 1716, for establishing a private bank at Paris, along with his brother and some other associates. Their stock consisted of 1200 shares of 5000 livres, which at 40 livres the marc, amounted to 250 l. each, and the whole to 300,000 sterling.

The general bank of Law and company, seems to have commenced business under the most flattering auspices, for it was not only favoured with the avowed protection of the regent, but acquired the public confidence, by providing against the arbitrary practice then common in France, of varying the denominations of the coin at the will of the monarch. The effects of such an unjustifiable measure were anticipated by the new company, who engaged to pay to the bearer '——— livres in coin, of the *same weight and fineness* with the coin of the day of the date of each note.' Such in a short time was the reputation of Law's notes, that they rose one per cent. above the value of the current coin, and are said to have produced the most beneficial effects on the industry and trade of the nation.

On the 14th of December, 1718, the bank was dissolved by an arbitrary *arret*, issued by the regent, who, observing the great advantages arising from it, and perceiving also that the people were growing fond of paper money, resolved to take it into the hands of government.

Such had been the credit of this company, that at this period, the emission of their notes amounted to no less than 59 millions of livres.

Mr. Law was named Director General of the Royal Bank, and branches of it were established at Lyons, Rochellé, Tours, Orleans, and Amiens. It is not a little remarkable, that the credit of the royal notes became equally respectable as that of the General Bank, notwithstanding the *livres* of the former contained a fixed and positive value, and the latter, in consequence of a new regulation, by which the amount was to be paid in *silver coin*, could at any time have been greatly diminished in their value. In February, 1720, this bank was incorporated with the company of the Indies, and on the 29th of May following,

being, there were no less than 2,235,083,590 livres of paper money in circulation, for which this incorporated body was responsible !

It is here necessary to observe, that soon after the establishment and success of the General Bank, Mr. Law began to develope his grand and stupendous project, so well known to all Europe under the name of the Mississippi scheme ;

‘ A project,’ says our author, ‘ which if carried into full execution, would in all probability have exalted France to a vast superiority of power and wealth over every other state.’ ‘ The scheme was no less than the vesting the whole privileges, effects, and possessions, of all the foreign trading companies, the great farms, the profits of the mint, the general receipt of the king’s revenue, and the management and property of the bank, in one great company, who thus having in their hands all the trade, taxes, and royal revenues, might be enabled to multiply the notes of the bank to any extent they pleased, doubling or even trebling at will the circulating cash of the kingdom ; and, by the greatness of their funds, possessed of a power to carry the foreign trade, and the culture of the colonies, to a height altogether impracticable by any other means.’

The outlines of this plan, which appears to us to have been a monstrous and impracticable monopoly, were approved of by the regent, who issued letters patent for erecting ‘ the Company of the West,’ to which he granted, at the same time, the whole province of Louisiana, or the country on the river Mississippi.

That part of America having been represented as a region abounding in gold and silver, and possessing a fertile and luxuriant soil, the *actions* or shares were bought up with great avidity, and such was the rage for speculation, that the unimproved parts of the colony were actually sold for 30,000 livres the square league.

The company of the west, of which Law was of course Director General, in pursuance of his scheme undertook the farm of tobacco at an advanced rent of upwards of two millions of livres ; they soon after engrossed the charter and effects of the Senegal Company, and in May 1719, actually procured the grant of an exclusive trade to the East Indies, China, and the South Seas, with all the possessions and effects of the China and India companies, which were now dissolved on the condition of liquidating their debts. The price of *actions* now rose from 550 to 1000 livres each.

On the 25th of July, 1719, the mint was made over to the Company of the West, which now assumed the name of ‘ the Company of the Indies,’ for a consideration of 50 millions of livres, and on the 27th of August following, they also obtained

obtained a lease of the farms, for which they agreed to pay 3,500,000 livres advanced rent.

Having thus concentrated within themselves, not only the whole foreign trade and possessions of France, but the collection and management of the royal revenues, they promised an annual dividend of 200 livres per share, in consequence of which the price of *actions* rose to 5000 livres. As it appeared by a specious statement that their annual revenue exceeded 80,500,000 livres, and had every prospect of being improved by their foreign commerce, a rage for the purchase of their stock seems to have infatuated all ranks of people in the kingdom.

‘The frenzy prevailed so far, that the whole nation, clergy, and laity, peers and plebeians, statesmen and princes, nay even ladies, who had or could procure money for that purpose, turned stock-jobbers, outbidding each other with such avidity, that in November, 1719, after some fluctuations, the price of *actions* rose to above 10,000 livres; more than sixty times the sum they originally sold for.’

Mr. Law had now arrived at an unexampled pitch of power and wealth; he possessed the ear of the Duke of Orleans, he was almost adored by the people, and was constantly surrounded by Princes, Dukes, and Prelates, who courted his friendship, and even seemed ambitious of his patronage. Such was the immensity of his property, that he bought no less than fourteen estates with titles annexed to them, among which was the marquise of Rosny, that had belonged to the great Duke de Sully, the minister and friend of Henry IV. About this period too, a free pardon for the murder of Mr. Wilson was conveyed to him from England, while the capital of Scotland, proud of having produced so great a man, transmitted the freedom of the city in a gold box.

The only obstacle to his advancement to the highest offices in the state being soon after removed by his abjuration of the protestant religion, in favour of the ritual of the church of Rome, he was declared Comptroller-General of the Finances on the 18th of January, 1720. But after having raised himself to such an envied situation, he at length fell a sacrifice to the envy of the other ministers, who playing upon the fears of the regent, induced him to issue an arret on the 21st of May, 1720, which, contrary to sound policy, and even to the most solemn stipulations, reduced the value of the company's bank notes one half, and fixed their actions, or shares, at 5000 livres. By this fatal step, which seems evidently to have been taken in opposition to the opinion and advice of the Comptroller-General, the whole paper fabric was destroyed, and this immense speculation turned out to be a mere bubble!

The

The consternation of the populace was soon converted into rage; troops were obliged to be stationed in all parts of the capital to prevent mischief; and such was the depreciation of this boasted paper money, that 100 livres were given for a single *louis-d'or*!

The fury of the mob, instead of being directed against the government, on account of the *arret* which had been the occasion of all the mischief, was pointed entirely at the devoted head of the projector, who perceiving the necessity of leaving France, asked an audience of the regent, to whom he is reported to have said, *Monseigneur, I have committed great faults I own; I did so because I am but a man, and all men are liable to err; but none of them proceeded from malice or knavery—you will find nothing of the kind in my conduct.* Having retired on the 10th of December, 1720, to a *villa* in the neighbourhood of Paris, by means of a passport from the Duke of Orleans, the post chaise of Madame St. Prie and a detachment of the Horse-Guards belonging to the Duke of Bourbon, he, with some difficulty, escaped to Brussels. His brother was soon after sent to the Bastille, and all his own immense property was seized upon, and confiscated by government. Thus the Ex-Comptroller-General, from the splendid sphere in which he had lately moved, was reduced to a comparatively indigent situation, having little else to support him, but the salary of his office, which he still retained through the friendship of the Duke of Orleans.

After waiting for some time in the capital of the Austrian low countries, in expectation of being recalled to France, he repaired to Rome, in which city he paid his respects to the personage commonly known by the name of the Old Pretender. From thence he proceeded to Venice, and after travelling through Germany arrived at Copenhagen, where, in consequence of an invitation from the British ministry, he embarked on board the Baltic Squadron commanded by Sir John Norris, and arrived a passenger in the admiral's own ship on the 20th of October, 1721. On his landing he instantly repaired to the capital, and was presented to George I. he afterwards hired a house in Conduit-street, Hanover-square, where he was daily visited by people of the first quality and distinction.

His arrival having occasioned a considerable degree of jealousy among the whig party, the Earl Coningsby after representing to the house of peers the danger arising from the residence of a person in England who had done so much mischief in a neighbouring country; who had renounced his allegiance to his natural sovereign, had openly countenanced the pretender's friends, and what was worst of all 'had renounced his God by turning Roman Catholic:' moved the house to en-

quire whether Sir John Norris had received any orders to bring Mr. Law over!

This business, however, was suffered to drop, and on the 28th of November following, Mr. Law appeared at the bar of the King's Bench, accompanied by the Duke of Argyle, the Earl of Hay, and several other of his friends, and pleaded his majesty's pardon for the murder of Edward Wilson, Esq; in 1694.

In 1722 Mr. Law repaired once more to the continent, and concluded the chequered course of his life at Venice, in March 1729, in the 58th year of his age.

We have entered somewhat into detail, concerning that part of the history of this singular man, which is connected with the science of finance, intimately blended with the events of a neighbouring kingdom. The publication now before us, has a variety of claims upon the curiosity of the public, at a time when paper money seems to be adopted as a circulating medium throughout almost all the kingdoms of Europe. It forms but part of a larger work, entitled 'A Topographical Description of the Parish of Cramond,' which we hope will not be long withheld from the press, as we will take the liberty to observe, that the author's collection of anecdotes relative to General Dalzell of Binns, Bernard Stewart, Viceroy of Naples, and the celebrated Earl of Stair, cannot fail in this age of biography, to be read with great eagerness and avidity by the public.

ART. IV. *Les Ruines; ou Méditations sur les Révolutions des Empires; par M. Volney, Député à l'Assemblée Nationale de 1789.*—*The Ruins; or Meditations on the Revolutions of Empires.* By Mr. Volney, Deputy to the National Assembly of 1789. 8vo. 410 pages, and 8 plates. Paris. 1791.

THE design of the present work, we are informed by the author, was conceived more than ten years ago. Traces thereof are to be found in the preface, and towards the end of his *Travels in Syria*, published in 1787. It was going on, when an interruption was occasioned in its progress by the events of 1788. The author, under the conviction that political theories did not discharge the duties of a citizen to society, was induced to add to those, practical politics. If the question be put, how he could conceive, in 1784, the idea of a fact that did not happen till 1790; the answer is easy: in the plan as it was first conceived, the *legislator* was merely a fictitious and hypothetical being: in the present, an actual *legislator* appears on the theatre; and the scenes represented are rendered interesting by reality. Our author is represented both by the pen and pencil as seated, in the dusk of the evening, upon the fragment of a fallen pillar, contemplating the ruins

ruins of Palmyra, once the seat of a powerful empire. He contrasts its antient with its present state: and inquires into the cause of so great and so sad a change; and, in general, into the revolutions of nations. He surveys, in imagination, the *Affyrian* on the borders of the *Tigris*; the *Chaldean* on those of the *Euphrates*; and the *Persian* extending his sway from the *Indus* to the *Euphrates*. He counts over the kingdoms of *Damascus* and *Idumea*, *Jerusalem* and *Samaria*, the warlike states of the *Philistines*, and the commercial republics of *Phanicia*. *Affyria*, at this day almost depopulated; in former times could boast of a hundred powerful cities. Why have all these perished? Why is not the antient population reproduced, and perpetuated? His mind, tracing the vicissitudes of empire, which has passed through the hands of so many nations, differing from each other in both manners and religion, from those of antient Asia to the most recent powers in Europe, is led on, by a natural progression of ideas, to the situation in which he left this quarter of the world*.

The reflection that all the splendor of antient Egypt and Syria had passed from Asia into modern Europe, was full of consolation and delight. But this pleasing sentiment was quickly overcast by the consideration, that the pomp of nations was only temporary and transient, and that as commerce, wealth, arts, &c. had passed from Asia into Europe, so they might, one day, take their flight from hence, and migrate into some other country. His eyes are filled with tears; he covers his head with his mantle; abandons himself to gloomy reflections; and is led even to call in question the benignity of Providence. Thus far our author advances in his two first chapters: the first, entitled, the *TOUR*, or *travels*; the second, *meditations*.

In chap. III. entitled the *vision*, a spiritual being appears to his affrighted mind; vindicates the goodness and wisdom of God in the establishment of physical laws, which but for human perversity and ignorance, would accomplish and secure human felicity. 'Ignorance,' says the heavenly visionary, complacent to itself, speaks thus: 'I will rival that knowledge which hurts, and that wisdom which teazes and plagues me:' and inordinate desire [cupidity] declares, 'I will oppress the weak; I will devour the fruits of his labour; and I will say, * This is the decree of God: this the fiat of fate.' 'But,' continues the vision, 'for me, I swear by the laws of heaven and earth, and the laws of the human heart! The hypocrite shall be foiled in his artifices, and the unjust in his rapacity. Sooner shall the sun change his course than folly prevail over wisdom and knowledge, or blindness of understanding avail;

* In 1732. About the end of the American war

more than prudence, in the delicate art of procuring to mankind true enjoyment, and laying the foundation of solid happiness.'

In chap. iv. the *explanation*, our traveller, recovering from the silence and awe into which the speech of the genius had thrown him, professes a sincere and ardent love of justice, and concern for the welfare of mankind. 'I will retire [the language of his heart] from the corruption of society; I will retreat far from the palace where the mind is depraved through satiety; and also from the hut where it is debased by extreme want. I will consult the ashes of legislators in order to learn the causes why empires rise or fall; and why nations are unfortunate or prosperous: thence to draw the principles on which the peace of society, and the happiness of the individual ought to be established.' 'Peace and happiness,' the genius replies, descend from heaven on the man who practises justice. O young man! since truth is the sincere object of your heart, and that your eyes can distinguish her form even through the veil of prejudice, your prayer shall not be in vain.' Approaching, and laying his hand on my head, 'Rise, mortal, and disengage yourself from that corporeal frame with which you are encumbered. On a sudden, I felt a heavenly flame; the bands that confined me to earth seemed to be loosened. Wrapt up by the flight of genius, like a light vapour, I perceived myself to be transported into the uppermost region of the air: from whence I cast my eyes down upon the earth, and there beheld a scene entirely new. Under my feet, swimming in space a globe like to that of the moon, but neither so luminous nor so large, presented one of its faces: and this face had the appearance of a disk, interspersed with divers spots, some of them of a whitish and waterish colour, and others brown, green, and of a greyish hue. And whilst I was endeavouring to find out the nature of the spots, the genius said, "Man, who art in search of the truth, do you know this sight?" 'O genius,' I made answer, 'if I did not see the globe of the moon in another quarter, I should take that for her's: for it has the appearance of that planet, seen through a telescope, under an eclipse: one would be apt to suppose that these spots are seas and continents.' 'Yes,' said he, 'seas and continents they certainly are, and those too of the very hemisphere that you inhabit. What, I exclaimed, is that the earth that is inhabited by mortal men?' The genius answers in the affirmative, and proceeds to explain the appearances of the hemisphere before them, which comprehended the great southern ocean, extending from the south pole towards the equator, forming the great gulf between India and Africa, and which, to the eastward, crosses the Malay islands, and extends even to the confines of Tartary: while, to the west,

west, it surrounds the continents of Africa and Europe, as far as the north of Asia. Having briefly surveyed the most renowned states in what, we may call, the old world, the genius exclaims, 'O names, for ever glorious! celebrated fields! famous countries! how replete is your aspect with sublime instruction? How many profound truths are written on the face of this earth? Ye places that have witnessed the life of man, in so many different ages, aid my recollection, while I endeavour to trace the revolutions of his fortune! Say, what were his motives, and what his resources? Unveil the causes of his misfortunes; teach him true wisdom, and that the experience of past ages becomes a mirror of instruction, and a germ of happiness to future generations.'

Chap. v. *The condition of man in the universe.* Undoubtedly, man, the genius observes, is under the domination of superior powers, but these powers are neither the decrees of blind fate, nor the caprices of fantastic beings. Man, like the world, of which he forms a part, is governed by *natural laws*, regular in their course, consequent in their effects, immutable in their essence. These laws, the common source of good and evil, are not written at a distance in the stars, or buried in mysterious codes; but reside in the nature of terrestrial beings, and form a part of their essence. They are present to him in all times, and all places: they act upon his senses, furnish notices to his understanding, and give to every action its punishment or its reward. Let man only know what those laws are; let him understand his own nature, as well as that of the objects around him, and he will understand the springs of his fate, the causes of his sufferings, and their proper remedies. Man, by means of his sensations, is sometimes turned away from what hurts, and sometimes attracted to what soothes and gratifies him. Self-love, the desire of happiness, and an aversion to pain; these are the primary and essential laws of human nature. From these principles our author, in

Chap. vi. *The original state of man*, deduces the expansion of the human faculties, and the first steps of man towards arts and civilization. And, from the same principles, in

Chap. vii. *The principles of society*, he deduces the origin of fixed habitations, mutual concessions, and social life.

Chap. viii. *The source of the evils of society.* All human calamities spring from *ignorance* and *inordinate desire*. Through these, men entertain false ideas of happiness, and misunderstand and check the laws of nature in the relations they bear to external objects: through these also they shut their hearts against compassion, and their minds against the impressions of justice. Hence they afflict and vex their equals, break through the laws of social morality, and open a door to numberless

errors and ills: From the same principles, self-love, a love of pleasure, and an aversion to pain, he derives, in

Chap. ix. *The origin of government and laws.*

In Chap. x. *The general causes of the prosperity of ancient states.* Mr. Volney labours to shew, that ancient states were prosperous, because in those, social institutions were conformable to the laws of nature.

In Chap. xi. *The general causes of the revolutions, and the ruin of antient states;* that the departure from those laws has been the great cause of national disasters.

Chap. xii. is entitled, *The lessons taught by antient, repeated in modern times.* Our philosopher, after a survey of many follies and vices, in antient and present times, concludes, that 'since the evils of society flow from ignorance and inordinate desire, [cupidity] men will never cease to be tormented until they shall become intelligent and wise; until they shall learn to practise the art of justice, founded on a knowledge of the various relations in which they stand, and on the laws of their own constitution.'

In Chap. xiii. accordingly to its title, the interesting question is agitated, *Whether the human race will ever be in a better condition than at present?* Though the evils that afflicted antient nations have not yet spent their force, at least their intensity is diminished; and the experience of past times is not wholly lost. Within the three last centuries, especially, the light of knowledge has been increased and propagated; civilization advanced; and even inconveniencies and abuses reduced: for if conquests have extended states and kingdoms beyond due bounds, the people of different countries, united under the same yoke, have lost the spirit of solitary selfishness [isolation] and division, which made them all enemies to one another. If wars have become more general in the mass of their influence and operation, they have become less destructive in their details. If individuals carry into action less personality and less exertion, their struggles are less sanguinary and savage. If they are less free, they are less turbulent; if they are more effeminate, they are more pacific. The sameness of language throughout the first nations of Europe; the contagion of the example set by the first nation in favour of liberty, opportunities rightly improved, experience of the vanity and folly of vicious indulgence, &c. &c. All these and other circumstances specified by our author, seem to justify the conclusion, that 'a new age is on the point of appearing: an age of astonishment to vulgar minds, of surprize and dread to tyrants, of emancipation to a great people, and of hope to the whole world.'

In Chap. xiv. *The grand obstacles to improvement.* Our author deplores, in a melancholy and dejected tone, the passions that

that distract, the vices that corrupt, the blindness that misleads, and the antipathies that divide the nations.

The genius in Chap. xv. [*The new age*] describes the new and happy order of social affairs that is to arise, notwithstanding all those untoward and discouraging circumstances. Here we have a very lively dialogue between the people and their civil governors. In this and the following chapters our author alludes more directly than he had yet done to the affairs of France.

Chap. xvi. *A free and legislative people*, describes the principles of representation, and responsibility to the people, that enter into a free constitution.

Chap. xvii. *The universal basis of all right and of all law*. All men having, the same organization, the same sensations, and the same wants, have a right to the use of the good things of nature; in the order of which all men are equal. 'Equality and liberty are the physical and unalterable bases of all social union among men; and, of course, the foundation of all law, and every system of regular government.' EQUALITY, LIBERTY, JUSTICE: these are the motto, and the code of a free people.

Chap. xviii. *The consternation and conspiracy of tyrants*. Neighbouring kings enter into a confederacy in defence of the common cause of despotism, and endeavour to excite a jealousy of their legislators in the breasts of the people. The legislators, in reply to the calumnies of kings, say to the chiefs of the people, 'If the light forced itself upon us while we yet walked under the veil of darkness, how, now that it has arisen, will it flee from us, when we eagerly seek and pursue it?'

Chap. xix. *The general assembly of the people*. Contains an address to all nations, to banish all tyranny and discord, and to form one society, one great family. 'Since mankind have but one constitution; one law, namely, that of nature; one code, that of reason; one throne, that of justice; one altar, that of union.' The people rend the skies with the voice of applause and acclamation; and, in their transports, make the earth resound with the names of EQUALITY, JUSTICE, CONCORD!

Chap. xx. *The investigation of truth*. In order to proceed in the grand work of peace and unanimity, a spacious amphitheatre is formed, in the sand, before the altar of union, in which a prodigious number of standards is raised, of all forms and colours, like the flags of a crowd of merchant ships streaming from a forest of masts. At this spectacle our philosopher, the pupil of truth, said to the genius, 'I did not suppose the earth to be divided into more than eight or ten different systems of religion, and yet I despaired of religious reconciliation: how then can I hope for concord when I behold
thousands

thousands of different parties? And yet, replied the genius, they would be intolerant !' Having reviewed many nations of different religions and languages, the genius says to his disciple, ' See a hundred savage nations, who have not any of those ideas that are entertained by civilized societies, on the subject of God, the soul, and a future state, nor yet any system of religious worship, and who, notwithstanding this, enjoy the gifts of nature in that irreligion in which nature herself created them.'

Chap. XXI. *The problem of religious contradictions.* The genius, after exhibiting a number of religious absurdities, at which the different sectaries join, in laughing heartily, when their own particular dogmas are not in question, observes, on the whole, that ' as these opinions, however extraordinary, have yet some source ; as all ideas, even the most abstracted and fantastical, have, in nature, some physical model, we must remount to that source, in order to discover what this model is ; and, in a word, to find out whence those ideas of *deity*, the *soul*, and *immaterial beings*, that are so obscure, which form the foundations of so many religious systems. We must trace their lineal descent, and the alterations they have undergone in their various successions and ramifications.'

Chap. XXII. *The origin and parentage [filiation] of religious ideas.* ' If we remount,' says our author, ' to the origin of those ideas, we shall find that this is lost in the night of time. Immersed in the obscurity of chaos, and the fabulous empire of tradition, they appear in company with so many prodigies as to defy the powers of human understanding. But this prodigious state of things gives birth itself to a ray of reasoning, which resolves the difficulty ; for if the miracles held forth in systems of religion have really existed ; if, for instance, metamorphoses, apparitions, and the conversations of one or more Gods, recorded in the sacred writings of the Hindoos, the Hebrews, and the Parieses, are, indeed, events in real history, it follows that *nature*, in those times, was different from the nature that we are acquainted with now ; that the men of the present differ from the men of those times ; and, consequently, that we should not trouble our heads about them.

' If, on the other hand, those miraculous facts have not had a real and physical existence, they must be considered merely as the production of the intellect. And the nature of man, at this day, capable of making the most fantastic combinations, explains the phenomenon of those monsters in history. Those fabulous stories have a *figurative sense*, different from their *apparent sense*. They are founded on simple and physical facts : but these facts, being ill conceived, and erroneously represented, have been disfigured and changed from their original nature, by accidental causes dependent on the human mind,

mind, by the confusion of signs made use of in the representation of objects; the equivocation of words, the fault of language, and the imperfection of writing. Those gods, for example, who act such singular parts, in every system, are no other than the *physical powers* of nature, the *elements*, the *winds*, the *meteors*, the *stars*, all which have been personified by the necessary mechanism of language, and the manner in which the understanding conceives objects. Their *life*, their *manners*, their *actions*, are only the exercise [play] of their *operations and relations*; and the whole of their pretended history no more than a description of their various phenomena, marked by the first naturalists that observed them; but taken in another sense by the vulgar, who did not understand, as well as by succeeding generations, who forgot it. These positions, our author places in various points of view, and endeavours to prove and confirm them with much learning and ingenuity. He treats of the origin of the idea of God; the worship of the elements; and the physical powers of nature; the worship of the stars, or *stelarism*; the worship of symbols, or idolatry; the worship of two principles, or dualism; mystical or moral worship, or the system of a future state; the worship of the universe under different emblems; the worship of the soul of the world, that is, the element of fire, the vital principle of the universe; the religion of Moses, the same with the worship of the soul of the world; the religion of Zoroaster; budoism, or the religion of the Samaneans, who consider the body as a prison to the soul; braminism, or the Indian system, being a trinity of gods, Brama, Viohenou, and Chiven; the first, the god of creation; the second, of conversation; the third, of destruction; christianity, or the allegorical worship of the sun under the cabalistical names of Chrif-en, or Christ, and Yêf-us, or Jesus. Though the present article has already run into considerable length, this topic of our philosopher is too singular; and, in a Christian country, too important to be passed over without more particular notice. The terms Christ and Jesus have hitherto been universally considered as derived from two Greek words, importing *the Anointed*, and *the Saviour*. Mr. Volney derives them from another, and a more remote origin.

From the time that the Assyrians had destroyed the kingdom of Samaria, sagacious spirits foresaw, announced, and predicted the same fate to Jerusalem: and all their predictions were stamped by this particularity, that they always concluded with prayers for a happy *re-establishment and regeneration*, which were also spoken of in the way of prophecies. The enthusiasm of the Hierophants had figured a *Royal Deliverer*, who was to re-establish the nation in its ancient glory: the Hebrews were again to become a powerful and conquering nation, and Jerusalem the capital of an empire, extended over the whole world.

Events having realized the first part of those prophecies, the ruin of Jerusalem, the people clung to the second with an ardency of faith proportioned to their misfortunes; and the miserable Jews waited with the impatience of want and of desire for that *victorious King and Deliverer that was to come*, in order to save the nation of Moses, and to restore the throne of David. The sacred and mythological traditions of precedent times, had spread over all Asia a tenet perfectly analogous. *A great Mediator, a final judgment, a future Saviour*; which King, God, and victorious Legislator, was to restore the golden age upon earth; to deliver the world from evil, and to restore the kingdom of peace and happiness: these ideas and expressions were in every mouth; and they consoled the people under that deplorable state of real suffering into which they had been plunged by successive conquests and conquerors, and the barbarous despotism of their governments.

After an enumeration of certain mysterious notions that are connected with the antient astronomy and astrology, and that, in our author's judgment, refer to the sun, as the great Deliverer and Conservator of the universe, he says, 'Those traditions, specifying even the mysterious names of the sun, maintained that he was called CHRIS, or Conservator. Hence the Hindoo god, *Chris-en*, or Christna; and the Christian CHRIST, the Son of Mary. Sometimes he [the sun] was called *Ies*, by a junction of those three letters which, according to their numerical value, form the number 608, one of the solar periods. Behold, O Europeans! the word which, with a Latin termination, has become your *Jes-us*, or JESUS; the antient and cabbalistical name given to young BACCHUS, the clandestine son of the *virgin Minerva*, who, in the whole history of his life, and even in his death, calls to mind the history of the God of the Christians; that is, *the star of day*, [the sun] of which they are both of them emblems.'

Chap. xxiii. *The end of all religions the same.* Priests of all religions have ever endeavoured, and still endeavour, to blindfold, and practise on the ignorance and the credulity of the people.

Chap. xxiv, *Solution of the problem of contradictions.* As often as objects are submitted to the senses of men, so often they are unanimous in their opinions concerning them. Men differ in opinion only when objects are absent, and beyond their reach and comprehension. In order, therefore, to live in peace and harmony, it is necessary to draw a line of demarcation between objects that can be verified and objects that cannot be verified; and to separate, by an inviolable barrier, the fantastical world from the world of realities: that is to say, to take away all civil effect from theological and religious opinions. These points being thus discussed and settled,

A loud

A loud cry was heard from every quarter of the general assembly of nations: and the whole of the people, unanimously testifying their adherence to the sentiments of their legislators, encouraged them to resume their sacred and sublime undertaking, and to carry it on to a just consummation. Investigate the laws which nature, for our direction, has implanted in our breasts, and form from thence an authentic and immovable code. Nor let this be calculated for one nation only, or only for one family, but for the whole, without exception. Be the legislators of the whole human race, as ye are the interpreters of their common nature. Shew us the line that separates the world of chimeras from that of realities; and, after so many religions of illusion and error, the religion of evidence and of truth.

On this, the legislators, resuming their inquiry and examination of the physical and constituent attributes of man, and those emotions and affections which govern him in his INDIVIDUAL and in his SOCIAL capacity, in these terms unfold the laws on which nature herself has founded his felicity.

The first of the three plates that accompany this volume; represents our traveller, sitting in profound contemplation, on the fragment of a pillar, amidst the ruins of Palmyra: the second, a hemisphere of the earth, being what is commonly called the old world, and that, as it is supposed to appear to the eye of a spectator situated in the upper region of the atmosphere: the third, the astrological heaven of the antients, for the explanation of the mysteries of the Persian, the Jewish, and the Christian religion.

This work of the well-known Volney's, might have been called, in the French phraseology, 'La Constitution Nouvelle de la France raisonnée.' As Montesquieu investigates the spirit of political laws and governments; as Voltaire traces the spirit or leading features of the principal periods and nations in modern Europe, so Volney examines the great outlines of all the great nations that have flourished and fallen on the face of the earth: the causes of their prosperity and misfortune; their elevation, and their declination and ruin; that, on the broad basis of universal history, and principles common to all men; of whatever climate, country, or religion, legislators may be enabled to build a temple for universal concord and happiness.

Of the talents of our author; of the extent of his learning, the variety of his ideas, and his powers of combining these in plausible systems, our readers will, probably, form a pretty high opinion from the faithful, though brief analysis, which has just been given of the work before us. Yet they will also, probably, remark, that his reasonings are sometimes too refined to be convincing, and his deductions, in some instances, fetched from those visionary regions that lie far beyond his own line of demarcation between objects that can be veri-

fied, and those that cannot be verified; that inviolable barrier that ought to separate the fantastical world from the world of realities.* There is such a thing as fanaticism, in scepticism, as well as in religious faith. In both, the wishes of the heart are apt to impose on the views of the imagination, and the verdict of the intellect; and the sceptic, as well as the religionist, is sometimes chargeable with credulous weakness. In what instance have the apologists for christianity exceeded the extravagance of the doctrine, that the NAMES as well as the OFFICES and nature of JESUS and CHRIST are to be found in the ancient Pagan mythology? The pains which our author takes, in his notes, to confirm that position, by forced etymologies, only serves to render his prejudice and credulity the more apparent. We may here take occasion also to observe, that our author, in the heat of his imagination, and the fervour of his eloquence, is sometimes led into inconsistency. In Chap. x. we have a panegyric on the prosperity of antient states, and this is ascribed to the security of property, and the enjoyment of personal liberty. In Chap. XIII. p. 108, he observes, that 'the antient states, even those of them that are most boasted of, were tarnished with enormous vices, and cruel abuses, which, in the end, involved their ruin: that, in general, the principles of government among the antients were atrocious; and that, from people to people, there prevailed a spirit of insolent depredation, barbarous wars, and implacable hatred; that natural rights and law were unknown; and that, by means of the most deplorable superstitions, morality was perverted to the wildest fanaticism.' It seems scarcely credible, that Mr. Volney should fall into such contradictions; but such is the fact; and it ought to serve as a warning to all writers to be candid, and to pursue nought but truth; equally to avoid the colourings of prejudice, and the exaggerations of poetical fancy. As these observations abate our admiration of Mr. Volney's judgment, so what follows will detract somewhat from the opinion that may be entertained of the originality of his genius. The great and leading idea of his book, that national, as well as individual evils, are owing, ultimately, to IGNORANCE and CUPIDITY, is taken from a collection of most beautiful and instructive fables and tales of the Hindoos*, translated and published by Mr. Langlès, at Paris, 1790; and the substance of what he has said concerning

* This little volume, for the purity of its morality as well as the eastern cast of thought and expression, is a fit companion to the moral parts of our sacred writings. And it possesses all, and even more, than the charms of Phædrus, or Æsop's Fables; so that it might be adopted in Europe, with great advantage, in the education of youth.

the conformity between the Hindoo, Persian, Mosaic, and Christian systems, &c. is to be found in Mr. Langlès's preliminary Discourse to that very curious and interesting publication.

It is, doubtless, for the honour of Indian literature, that it has furnished such important ideas to one of the best-informed and ablest legislators of the most accomplished nation in Europe. If our bounds would admit, we would compare what Mr. Volney has written on the Origin of spiritual Powers, with Mr. Hume's Account of the Natural History of Religion, and particularly where, with Mr. Volney, he deduces theism from polytheism. This comparative view we leave, and recommend to such of our learned readers as have leisure for such speculations.

With regard to the style and composition of Volney; the former is animated, the latter useful. The imagination and vivacity of this writer, however, as of other Frenchmen; in some instances, hurry him on into too much minuteness of description, and an enumeration of too many particulars, which has the appearance of wiredrawing his subject, and which prevents that rapid transition of the mind from one great point to another, on which strength of reasoning chiefly depends. Examples of this fault occur in pages 4, 6, 8, 16, 17, 19, 21, &c. The situation and circumstances in which our traveller, amidst the ruins of Palmyra, viewed the rise and fall of nations, like that of the poet Thomson, amidst those of antient Rome, when his mind was fired by the genius of liberty, is well chosen. Heavenly vision elevates him to a point from whence he surveys the old world as one whole; and he is led to draw bold lines of discrimination, and to view men and nations on a grand scale. This kind of machinery, not only tends to enliven and invigorate our conception of abstracted truths, but also to shake off the prejudices with which we too often, from habit, are accustomed to consider objects. The ground whence we view these being new, our conceptions are, in some degree, new also. The writers of fables, fabulous dialogues, fictitious travels or romances, all of them endeavour to arrest the attention of their readers by similar means, and to raise their minds, by easy and familiar steps, to general contemplation. Lucian carries his readers to the shades below; Swift, to the islands of Brobdignag and Laputa; and another writer into the lunar regions. It is natural here to make a comparison between the conduct of Mr. Volney and this writer, as both of them raise their traveller into the celestial regions, yet both make them look down, and view their earth under very different aspects. Undoubtedly, Mr. Volney has violated *costume* through an ignorance or inattention to the laws of optics and astronomy, when he makes his traveller observe,

from the highest region of the atmosphere, 'that the earth, though like the orb of the moon, was neither so large nor so luminous.' Our earth, to a celestial spectator, is allowed to have the appearance of a moon, but many times larger, as well as more luminous than that planet. The *costume* assumed is, therefore, preserved with accuracy by the English writer just alluded to, when, in his travels into the lunar regions, he supposes that 'the earth, to a spectator in the moon, appears luminous, and its diameter four times, and its appearance sixteen times larger than that of the moon to a spectator on the earth.'

Concerning the predictions of Mr. Volney of future, and even approaching concord and happiness on earth, we have to observe, that his reasoning is equally ingenious and satisfactory. The same ideas, however, are, at the present day, entertained by many speculators. There is, of course, greater praise on the score of originality, in that way of thinking, to the good abbe de St. Pierre, who wrote in the beginning of the present, and to the great Fletcher of Salton, the friend of liberty and of man, in the midst of a crooked and perverse generation, towards the end of the last century.

We understand that a translation of this work is in the press.

H. H.

ART. V. *The New Constitution of the Government of Poland, established by the Revolution the third of May, 1791.* 8vo, 108 pages. Price 2s. 6d. Debrett. 1791.

THE state of man is progressive, and probably requires different institutions of government adapted to the several stages of civil society. In this point of view, the Polish revolution appears not undeserving of commendation, though it has certainly been hyperbolically and irrationally extolled. It by no means appears to us the highest exertion of political wisdom, and yet it is to be considered as an advance in the science of government and legislation, and as containing the seeds of a better establishment. In forming a judgment on this subject, there are many circumstances which must be adverted to. The majority of the inhabitants are but little advanced in civilization; we speak particularly of the peasants; the situation of the country, surrounded by hostile neighbours, requires a military establishment; and the little probability of its ever participating in the advantages of foreign commerce, demands an arrangement very different from that of Britain or France: more simple, more adapted to the rough and ferocious, though honest and undepraved habits of rustic life.

By the 1st article, the Roman catholic faith is established as the national dominant religion, and the changing it for any other

other persuasion is forbidden under the penalties of apostacy. Toleration to all other sects, is, however, permitted in the amplest extent.

By the 2d article the nobility are confirmed in their privileges, and all of that order are endowed with equal rights, whatever their titles.

The 3d article confirms a law made in the present diet concerning the free towns, which is inserted at large at the close of this publication.

The 4th respects the peasants, who are received under the protection of national law and government. All contracts and conventions between the proprietors and villagers (lords and vassals) are to be mutually binding. Perfect and entire liberty is also proclaimed to all new settlers, whether foreigners, or emigrants returned.

The 5th article derives all sovereignty from the will of the people. Three distinct powers are established in the government of Poland, viz, the legislative, the executive, and judicial.

By article 6th, the diet or legislature is divided into two houses, the house of *nuncios*, and the *senate*, where the king presides; the former possesses the pre-eminence. All general laws, taxes, &c. shall be taken first for decision. All particular laws, temporary taxes, ratification of treaties, &c. have precedence before private bills. The *senate* consists of the king, bishops, palatines, castellans, and ministers. Every law that passes through the house of nuncios is to be sent immediately to this—if accepted, it becomes a law in all its force; if suspended it must be resumed at the next diet, and if it be then agreed to again by the house of nuncios, the senate must submit to it. The senators and ministers who have an active share in the executive power, cannot have an active voice in the senate. The diet shall be renewed every two years. No law enacted by any diet can be altered or annulled by the same. The complement or number of the diet is to be hereafter determined. Every thing is to be decided by a majority of votes—All confederacies or obstructions to the will of the diet are abolished—At the end of every 25 years there is to be an extraordinary constitutional diet for the purpose of revising the constitution.

Article 7. The king and his council are entrusted with the power of executing the laws—The executive power cannot legislate, contract public debts, alter the national income, make treaties, &c. without the concurrence of the diet.

The crown of Poland is elective with regard to families, but hereditary as to individuals—The succession is now vested in the Elector of Saxony and his family; after the extinction of which the nation may elect another. The king's person is in-

violable—He may pardon all criminals but those concerned against the state. He has the supreme command of the national forces—Appoints the commanders with the will of the states—Patentees officers, and other dignitaries—Appoints bishops, senators, and ministers.

The king's council of inspection consists of the primate and the president of the commission of education, or the first bishop *in ordine*—Of the ministers of police, justice, war, finances, and foreign affairs—Of two secretaries without votes.

The marshal of the diet, who is chosen for two years, has also a right to be present at this council without a vote.

The marshal of the diet may summon it to meet (should the king even refuse) in case of war, internal commotion, famine, or vacancy of the throne.

The king's voice is to prevail in this council, unless all the members refuse to countersign the resolution.

If two thirds of the votes in both houses demand the changing of any person in the council or executive department, the king must nominate another—The members of the council are answerable, with their persons and fortunes, for any act contrary to a positive law—They are to be accused by a special committee, and the impeachment determined by a simple majority of votes in both houses. Four commissioners are united with the above council, viz. of education, police, war, and treasury.

Article 8. The judicial power is entrusted to, 1st Primary courts for each palatinate and district chosen at the dietine—From these courts appeals are allowed to the high tribunals, which are erected, one for each of three provinces into which the kingdom is divided. 2d, Separate courts and jurisdictions are determined for the free royal towns. 3d, Each province has a court of referendaries for the trial of causes relating to the peasantry. 4th, Courts curial and assessorial, and for Courland, &c. are confirmed. 5th, Executive commissions have judicial power in their administration. 6th, There is a criminal tribunal composed of persons chosen at the opening of every diet to try persons accused of crimes against the state.

Article 9. The same council of inspection is to compose the *regency*, with the queen at their head, or in her absence, the primate. The regency takes place only in a minority, the king's loss of reason, or being a prisoner—At the termination, the regency are answerable with their lives and fortunes. The king is of age at 18.

Article 10. During the life of the king, he, with the council and a tutor appointed by the states, superintend the education of the princes—In time of a regency it has the same trust jointly with the tutor, who must make a report before the commission of education, and produce a plan of instruction.

Article

Article II. All inhabitants are natural defenders of the country—The army is only an extract of *defensive* force from the general mass of national strength.

By the declaration of the states, all laws and statutes contrary to this constitution, are abolished—and all persons who form confederacies against it are accounted traitors.

Annexed to these elements of the new constitution, is a second part, which contains the regulations respecting the dietines or primary assemblies of Poland, and the law relating to the free towns—For each of the dietines a certain place of meeting is to be ascertained. In the middle of the hall of meeting is to be a circle of the principal men of the district, who are called a *grand committee*. Every two years, dietines meet for the election of nuncios to the diet; and every year they meet for electing deputies to the grand tribunal—Dietines also meet after every diet for the purpose of receiving the report of their representatives. All vacancies are to be filled at the first meeting of the dietine.

The persons entitled to vote are all of the equestrian order of the following descriptions, viz. all hereditary proprietors of landed property—Sons and brothers who inherit estates before they have shared the succession—All mortgagees who pay 50s. territorial tax per annum—All tenants for life paying the same—All nobles in the army possessed of such estates, vote in time of peace—Legal possession is twelve calendar months previous to the vote.

All of the equestrian order who pay land tax are eligible as representatives, if personally present at the dietine, and of 21 years of age. The candidates may offer themselves to the chancery of the county before the dietine; or at the dietine, may declare their intention to the president—Electors may propose and chuse those who do not offer themselves.

The mode of electing a marshal of the dietine, and the six assessors, is thus described. P. 19.

• An urn shall be placed on the table, wherein the president shall put as many balls, of equal size, (but seven of them of a different colour) as there are eligible persons in the committee of the county. This urn having an aperture at the top, is to be covered with cloth: the president then reads names in order of all eligible persons, and a child draws out of the urn a ball against each name. White balls are reckoned negatives; the first coloured drawn falls for the marshal of the dietine, and the remaining six for the assessors, who are to take their seats in the same order as they were drawn.

On chusing representatives, the marshal of the dietine repeats singly the name of the candidate; if there appear an unanimity, the person is declared elected; but if one dissentient vote be delivered in writing to the marshal, he must proceed

ceed to election by secret votes, or ballot. The manner of voting is as follows. P. 23.

‘Near the table of the committee, just by the marshal of the dietine, shall be placed the balloting box.

‘This box shall have an inside partition; one part of it is to be painted *black*, with the inscription *negative*; and the other painted *white*, with the word *affirmative*. In front of this box there shall be two locked doors to each partition. At the top, a convenient opening for putting in a hand, and throwing a ball on either side of the partition, shall be left. The inside of the box is to be lined with cloth.

‘The candidates are proposed for balloting in the following order: the names of all candidates, being written on separate and uniform cards, are thrown into the urn covered with cloth: a child is to draw one card at a time, and to deliver it to the marshal, who shall proclaim the name of the candidate so drawn out; and having given his vote, shall invite to ballot one after another; first the assessors, next the members of the committee at the table, then all the electors, giving each one ball as he comes to vote.

‘When the members round the table have done voting, one of the assessors shall open the book of the palatinat, or district containing the authentic list of voters, and read in regular order of parishes the names of each elector, whilst another of the assessors is giving the ball to the person approaching the box. At the same time other assessors shall write down on a sheet of paper, the names of voters in the same order as they are called on. After all the electors have voted for one candidate, the marshal, with the assessors, are to count separately the *affirmative* balls, and afterwards the *negative*, and to write down their exact number under the name of each candidate.

‘One candidate being thus dispatched, a child shall draw out of the urn the name of another. The marshal having declared the second candidate, shall proceed to vote, and collect votes of the assembly in the same manner as above, repeating the same formalities in respect to each candidate.

‘Balloting being begun for one candidate, is to continue without interruption; nor is the session to be prorogued before it is entirely finished.

‘When the balloting for each candidate is over, the marshal of the dietine and the assessors shall make out the list of votes for every candidate according to their respective majority. Such list being signed by the marshal and the assessors, shall be read audibly, and the successful candidates declared in the same order of precedency as they stand in the different numbers of votes, beginning from the highest, and ending with the lowest, till the number of persons requisite for each elective office is completed.

‘In case of *parity* of votes between two or more candidates, it is to be resolved in the following manner:

‘The marshal shall put the names of candidates, having equal number of votes, on separate cards of the same size, and throw them into the urn, covered as before. A child is to draw out singly

ingly each name, and in the same order, as they are drawn; their precedence shall be placed, and affirmed by the signature of the marshal and the assessors. This rule is to be observed successively in all elective offices.'

At each dietine the propositions from the king, and projects of legislation, are to be proposed, and a set of instructions to the representatives founded on them are to be voted, agreeable to which the nuncios must vote.

By the law concerning towns and citizens, (which is also annexed) all the inhabitants of the royal towns are recognised as *freemen*, and capable of possessing property. The king may also erect any settlement of freemen on the royal estate into a town. Also any proprietor of estates may erect such town composed of freemen, or emancipated villagers, and apply for a charter. All Christians, foreigners, or others, may become citizens without fee or expence. The citizens have the free choice of their own magistrates, &c.

Such towns as are appointed for holding courts of appeal, shall chuse each of them one plenipotentiary; and these are to assemble in the place where the diet is held. Out of their number, assessors are to be chosen and distributed in the commissions of treasury, police, &c. they, however, have only a decisive vote in matters of trade, or matters relating to loans, and a consultive vote, or a right to advise, upon other subjects. These commissaries, and their assessors, may also make representations to the diet concerning the interest of towns, &c. by demanding leave to speak of the marshal. The plenipotentiaries are to be ennobled at the end of two years without fee or reward.

All citizens may purchase landed estates; and whenever any of them shall purchase a whole village, which pays 200 florins land tax, he may obtain a diploma of nobility. Besides these, 30 citizens, possessed of hereditary property, are to be admitted into the equestrian order at every diet.

All citizens may obtain advancement in the army, except in the national cavalry. When they become captains of companies, they are, *ipso facto*, ennobled.

The citizens may also follow the profession of the law; and when they arrive at the rank of regent or recorder, they are ennobled. They are also admitted to all the appointments in the church, except in such benefices as are exclusively established by their founders for the equestrian order.

Dantzic and Thorne are to present their petitions, &c. to the diet by their secretaries, or by delegates, who may ask leave to speak at the diet. If any person make a fictitious grant as a qualification for a vote, he forfeits the property so granted.

Every

Every town has a judicial magistrate, where all civil causes, not exceeding 300 florins, and all criminal causes where the punishment does not exceed three days imprisonment, are finally determined. Courts of appeal are appointed, one for every seven towns in each province, consisting of five persons chosen out of the equestrian order, or citizens of property. The jurisdiction of these courts extends to 3000 florins, and three weeks imprisonment. Where the cause is of superior importance, it is referred to the supreme court of assessorial commission.

The internal government of towns is referred to the commission of police.

On a fair and candid perusal of this constitution, we cannot esteem it as any superior effort of political sagacity; nor do we think it likely to promote, in any very high degree, the prosperity of the kingdom of Poland. The leading features of this constitution are exclusive, and aristocratic. The legislative body has no interest in common with the great majority of the people. The executive power is divided into too many hands. The king is a mere pageant, shackled by councils and powerful functionaries, and liable to be harassed by frivolous interferences of the legislature. In fact, the powers are not sufficiently defined. Too much of executive authority is committed to the diet, and too little to the king. The members of the diet themselves are shackled by the power which is vested in the dietines of directing the votes of their representatives. An appeal should always be supposed to lie ultimately with the people, but this should be rather tacit and virtual, than active and direct; the members of a legislature ought to pay a proper respect to the sentiments of their electors on material points, but they ought not to be directed in every vote by a particular junto of their constituents.

As all the members of the equestrian order are declared to be equal in rights and privileges, we cannot see any possible use in the establishment of two houses of legislature. The balance of power, which has been so much talked of in government, is a political chimera; and did that balance really exist in our own constitution, we repeat that it would be a nuisance—the source of faction, and perhaps of civil war.

To continue the penalties on apostasy from the Roman Catholic religion, is inconsistent with that system of toleration which this constitution professes to establish. The regulations concerning the education of the princes, are trifling and artificial; the mode of conducting elections absurdly tedious. Why are the plenipotentiaries of the towns not indulged in a vote at the diet? Why is the trial by jury entirely disregarded? Why are no further encouragements held forth to the vassals or peasantry?

The

The only part of this constitution which deserves approbation, is that part which proposes to admit the citizens by degrees to a participation in the privileges of nobility. But this boon is dealt forth with a most sparing hand, and the operation of this arrangement must be too slow to produce any beneficial effects for a considerable time. In a word, if the present legislators of Poland really wish to render their country great and prosperous; they should have held forth stronger incitements to industry, virtue, and ability, than we find in the present code.

ART. VI. On Government; addressed to the Public. By Thomas Wycliffe, of Liverpool. 8vo. 257 p. pr. 5s. in boards. Liverpool, T. Johnson; London, J. Johnson. 1791.

OF the tendency and design of these essays on government, the best idea may, perhaps, be gathered from the author's own words, who says, in his preface, that they are intended—

‘To spread the knowledge of christianity more generally in the world; to establish both personal and national liberty in every part of this empire, for the general happiness of the whole empire: to improve this imperial constitution of government; and by that improvement not only to release every branch of this empire from their present state of national slavery, but also to render all those branches more advantageous to Great Britain than they have ever yet been: to obviate such practices as evidently tend to destroy the spirit of this national constitution of government, and thereby to improve, or rather to restore our national constitution; for were that constitution to be effectually restored, I should not think it possible for the utmost force of human abilities to improve it; and to excite every British subject, and every friend to Great Britain, above all things, never to lose sight of, or deviate from the strictest observance of this necessary political principle, viz. UNANIMITY IN THE SUPPORT OF GOVERNMENT. These are the objects which this publication is intended to promote; and though these systems and principles may be so extremely inadequate to the proposed objects, as to leave too much room to lament their not being sufficiently effectual, yet, were they to be adopted, I humbly hope they would not be found to be totally insufficient.’

The first of these essays, which contains a dissertation ‘on national and imperial government,’ was published in 1776, and refers principally to the situation of the kingdom at that period. The second, which was also published in 1776, consists of ‘observations on the powers of government.’ On perusing this, a passage, which strenuously opposes the policy of allowing a minister to sit in parliament, struck us in a particular manner, as the very idea, inculcated here, has been since adopted by the National Assembly of France, a circumstance

stance which has made a characteristic distinction in the constituent parts of their legislature. 'This practice, therefore, of uniting the distinct characters of a senator and a servant in the same person, having an evident tendency to alter the distribution of the three powers of government, and to destroy the equality of power in these three branches of parliament, which the constitution has really established, and which is allowed to be the very essence of the constitution, must certainly, on these principles, be disapproved of by every advocate for this constitution, and by every friend of this government.' In a subsequent paragraph, the author contends, that this practice occasioned the loss of America to the British empire.

The third essay appeared first in 1779: in it the author enquires into 'the supreme and subordinate powers of a state.' After stating the importance of the question, 'Whether the supreme power of governing a state is in the people, or the governors of the state?' he contends, that the supreme power of the state over the individuals who compose it, is an ordinance of God, and not an ordinance of man; and quotes St. Paul by way of sanctioning his own opinion.

Having laid it down as a principle, *that the people have a right to govern*, in his fourth essay 'on the internal government of Great Britain,' Mr. Wycliffe laments the glaring defects in our representation, which he thinks ought to be instantly rectified by the society at large: 'for, to place the right of government in the people, without a power to exercise that right, would be a mere mockery, and a most unpardonable insult.'

To attain the desirable end of a legislature, in which the people should be represented, he proposes to divide the kingdom into 118 shires or departments, and that every freeholder of 40 shillings should have a vote for the members to be sent to parliament, by that county or district.

Of these the county of Westminster is to send 6 members

The county of London or Middlesex, - 8

The 116 remaining counties to send four members for each county, - 464

The university of Oxford, - 4

The university of Cambridge, - 4

489

In consequence of this division, he asserts, 'that the grievance of rotten boroughs' would be avoided; and that if added to this, a repeal of the septennial act were to take place, the constitution would receive an increase of stability and splendor.

Essay v. 'The art of civil government according to St. Paul.' In this dissertation the author contends, that the apostle of the Gentiles has not only placed the supreme power of governing

governing in the people of every state, but has also confirmed the subordinate power of the delegated governors.

Essay vi. 'A plan for emancipating the negroes in the West Indies from slavery, and thereby eventually abolishing the slave trade.' He proposes, that the West India planters shall sell all their slaves to the state, and lay a tax on their property for the payment of the interest of the purchase money. We shall here subjoin a quotation from this essay. p. 183:

'The advocates for continuing the slave trade say, that transporting the inhabitants of Africa to the West Indies is removing them from a worse to a better situation. And, allowing this to be a true state of the case, and I do firmly believe it to be a true state of the case, it is certainly a fair argument for continuing the African slave trade, and for continuing that trade on the principle of humanity. But, I can never think it a fair argument for placing the Africans in a state of *personal slavery* when they are in the West Indies, or that it is consistent with the principle of humanity to place the Africans, or any rational beings, in a situation so truly deplorable. And they also say, that abolishing the African slave trade would deprive great numbers of our fellow-citizens of their present means of living; and this is certainly a true state of the case, and it is impossible to be too cautious not to deprive the African traders of their present means of living, unless you can at the same time point out to them some other means of living, and not leave them totally destitute of bread, and every means of acquiring it; but this will be the subject of the next paper, the paper on charters.

'As to such of the Africans as are not the objects of commerce, and continue in their own country, it would be the greatest act of humanity that could be shown to these Africans, were you to establish christianity in Africa, and to civilize the Africans, and you would then have the heart-felt satisfaction of conferring the greatest blessings on Africa that it is possible to confer on any nation, and such blessings as appear to me to be of infinitely more consequence than any commercial connexions that you can possibly have with the Africans. However, they would certainly be of much more consequence to the Africans; and it is far from impossible, that civilizing the Africans might, in process of time, produce such a trade with Africa as would be eventually of very great consequence to yourselves; not that I think, that the good consequences, with respect to trade, would be felt much by this generation, I only think, that the trade might be of consequence to future generations. If this generation will civilize the Africans, I think it probable, that future generations would reap the advantage of a lawful and valuable commerce with Africa.'

Essay vii. 'On charters.' To these, Mr. W. is entirely averse, for he thinks, 'that when a king grants such a privilege, either to a body corporate, or an individual, as is inconsistent with the principle of *justice*, he then makes an human law in direct contradiction to a divine law.'

Essay VIII. 'On the Liturgy.' In regard to this, he proposes several alterations and improvements, which he subjoins.

Essay IX. 'A supposed scale of RANK in this state, for the purpose of raising a voluntary revenue, either for the particular service of the church, or for the general service of the state.' In this essay he proposes to oblige a duke to pay 50,000*l.* a marquis 40,000*l.* an earl 35,000*l.* &c. &c. on their admission to those honours. Mr. Wycliffe has placed a herald between a bishop and an esquire; the purchase money of this degree, which is merely honorary, is to be 2000*l.* We believe, that partly from the late increase of titles in this country, and partly from their annihilation in a neighbouring one, Mr. W. would not find this source of revenue so productive now as it would have been half a century since.

Essay X. 'On taxes, and the expenditure of the public money.' This paper consists of a variety of calculations, in regard to the imposts proposed to be levied on houses, horses, carriages, liveries, &c. &c. The author affirms, p. 251,

'That the world has hitherto been very badly governed, by kings, ministers, and delegated governors; and that it is now high time for the people of every nation in the world, by a proper attention to the government of their respective nations, and to the government of themselves, to try if they can hereafter govern themselves better than they have ever yet been governed, by kings, ministers, and delegated governors. This is a general opinion with respect to all nations. And, were I to be asked what I mean by the words *very badly governed*, when those words are applied particularly to this nation, I should certainly give this answer—That I think the practice of wasting your public money in unnecessary expences, and then laying taxes on the poor to support that unnecessary profusion of the public money, is being *very badly governed*. And, as I believe that this has been the practice in this nation for a century past, I think that this nation, for a century past, has been *very badly governed*, and as long as this practice is continued in this nation, I shall always think this nation *very badly governed*. And, should any one complain of enormous taxes, I think that we may fairly ascribe those enormous taxes to your having been *very badly governed* for a century past, that is, to your having wasted the public money in unnecessary expences for a century past, and to your having thereby involved this nation in such an enormous debt that enormous taxes are now quite unavoidable. Or, should any one complain of such rights and privileges, such exclusive rights and privileges, as are by law established, and are also inconsistent with justice to our fellow-citizens, I think that we may fairly ascribe all such rights and privileges to your having been, at the time they were established, *very badly governed*; and that we may also fairly ascribe the continuance of all such rights and privileges, the continuance of any law which is unjust and oppressive, and the continuance of any legally established grievance,

to the disgraceful circumstance of your continuing to be, at this very time, *very badly governed.*

It is impossible to give this work an attentive perusal without perceiving a wonderful coincidence between a variety of observations made by Mr. W. several years since, and some recent changes in the government of a neighbouring kingdom. It is but justice to add also, that notwithstanding the frequent republications of the first four essays, they do not seem to have been hitherto noticed in proportion to their merits, notwithstanding the eccentricities with which they abound. s.

ART. VII. *A Treatise on the Digestion of Food.* By G. Fordyce, M. D. F. R. S. Fellow of the Royal College of Physicians, and Reader on the Practice of Physic, in London. 8vo. 204 pages. Price 3s. 6d. sewed. Johnson. 1791.

IN the advertisement prefixed to this treatise, we are informed, that it was 'read at the Gulstonian lecture, at the theatre of the Royal College of Physicians.' The ingenious author begins by observing, that both animals and vegetables lose some part of their fluids and solids in performing any action or function of life. Therefore, in order to remedy the inconveniences of this loss, new matter must be supplied; and which, if it have not the properties of the parts lost, must also undergo a change before it can acquire the qualities of the substance which has been dispended. After remarking the difference between animals and vegetables, with respect to their nourishment, he makes the following divisions of his subject, viz.

'Into the structure of the organs of digestion in the human body. The substances which are applied to the food during the time of digestion in the human body. The structure of the organs of digestion; and the substances applied to the food in other animals. The qualities of the substances to be formed by the digestion. The substances that are capable of being digested; their qualities; and if such qualities are different from those of the substances to be formed, we are, lastly, to consider the manner by which the peculiar qualities of the food are to be taken away, and the qualities of the substances to be formed given to it.'

Having examined, with a considerable degree of accuracy, the organs of digestion in the human species, Dr. F. makes some observations, as well respecting the digestive powers, as the structure of the organs performing that office in quadrupedes and birds; and though Spalanzani, and others, have denied that the stones, picked up by birds, were of any use in promoting the digestion of the food, our ingenious author, however, has found, upon trying the matter, by experiments with chickens, 'that by giving them small seeds whole, taking care that they should have no stones, the seeds were hardly digested, and many of the chickens died. With the same treatment, in every respect,

others, who had their seeds ground, or have been allowed to pick up stones, have none of them been lost.' Dr. F. likewise further remarks upon this subject, 'that instinct teaches them what substances they should choose for food, and what quantity of stones is necessary to intermix with it.' He therefore concludes, that stones serve the same purposes in birds, that teeth do in other animals. After noticing the stomachs of birds, and the difference of the intestinal canal in different kinds of animals, our author goes on to the examination of the substances applied to the food during the digestive process; and begins by the consideration of the mucilage. From this he passes to the investigation of the nature of the saliva; and after remarking upon the fallacy of Macbride's experiments, in proof of the saliva's inducing fermentation, he says, p. 54.

'Many physiologists have considered the saliva as secreted in very large quantities during the deglutition of the food; but I can hardly be of that opinion. As far as I can judge, the secretion during a meal can hardly exceed an ounce or two, and I should think that it serves only to lubricate the passages through which the food is to pass. It is true that the great apparatus of the parotid and sub-maxillary glands, which is employed, as well as perhaps some smaller glands which open into the mouth, gives an idea that something very material is to be obtained from the effects of this fluid. But when we consider again that the moment the saliva gets into the stomach, it is probably coagulated by some of the gastric juices, and then becomes exactly the same as any other coagulated animal mucilage, and that the salts are principally sea-salt and sal-ammoniac, and the quantity of water is immaterial; it is extremely problematic, whether it has any effect in the changes which take place in the stomach. It is true that sea-salt would seem to serve some purpose in the digestion of the food; for wherever mankind have been enabled to procure it, they have always employed it along with the food; and not only men, but other animals. It is well known that cattle in this country thrive in salt marshes. In North America salt is necessarily employed in fattening the cattle; and many animals are guided by instinct to eat salt when it comes in their way. But then the salt contained in the saliva is in very small proportion, and there is at least as large a quantity in some of the gastric juices, which are probably much more copious, so that that which is contained in the saliva can be but of very little effect. I should, therefore, presume, that the saliva has little or no effect in the digestion of the food in the stomach.'

The saliva having been examined, our author proceeds to the gastric juice, and observes, that though many physiologists have believed the juices, secreted in the stomach, to be perfectly homogeneous, yet it will be found very different on examination. Dr. Young's Experiments being noticed, Dr. F. concludes, that 'the gastric juice, as far as we can judge, is a colourless substance, and without taste or smell; and, in as far

as its coagulating power is useful or necessary, it does not appear that it is requisite to be, or that it is, in any great quantity.' The secretion of the bile and pancreatic juice being remarked upon, our author goes on to the 'substances capable of being employed for nourishment,' and observes, that water, air, and other vapours which form the atmosphere, supply the whole nourishment of plants, or vegetable matter; and that this vegetable matter supports vast numbers of animals; that many animals live solely on animal food; but that the animals on whom they live, are sustained by vegetables. P. 77.

'It has been a very universal idea, that all animals live either on vegetables, or on animals whose nourishment is derived from vegetables; but the practice of keeping gold fish in glasses with common water, without giving them any kind of food, suggested itself to me as extremely singular, and gave some kind of appearance of there being either some animals originally in the water in which they were kept, or that insects laid their eggs in such water so as to afford nourishment to the fish, either from the eggs themselves, or from the maggots, or other imperfect animals produced from them; I therefore put some gold fish into a glass vessel, and supplied them with water taken from a deep spring, and which water contained a very small proportion of magnesia vitriolata, and natron muriatum, together with a still smaller proportion of calx vitriolata. This water was changed at first every four-and-twenty hours, and afterwards every three or four days. The fish lived in this manner for fifteen months, grew to more than double the size, and threw out considerable quantities of feculent matter.'

Having made experiments, in different ways, with these fish, our author, at last, found, 'that pure air procured either from nitre or minium blown into distilled water, served for their living, growing, and emitting feculent matter;' and he therefore concludes, that 'it cannot be doubted, that animals may live on pure air and water; and that their fluids, or solids, may be immediately produced from these substances.' Although gold fish may live in this way, yet Dr. F. remarks, that 'they have organs for digesting animal food. After this, Dr. F. considers 'what parts of vegetables can be converted into the juices of animals,' and thinks that 'the whole nourishment which animals derive from vegetables, consists of their mucilages,' as it appears probable that none of the resinous parts are digested. P. 86.

'All animal solids consist of mucilage and water; sometimes mild calcareous earth and calx phosphorata are deposited in the bones or other harder parts. But in every solid there is always mucilage and water; and all animal solids are capable of giving nourishment to animals of certain species; therefore all animal solids, and fluids containing mucilage, are capable of giving nourishment to some one or other animal, even those which are the most deadly poisons. Cantharides are greedily devoured by two species of insects, not part of them picked out from other parts,

but the whole entirely, without leaving a vestige of any the least part of the cantharis. I have procured these insects from chests of cantharides imported from Sicily, and which had lived upon the cantharis for many months. After being washed with water slightly, these insects have juices perfectly bland, so that if they be bruised and applied to any the most sensible surfaces of the human body, they produce no inflammation, nor have any appearance of possessing any matter having a stimulating quality.

The substances capable of nourishing the human body are next treated of; and the author first considers farinaceous matter, or vegetable mucilage; and this, he observes, is particularly met with 'in the seeds of that great division of plants, called *gramina*;' and he concludes that, from whatever source it may be derived, it has always the same properties; and that it is, perhaps, the principal nourishment not only of mankind, but also of other animals, whose organs of digestion come near to those of the human species. After these Dr. F. takes notice of sugar, gum, &c. as affording nourishment. Animal substances, as giving nourishment to man, are next brought under observation. These substances being converted into chyle, by the digestive organs, with the admixture of the fluids which have been mentioned, to be afterwards changed into blood. The chyle therefore comes next to be observed upon; and Dr. F. closes his examination of it by remarking, that

'The substances which he has pointed out to be the essential parts of the chyle, are totally different in all their properties from farinaceous matter, as well as the greatest part of the other substances employed for food. A change consequently of the properties of the substances employed for food, must take place in the organs of digestion, so as to convert the food into these different substances essentially contained in the chyle.'

Our author, therefore, in the next place, enters upon the consideration of the process by which this change is accomplished; and begins by observing, that 'a mass of matter consists of simple particles, every one of which has the exact determined specific qualities that the whole mass has, as far as these qualities differ from any other species of matter;' and he therefore concludes, that it is an opinion, perfectly impossible to be true, that trituration, or dividing the food into small particles, can be the means of converting food into blood. In speaking of the opinion which has prevailed of digestion being performed by means of a menstruum in the stomach, Dr. F. says, p. 145.

'Although, therefore, it is possible that a menstruum might have been produced in the stomach, which might have united with one species of food, so as to have formed the different parts of the chyle, in which case an animal could have lived on one species of food, which is actually found to be the case; yet the same menstruum could not have been combined with another species of food, so as to form the three parts of the chyle, which are always the same in each of their properties. Moreover any of the juices which

which are applied to the food in the digestion, or all of them together, may be applied to the food in circumstances perfectly similar, as far as regards solution or precipitation, and yet no chyle can be formed.

‘On the whole, therefore, there is not the smallest ground from experiment to affirm, that there is any juice or matter applied to the food in the stomach capable of, or actually uniting with any or all of the substances employed for nourishment, so as to form chyle. Neither is there any ground for believing that the chyle is precipitated out of the substances employed for nourishment, and therefore this idea of the formation of chyle ought to be abandoned for want of proof. But it not only wants proof, but every kind of appearance renders it perfectly improbable, and therefore we must search for some other operation, by which the substances employed for nourishment can be converted into the three essential parts of the chyle.’

Fermentation, another opinion which has long been held as the cause of digestion, is next examined by our author, who concludes ‘that the formation of acid in the stomach, during digestion, is always produced by the digestion not going on perfectly, the powers of the stomach not being sufficient to overcome the disposition of vegetable substances to run into the saccharine, vinous, and acetous fermentations; and that when the organs of digestion are weak or disordered, or when we give an animal food not adapted to its organs of digestion, a greater or less proportion of food is not governed by the stomach, but runs into the fermentations which would arise if they were not influenced by its power.’ And he goes on still further to observe, that the first stage of putrefaction does not form vegetables into chyle; and much less animal substances; for if foetid meat be given to a dog, and he be killed a little time afterwards, and the meat in the stomach examined, it will be found firmer, and free from fœtor, ‘so far is putrefaction, or any of its stages, from being the operation carried on in the stomach during the digestion.’ Our author next draws some conclusions which he thinks may elucidate this matter in some degree, from observing what happens to the digestion of the food in sound and healthy stomachs; and first remarks, that ‘one substance, farinaceous matter’ is changed ‘into another substance, chyle;’ but that ‘farinaceous matter forms only one species of matter,’ while ‘chyle consists of three species mixed together.’ He therefore inquires by what operation one species of matter can be converted into three other species; and after stating that ‘the properties of compound bodies depend upon their combination, not upon the properties of their elements,’ he says, that ‘when one species of matter is converted into another species, the same elements are contained in the matter which we had originally and the matter which is found after the operation,’ and that ‘it cannot be doubted but that the operation which has taken place, is a

separation of the elements from one another, and a re-combination of them in a new manner.' P. 165.

'By a parity of reasoning it may be proved, that all animal food in being digested or converted into chyle, has the effect produced by a separation of its elements from one another, and re-combination of them in a different manner, so as to form chyle, a new compound; and likewise, since by putrefaction farinaceous matter, and all other vegetable food may be made to yield exactly the same substances with animal substances, particularly with chyle; that is, nitrous and muriatic acids, volatile alkali, water, volatile hepar sulphuris, gas, inflammable air, calcareous and argillaceous earths; as these are the same, whether vegetable food or chyle be putrefied, it follows that vegetable food likewise contains the same elements with chyle, and that these elements are only separated from one another, and recombined in such manner as to produce and become chyle.

'Digestion then is performed on substances containing all the elements of chyle. These substances in the stomach, and other organs of digestion, have their elements separated from one another by the effects of the stomach, and other organs of digestion, upon them, occasioning in them a decomposition and recombination of their elements into a new substance.'

Thus Dr. F. having, as *he* supposes, proved that food is formed into chyle, by a decomposition and recombination of its elements, enquires how 'a compound may be decomposed, and its elements reunited in a new manner.' He likewise remarks, 'that under the same chemical circumstances matter differs extremely when living and dead,' and that therefore 'food placed in all the chemical circumstances that can be conceived similar to those in which it is placed in a living stomach, will never be converted into chyle, but will undergo other changes totally different.' And he concludes the subject of the conversion of food into chyle, by observing, that 'it is not then that food of any one, or any other kind, is more or less capable in itself of affording chyle perfectly good and intermixed with no noxious matter, but different species of food must be so adapted to the particular state the stomach and organs of digestion are now in, in order to be that which is most proper, or what is commonly called wholesome.' The effect of the coagulating juice of the stomach on the food is next considered; after which our author closes his work, by remarking (p. 194.) that

'The process of the stomach is the most essential in the digestion by much. For if every species of food, whatever it might be, consists, as I have already shown, of the same elements; and if, as I have likewise shown, the additions made in the organs of digestion are only to direct the decomposition and recombination of the elements of the food, so as to form it into the substance produced by the process of the stomach, or afford water to it, then the whole action, which is material in regard to the food, is only connected with the stomach in its peculiar process. If this
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be the case, whatever the food may be, whether it be easily forced into the process of the stomach, or with difficulty, yet when actually forced into such process, and when it has gone through it, and been converted into the peculiar matter formed in the stomach it becomes the same. If such matter propelled into the duodenum, where it is to be formed into chyle, be always the same, the duodenum will have the power of converting it into the same chyle; and if the food does not go through the process of the stomach, it cannot be converted into chyle at all, as I have already shown. There is nothing, therefore, in the whole doctrine of different species of food which can have any respect to any part of the body, excepting the stomach itself. For food, considering any species of it as consisting of a vast number of homogeneous particles, may have every one of these particles converted into the matter produced by the process of the stomach; and that being one species of matter only, will pass into the duodenum the same uniform substance, whatever the food may have been. Or supposing that none of these homogeneous particles are at all changed in the stomach, but pass into the duodenum as they were when they were swallowed, in that case none of them can enter into the process of the duodenum, and be converted into chyle, but must pass on and be evacuated. Or suppose one half, or any other proportion of the homogeneous particles of one species of food to undergo the operation of the stomach; and the other half, or whatever proportion it may be, to remain unaltered and pass into the duodenum; then that part which underwent the process of the stomach when it got into the duodenum would be converted by the process of the duodenum into chyle, and that part which did not go through the process of the stomach, would not be capable of going through the process of the duodenum, but must pass forward and be evacuated. The first, therefore, and great ground on which we are to consider food, is its disposition to be acted upon by the powers of the stomach, in the state the stomach is in; for whatever species of food is thrown into the stomach, if it yields to the action of the stomach, so as to be converted into the matter formed by the process of the stomach, it will certainly, the whole of it, be formed into the same chyle, and the same blood. So that it is perfectly immaterial what it may be, farinaceous matter, animal mucilage, apples, potatoes, wheat, mushrooms, or oysters, beef, veal, chicken, salmon, or goose. So long as it has undergone the process of the stomach, and been converted into the matter formed by that process, it gives equally good nourishment, and is equally innocuous, because it becomes exactly the same.

Thus, successfully, has Dr. Fordyce pulled down the old theories of digestion; and though he may not have been equally happy in erecting his new hypothesis, yet he has certainly displayed much ingenuity and ability.

delling, &c. with a variety of Copper-plates. By Thomas Pole, Member of the Corporation of Surgeons in London. 8vo. 304 pages. Price 10s. 6d. in boards. Darton. 1790.

IN an introduction of considerable length, the author of the Anatomical Instructor makes some observations respecting the importance and usefulness of anatomy; and gives a few trite directions for the use of those engaged in anatomical dissections; after which he goes on to the consideration of the 'composition and qualities of coloured injections,' and having remarked upon them, makes some 'general observations on injecting with coloured fluids,' which tend to show, that 'though instructions may be given to facilitate the acquisition of this art, yet that they will be found insufficient for the dexterous performance of its operations;' and that 'a moderate share of experience can alone remove the difficulties which result from the want of it.' After describing the syringe for injecting with coloured fluids, and also the manner of using it, Mr P. gives different *formulæ* for coarse, fine, and minute injections. Having remarked upon injecting the arteries and veins with coloured fluids, the author proceeds to the injection and dissection, &c. of an entire subject, in order 'to trace and exhibit the arteries,' and observes that, 'for this purpose adult subjects are seldom used,' but that 'the bodies chosen for what are generally termed blood-vessel subjects, are, from the earliest infancy, to about the age of fourteen years;' and that a thin emaciated subject should always be preferred. 'Injecting and preparing the head for the blood-vessels' being noticed, Mr. P. goes on to offer some remarks on 'injecting the extremities for tracing by dissection, and exhibiting the blood-vessels.' 'The method of injecting the blood-vessels of the gravid uterus, and preserving the preparation in spirits,' the author next takes notice of, and says, that it 'may be injected either in its natural situation, or after it is removed from the body.' The injecting and preparing of placenta naturally come next, and Mr. P. remarks, that 'the injecting a single placenta is the most simple process of this kind of preparation,' and that the injecting double and other placenta is done in the same manner, in respect to the process; but that a greater number of colours are required for distinguishing the ramifications of the several vessels from each other.' Dry preparations of the gravid uterus are likewise noticed, after which the author enters upon the consideration of the manner of 'injecting and preparing the heart *in situ* with the head, adjacent blood-vessels, and thoracic duct.' 'A heart for this purpose,' Mr. P. says, 'should be chosen as free as possible from fat;' and 'this is more frequently the case in young than in old subjects.' The method of injecting a foetus, to show the course of circulation when *in utero* is next inquired into, and the au-

author observes, that for this purpose, we can only make choice of such children as were dead born, or died soon after birth ; ' the former,' he thinks, ' are to be preferred,' as in them ' the lungs never having been called into action, the pulmonary arteries are not so dilated and pervious ; for which reason, the injection will probably pass with greater freedom through the *ductus arteriosus*, and *foramen ovale*.' After this, the manner in which the penis, testes, and blood-vessels of the mesentery are injected, is described ; and the author proceeds to the ' injecting of bones, and rendering them transparent, to show their vascularity.' And having stated the method which ought to be pursued in making these preparations, he goes on to the ' injection of the *cutis*, intestines, and other abdominal viscera, and says, page 81, that

' For this purpose, very young subjects are generally chosen ; and the easiest and most common mode of injecting the cutis, or viscera, is by the ascending aorta, as for an entire subject, with this difference only, that the minute injection is to be used in this case : if the cutis is the object of the experiment, such part of it as is intended for preservation, after it is injected, must be laid in clean water, and changed every day, as long as it imparts a bloody tinge, and then is to remain in maceration, without changing the water until the cuticle will easily peel off ; by the removal of which, the vascularity is much more beautifully exhibited : after the removal of the cuticle, proceed with regard to its preservation, either by placing it in its recent state, in a vessel of spirits of wine, or by drying, and placing it in oil of turpentine, or preserving it by varnish.

' With respect to the abdominal viscera, such parts as are to be preserved, must be treated in a manner similar to the cutis, by cleansing and preserving them in spirits of wine, or oil of turpentine, or by varnishing ; but it is to be remembered, that such only may be preserved in turpentine, or by varnishing, as are thin, and capable of being previously dried, as the stomach, intestines, urinary bladder, &c. the more bulky parts, as the liver, spleen, kidneys, pancreas, &c. cannot be preserved in turpentine, unless thin sections of them are made, so as to render them capable of being dried without putrefaction.

' Portions of the peritoneum, pleura, pericæum, and dura mater, may also be dried and preserved in oil of turpentine, or by varnishing.'

Mr. P. closes the first part of his work, by showing ' the method of injecting and preparing the head' in order to the preservation of its natural and healthy appearance.'

In the second part of this volume, the management of mercurial injections is noticed, and the author, after making some ' general observations on injecting with quicksilver,' in which, however, there appears nothing new, describes the tube which is made use of in filling the lymphatics, lacteals, &c. with quicksilver. The subjects most favourable for injecting with quicksilver, Mr. P. says, ' are those who have died anasarcaous, as

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in such the lymphatics are somewhat enlarged, and more evident.' The manner of filling the parotid gland with quicksilver having been described, the author relates the means of injecting the lymphatics on the surface of the liver and lungs with mercury. The method of filling other parts with quicksilver is also mentioned. We shall give the author's method of injecting the veins in the kidney of a cat. P. 107.

'The veins in the kidney of a cat run very superficial, and branch out in a manner peculiarly beautiful, which is the only inducement to making this preparation. The manner of injecting it is very simple; nothing more is necessary than to fix the straight pipe of the quicksilver injecting tube into the vein by a ligature, and inject with a short column; it should be suspended in water, that it may have time to insinuate itself into all the small ramifications; then remove the pipe, and secure the quicksilver in the vein, as usual; dissect away the surrounding cellular membrane and aëps, and preserve it in spirits of wine.

'These vessels may be injected with coloured minute injection, to give the same appearance; but a very small syringe and pipe should be used for the purpose.'

Corroded preparations are next treated of, and Mr. P. observes, that a part when injected for the purpose of corrosion, should be immersed in an acid liquor composed of three parts of muriatic acid and one of water, in a glass vessel of suitable construction, for about three, four, or six weeks, as may be required, until its texture be entirely destroyed and reduced to a soft pulpy state; it is then to be removed from the acid into a basin filled with clean water, and gentle streams of water directed upon it, sufficient to wash away the pulpy substance. After giving some cautions with regard to handling and preserving these preparations, the author describes the process for injecting and corroding the heart and vessels of the lungs, the liver, spleen, kidneys, placenta, &c.

We come next to preparations by maceration, and Mr. P. begins them by showing the manner of 'preparing the *cancelli* of bones.' The *os femoris*, the author observes, is generally used for making these preparations; and the middle portion should only be employed, where the *cancelli* are the most delicate. The way in which the cuticle of the hand and foot is separated and preserved, being explained, Mr. P. takes notice of the manner in which the air vessels of the lungs are to be prepared, and concludes this part of his subject, by giving directions for cleaning and preparing bones in general, and also for 'making the natural human skeleton, and those of fish, quadrupedes, birds,' &c.

The next part is taken up by showing the method of making 'preparations by distention,' and the author, after mentioning the parts most commonly prepared in this way, makes some general remarks on distending hollow preparations with air, hair, wool, cotton, plaster of Paris, &c. Other kinds of preparations in this way are likewise described. The

The method of articulating or joining the different bones, is next treated of by Mr. P. who concludes his work by giving some directions for modelling. To the whole, the author has given an appendix, containing the methods of making and preserving some preparations which had not been noticed in the former parts of the work. We have thus presented our readers with a general account of the contents of the volume before us, in which, though it contain little new, or that is not given in almost every course of anatomical lectures, yet, perhaps, the tyro may find something to his purpose; but, to become expert either in the art of dissecting or making preparations, he must consult other guides than the Anatomical Instructor.

A. R.

ART. IX. *Connubia Florum, &c. The Marriages of Flowers, in Latin Verse*; by D. de la Croix, M. D. with Notes and Observations, by Sir Richard Clayton, Bart. 8vo. 138 p. pr. 3s. sewed. Bath, Hazard. Lond. White and Son. 1791.

PERHAPS Dr. Darwin's charming English poem on the loves of the plants, might suggest the idea of republishing this elegant Latin poetical effusion on the same subject. It was first printed above sixty years ago, (1728) and is the only production of the ingenious author, if we except a few epigrams which appeared in the preface to the famous Vaillant's *Botanicon Parisiense*, where the greatest part of this poem also appeared. Dr. de la Croix, indeed, left it unfinished, being suddenly snatched away by death, whilst he was meditating the completion of it. The elegance of the language has not been able to obtain it much notice; for we find it mentioned in print only by the learned Haller, in his *Bibliotheca Botanica*; and by the classical Atterbury, in one of his letters. The bishop sent eight copies of the poem to Mr. Morice, two of which were for Swift and Pope: he informs his correspondent that it was written by an Irishman then at Paris; that in some parts it is excellent, and approaches very near to the manner of versification in Virgil's Georgics. A high compliment, certainly, from a person of Atterbury's taste and judgment. And yet we believe that the poem was totally forgotten till this republication of it by the learned baronet, who has elucidated the subject by a great number of quotations from authors both ancient and modern, and has pointed out its beauties and defects.

The poem itself is short, consisting only of 526 hexameter lines. It opens with an address to Vaillant, whom the author celebrates as the first who discovered the sexes of plants.

— herbarum detexit primus amores.

This is not strictly true. However, he saw much farther than his predecessors, Grew, Camerarius, &c. and in 1718, paved

paved the way for the introduction of the sexual system by Linneus, in the year 1735, and its final establishment in the year 1760.

The poet then enters upon his subject, and in elegant flowing verses describes the manner in which vegetable impregnation is carried on, first in complete flowers, and then in such as have the male flower separate from the female.

* Sin diversa domus : flos masculus ante reclusus
Ædibus emittit sua dona, volatile semen
Excipiunt Zephyri, portantque curulibus alis
Conjugis in gremium : Conjux respondet amori,
Absentique probat simili se prole marito.*

The doctrine of the sexes in general being thus established, the poet proceeds to give some of the more striking instances of vegetable impregnation in the palms, particularly the date-tree, &c.

Having with this view mentioned the turpentine-tree, he recommends the tapping it in the spring, to prevent its being diseased from a redundancy of its juices : hence he digresses upon the fatal consequences of inordinate luxury and indulgence ; and then slides again into his subject, by introducing *parietaria*, or *pellitory of the wall*, as a specific against the disorders occasioned by intemperance. The elasticity of the anthers in this plant, could not escape the observation of Vaillant and Linneus : and the poet remarks how this quality was solicited by his master :

! Ille dolos meditans, & longo callidus usu
Stamina sollicitabat acu, simul illa rigere
Carceribus ruptis vitæ datur ire per auras
Spiritus, afflasi late ova, & pulveris imber
Marginibus lentus bibulis hæere tubarum.*

The impregnation being now complete, we are next told how the first vegetation is performed, by the bursting of the integuments of the seed, the descent of the radicle, and the ascent of the plume. The poet cautions us against injuring the seed-leaves, and then describes the growth of the vegetable by means of rain, dew, and air.

The next subject which employs the pen of the author is the circulation of the juices. This was a favourite opinion at that time, but has since been exploded by Hales, Linnæus, and others.

In confirmation of this doctrine we have the fabulous history of the *polypodium Baronetz*, a fern commonly known by the name of the *Tartarian*, or *Scythian lamb*. The learned editor has given us the account of it, as far as travellers have informed us ; and in front of the title has placed three figures of the plant, from the Philosophical Transactions, from Hunter's Evelyn, and that in the middle from Dr. de la Croix himself ; who thinks that this plant might give occasion to the Grecian fable of the Golden Fleece.

The

The *Boranes* introduces other vegetables which approach to animal life: as the wandering stratiotes of the Nile; the mimosa, or sensitive plant; the amaranthus, or floramour, &c. The commentator ridicules the credulity of the poet, on account of some fables which he has here given us; but we rather presume that he may plead his privilege of Parnassus; and that he actually believed them no more than we do: they are good poetry, and that perhaps is sufficient.

Lest from these instances the reader should suppose that plants are endued with animal life, the poet goes on to show that they are mere machines, and to explain their texture.

‘Non tamen in plantis quisquam mihi suadeat auctor
Esse animam sensumque’

He philosophises at considerable length, and with no great success, on the mechanism of the sensitive-plant, &c. and having thus lost his subject for 120 lines, he returns to show the signs of the sexes in flowers. Here the poet is a genuine sexualist; and Linneus must have read this part of the poem with great pleasure, had he known that such a poem had been written only seven years before he published the first sketch of his system. He will not allow the petals and calyx to constitute the flower, but determines the stamens and pistils to be the essential parts, existing either together in the same flower, or in different ones. He affirms, that staminate flowers never produce seed; and that where they are separate from the females, if they be cut off, the females die unproductive.

‘Nunquam ego stamineos vidi sobolescere flores,
Post venerem exhalant animas, exinde domorum
Fornicibus mœstis exanguia corpora pendent.
Aut per agros passim volitant ludibria ventis.
At vidua extinctos renovant ovaria patres.
Inde genus redivivum, hinc surgit posthuma proles.
Si tamen ante diem, si tædas ante jugales
Castaneæ (miserum) succidat flamina quisquam,
Stamina discretis semper nascentia ramis,
Accola connubii spe lusa absumptaque luctu
Tabuit, ac sterilis moritur, ni forte remoti
Detulerit ventus gravidantem conjugis auram.’

From the powerful smell of this *aura*,

‘to them who sail
Beyond the Cape of Hope, and now are past
Mozambic;’

the poet makes a beautiful digression on the well known story of Columbus.

‘Ille Minervâ
Plenas ait, sensi flores, contendite remis,
In manibus terræ.’

Having determined all flowers naturally to be male, female, or hermaphrodite, he calls every luxuriant flower of the garden a monster or eunuch; and observes

‘Embryo

* Embryo vitali fraudatus nectare, sensim

Languescit moriens, sequiturque heu! floribus abortus.*

We have now done with the sexes of plants. The poet next tells us that it is not enough to distinguish these; but that we must add the characteristic mark of the family or class to which they belong. He divides flowers into those which have a calyx without a corolla; a corolla without a calyx; or both. These last, he says, are very numerous; and for an instance he selects the passion-flower, or as he calls it, *mæstissima granadille*, which he describes with all the enthusiasm of a zealous catholic. He then adverts to the number, situation, and form of the petals, in such simple flowers as have a corolla: and lastly, he distinguishes the differences of compound flowers; which having been the favourite class of Vaillant, he hence takes occasion to celebrate his master, and the prodigious concourse of pupils who assembled to hear his lectures from all parts of Europe. He mentions also Fagon, and Louis XIV. and Sherard; and concludes the whole with a pathetic lamentation of the death of Vaillant. All this latter part, from the 468th line, is very poetical.

The illustrations of the learned editor are very copious, extending to 77 pages. They consist chiefly of extracts from the ancients, from Linneus, Vaillant, different travellers, and several other authors.

The whole book is elegantly printed, on a fine paper; but it is not quite so correct as might have been wished.

The poem in Vaillant is signed *Mac-Encroe Hibernus, Medicus Doctor*, and contains only 253 lines, the heavy philosophical part being left out. The two epigrams are signed, *Demetrius de la Croix, Doctor Medicus*.

The edition of 1728, is accompanied with a French translation in prose; and at the head of the poem it is entitled, *Fratri ad Fratrem de Connubii Florum Epistola*.

ART. X. *Flora Rustica, exhibiting accurate Figures of such Plants as are either useful or injurious in Husbandry. Drawn and engraven by F. P. Nodder. With scientific Characters, popular Descriptions, and useful Observations.* By Thomas Martyn, B. D. F. R. S. Prof. Bot. Cambridge.—Published in Monthly Numbers, each containing three coloured prints and six pages. 8vo. Price 1s. Nodder, Brewer-street. 1791.

THE importance of agriculture, not only to this country, but to mankind in general, makes every work interesting, that contributes in the smallest degree to elucidate or improve it. The present work is set on foot, to promote the patriotic designs of those public societies that encourage this useful art; and

and to facilitate laudable attempts at improvement, both in landlord and tenant, by bringing them better acquainted with the plants which they do or may cultivate, and by correcting the mistakes which have been made concerning them.

The first number contains figures of three species of clover. 1. *Trifolium alpestre*. 2. *Tr. medium*, *Huds.* 3. *Tr. pratense*, or the cultivated broad clover.—The figures are accurately drawn, and neatly coloured.

The second number exhibits three well-known grasses; namely, ray-grass, meadow cat's-tail, and meadow fox-tail grass; with a full account of the first introduction of the ray-grass into cultivation.

In the third number, figures are given of the great everlasting pea, *avena elatior*, or tall oat-grass, and a fourth species of clover, called *trifolium rubens*.

If it should be objected to this work, that we are already sufficiently acquainted with all the common objects of cultivation, the very first figure will furnish a reply; for the *trifolium alpestre* has been confounded with the *trif. medium*, and under that idea has been recommended for cultivation, under the name of *cow-grass*. The grasses are far from being well known, and it is probable that all such as are likely to be useful will be hereafter figured in this work.

M. T.

ART. XI. *A New System of the Natural History of Quadrupeds, Birds, Fishes, and Insects.* In three Volumes. Vol. I. containing Quadrupeds. 8vo. 586 pages, and 47 plates. Price 10s. 6d. in boards. Edinburgh, Hill; London, Cadell. 1791.

THIS first volume of an useful work, contains a sober history of quadrupeds; for the author has availed himself of the information procured by various writers without retailing their conjectures and fanciful systems. The facts are related in a simple rational manner, instead of being, like many voyages, &c. lately published, tricked out with the meretricious drapery of romance, interspersed with icy moral reflections that seem to be introduced only to render the work more saleable; yet, stalking with theatrical pride, even the religious effusions look like a solemn mockery of those sentiments which dignify the human character, when they really flow from the heart.

The preface gives a just account of the work, though the style in which it is written, and that of the introductory chapter, has a *twang* of affectation, but this is quickly dropped in the historical part.

We shall insert the author's account of his plan.

¶ 16. 'Supposing animated nature, the most engaging part of the study of natural history, for the earlier part of life; leaving

ing the examination of vegetables and fossils to the botanist and the chemist, we have endeavoured to recommend this branch more effectually than it has yet been, to general attention, by selecting, as the subjects of historical description, such animals as, either from their holding a more eminent rank among the brute creation; from their being particularly serviceable to man; or from other circumstances influencing their character, are more worthy of notice, and most likely to interest the observer; proceeding with these in a regular and systematic order; giving the names which they have received from the most respectable systematic writers on natural history, in their systems of classification, and explaining their characters with as much simplicity and elegance of expression, and as much certainty of information, as we could possibly attain, these were indeed the views with which the present work was undertaken. How far the execution may merit the approbation of the public, we leave to the candid and judicious to decide. In forming designs, the general, the statesman, the author, the artist of whatever denomination, are apt to rely too much on their own powers, and on the concurrence of favourable circumstances. That which displayed elegance and splendour, when it existed only in idea, becomes often mean and uncouth, when brought into real existence. On the present occasion, however, pains have not been spared. The arrangement of Pennant, improved from Ray, is nearly followed, as appearing liable to fewer objections than any other with which we are acquainted. Though we enter, in a particular manner, into the history of none but the more remarkable animals; yet all the known species belonging to the different ORDERS or GENERA are enumerated. From the conciseness necessary to bring so much matter into such narrow bounds, the book may not appear to possess so much elegance and ease as we could have wished; but we flatter ourselves that it will be found to be perspicuous, and to convey more information, that may be depended on, than any other work of the same size and price.

ART. XII. *Buffon's Natural History, abridged. Including the History of the Elements, the Earth, and its component Parts; Mountains, Rivers, Seas, Winds, Whirlwinds, Water-spouts, Volcanoes, Earthquakes; of Man, Quadrupeds, Birds, Fishes, Shell-Fish, Lizards, and Serpents; with a general View of the Insect World. Illustrated with a great Variety of Copper-plates, elegantly engraved. 8vo. 530 pages, and 40 plates. Price 8s. in boards. Kearsley. 1791.*

THOUGH a part of most books is often more valuable than the whole, we are not very partial to abridgments; yet, as the voluminous translation of Buffon is not within the reach of many, who wish to procure amusing instruction for youth, we were glad to see the present work.

We have always considered this elegant writer's Natural History, independant of some fanciful theories; as particularly cal-

calculated to interest young people; and in the abridgement that interest is not lost which renders it, for the use of youth, condemned as it is, far preferable to those dry dictionaries rather than histories, from which they naturally turn with disgust who are not merely in search of information.

‘The editor, however, would not be understood to intimate, that this publication is solely intended for the use of young persons—every reader who wishes to obtain, in an easy and agreeable manner, a general knowledge of Natural History, will find in this abridgement every material fact, every thing which it is necessary for mankind in general to know upon these subjects.’

M.

ART. XIII. *Trial between Henry Martin, Esq; of the County of Galway, in Ireland, and John Petrie, Esq; of the County of Essex, for criminal Conversation with the Plaintiff's Wife. Tried before the Right Hon. Lord Kenyon, and a special Jury, at Guildhall, London, on Thursday the 14th of December, 1791. Taken in Short Hand by a Student of the Temple. 8vo. 46 Pages. Price 1s. 6d. Ridgway. 1791.*

THIS is one of the most notorious trials in the annals of modern gallantry. The plaintiff's wife was formerly a Miss Vesey; she was married in 1777 to Mr. Martin, who received with her a fortune of 5000l. and such was the young lady's character and eminent accomplishments, that his father immediately alienated 1500l. a year from the paternal estate, nine hundred of which was secured for the maintenance of children, in case of the demise of the parents, and the remaining 600l. per ann. was settled on her as a jointure.

‘To say that subsequent to this marriage,’ observed Mr. Bearcroft, who was counsel for Mr. Martin, ‘the parties lived happily and comfortably together, is too poor, too cold, too inanimate a mode of diction: I must therefore refer you to the witnesses I shall produce; they are of undeniable credit, and undoubted reputation. I must request your attention to the very words of which they still make use, in describing to you the manner in which the plaintiff and his wife lived for a long, a very long period—fourteen years—during all which time their behaviour to each other was indeed a model of conjugal affection, and an example to all other married persons.’

From 1777 to 1789 Mr. Martin and his wife resided principally in the county of Galway; in the beginning of 1789, having determined to visit the continent, they accordingly proceeded to Lisle, and after remaining there for three months, they repaired to Paris, where they lived together till 1790. In the month of March in that year, Mr. M. was unavoidably obliged to repair to London on business of great importance to his family, it being intimately connected with the improve-

ment of his estate. After his arrival there, he exerted himself with uncommon activity on purpose to come to a final settlement relative to a contract concerning some newly discovered mines, that he might return immediately to the arms and embraces of a loving and beloved family. The deeds being at length drawn up, were brought to him at ten o'clock at night, and perused and executed immediately. In the mean time he had ordered a postchaise and four to convey him to Dover, and he was actually on his way down stairs to step into it, when he unexpectedly received a visit from an acquaintance, who had been some time in search of him. This gentleman came on purpose to inform him that the Irish parliament was dissolved, and also to remind him that he had pledged himself to stand as a candidate for the county town of Galway. On receiving this information Mr. M. was overpowered with grief, but recollecting his solemn promise, and perceiving the necessity of setting off immediately, in order to secure his election, he was reluctantly obliged to relinquish his intentions of proceeding to the continent, and the postchaise was ordered to conduct him towards Milford, in order to embark for Ireland.

During the absence of Mr. Martin, and while he was thus occupied in pursuits so advantageous to his family, and honourable to himself, his wife happened to be introduced to a Mr. Petrie, at the house of a banker in Paris, with whom, after a very short acquaintance, a criminal intercourse took place, which proceeded to such indecent lengths as to be observable even by the servants. In the mean time the husband was in Ireland, where it was necessary that he should still remain; he therefore wrote to his wife desiring her to return immediately, for, ignorant of the occurrences that had taken place since his departure, he fondly imagined that she would obey the summons with alacrity, and even with rapture. This letter was received with indifference and disgust; some excuse however was to be made for non-compliance, and Mrs. M. readily found one, in the celebration of the French Revolution, a ceremony at which she was desirous to be present.

The indulgent husband immediately acceded to her wishes, firmly relying on her promise of leaving that kingdom immediately after the 14th of July. Far different however seem to have been her wishes, and Mr. Petrie's intentions, for instead of visiting Ireland directly, she accompanied her paramour to London, where she resided with him for some time.

Mr. Garrow opened the pleadings, and Mr. Bearcroft addressed the jury in a very excellent speech, which seems to have had its proper effect on their minds; indeed every part of it was fully substantiated by unexceptionable witnesses. Mr. Erskine did not acquire any new laurels by his reply, for it appears to have hurt, rather than assisted his client. The following

lowing letter, written by Mr. Petrie, was read by him from his brief :

‘ Without meaning to impute the present transaction to Mr. Martin’s absence, beyond a doubt it was the cause of all our misfortunes. Had he been with her (his wife) I could not so often have seen her, nor could we have met so frequently. I desire to call no evidence ; and with respect to my fortune, Messrs. Turner and Co. my agents, can prove that I am not the man of fortune I am represented to be. All my property is vested in Tobago, and from the situation of affairs there I do not know whether at this moment I have any fortune at all. Could any sacrifice recall past time, willingly would I make it. Mr. Martin is a man of fortune. He does not want large damages ; and the ends of justice will be answered as well by small—because if large are given against me, my innocent children will be involved in my crime, and will be ruined.’

Lord Kenyon in summing up the evidence to the jury observed, “ that the law says, he that cannot pay in his purse, shall in his person.” He mentioned that the defendant had one house in Soho-square, and another in Essex, from which a fortune might be justly inferred. “ Another circumstance stated by the defendant,” added his lordship, “ is, that he is sorry for the offence. But has he brought forth the fruits of his repentance ? No ! he lives in open adultery to this day—he carries the lady to public places, thereby contributing by his example to increase the depravity of a depraved age. Another circumstance stated for him is, that he has the infirmities of human nature ; but man, to quote the words of the poet,—

Having waste ground enough to build upon,

Why should we raze the sanctuary walls,

And place our mischief there ?—

In this manner does he meet the call made upon the husband. The plaintiff is a gentleman of great respectability and fortune—he had been married 14 years, and has had nine children. In this situation he stood till precipitated into his present misery by the *villainy* of the defendant. The children have lost a protector ; and, indeed, doubts may be kindled of their legitimacy.”

The damages were laid in the declaration at 20,000*l.* and the jury, after retiring half an hour, brought in a verdict for the plaintiff for 10,000*l.*

ART. XIV. *The Origin of Arianism disclosed.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. Royal 8vo. 505 Pages. Price 10*s.* 6*d.* in Boards. Stockdale. 1791.

THIS work is ushered into the world with more than usual ceremony. The author, an experienced veteran in literature, unencumbered by that diffidence which is often so troublesome

to young writers, comes before the public with the erect confidence of a man who is persuaded that he has something to offer worthy of universal attention. Although he appears upon the beaten ground of theological controversy, he feels no hesitation in promising something new. Even after all the pains which the bishop of St. David's has taken to provide an antidote against the bane of modern heresy, he has the courage to pursue the same track: and he has so firm a reliance on his own talents and learning, as to "enter directly into the heart of the controversy," after his lordship had declined to do it, "because he thought the arguments on both sides had been repeatedly canvassed, and nothing new could be advanced on the subject." Mr. W. notwithstanding, "flatters himself that he has advanced something new and just, and has introduced a train of historical argumentation, which is at once novel in its direction, comprehensive in its scope, and decisive in its efficacy."

Such is the confident language of the dedication prefixed to this treatise. Whether the work will appear to the public in the same light of novelty and importance, in which it appears to the author, time will discover. Our part is to furnish our readers with such an analysis, as may give them some notion of the kind and degree of instruction, which may be expected from perusing the whole.

Mr. W. laments the prevailing aversion to theological controversy, and is apprehensive that if it be not checked, it will produce a frigid apathy with respect to all the fundamental articles of our religion. Controversy he thinks inseparable from the life of religion, and deprecates the time, when "the springs of theological activity in the clerical mind" shall be so far relaxed, that the clergy shall come "to nod beside the altar, to slumber over the dying flame, or to look on with a stupid unconcern, while *wretched* men are heaping false and unhallowed fuel upon it."

The first object of all controversy is, in our author's judgment, the doctrine of the Trinity: and he confesses that, if it be false, nine-tenths of the Christians through every age have been guilty of *idolatry*. In confirmation of the evidence for its truth which he finds in the pages of scripture, he undertakes to prove, that the ancient Hebrews, and the Jews till some time after our Saviour, believed in the proper divinity of their Messiah, and in a Trinity in the Godhead; that towards the close of the first century the Jews "made a grand turn" in this prime principle of their theology, and, in consequence of their animosity against the Christians, became Arians; that this heresy generated among the Jews was afterwards transmitted by them to the Mahometans; and that, from the same source, it spread among the Judaizing Christians, from whom it passed through various channels to succeeding times.

In order to prove the ancient Hebrews to have been Trinitarians, Mr. W. appeals to the New Testament, and to other Jewish writings of great antiquity. In the New Testament he finds our Saviour "assuming all the port of a God;" in the manner in which he exercised his powers, showing that his miracles were the operation of "inherent and essential deity;" and, in short, "investing himself with all the ensigns of godhead." These high assumptions, he maintains, could not have been borne by the Jews, received by his Apostles, or made by our Saviour, "if they had not expected their Messiah to come forward to them, and if he had not *therefore* represented himself to them, with all the circumstances and qualities of divine sovereignty:"—"the Jews heard these claims without showing any indignation at the general positions, even while they showed much at the particular application to himself, whom they did not acknowledge as the Messiah."

From the writings of Philo Judæus, a hellenist Jew of Alexandria, who flourished in the time of Christ, our author cites many passages, to "show his own and the Jewish belief of a *secondary sort of God*, a God subordinate in origin to the Father of all, yet most intimately united with him, and sharing his most unquestionable honours. Of the ingenious manner in which Mr. W. explains the obscure and allegorical language of Philo, and applies it to his purpose, we shall give an example. After quoting and commenting upon several passages in which Philo speaks of the divine Logos as creating and governing the world, and as distinguished by other marks of divinity, he adds: P. 110.

'To these evidences of the sentiments of Philo and his countrymen, concerning the Godhead of the Logos; I shall subjoin only three more, all tending to the same point of important intelligence; and even more distinctly showing the whole power of the Godhead, seemingly concentrated in the Logos. "In the one truly existing God, are two very high and first Powers, Goodness and Authority; and by Goodness indeed was all the universe made, but by Authority is the universe governed; and a third, as a conjoiner of and middle between both, is the Logos. For by the Logos is God a Governor and Good*." How strongly does Philo display the general opinion of his times, concerning the Divinity of his Logos! The Logos is "the Goodness" of the Father, "by whom," as was said before, "he was Good," or, as is said now to the very same meaning, by whom "was all the universe framed." The Logos too is "the Power" of the Father, by which "is the universe governed." And the Logos is also "the third, as a conjoiner of and middle between both;"

* Κατα τον να ολος ολα διοι, δυο τας ανωτατωι εναι και ανωτας δυναμεις, αγαθοτητα και εξουσιαν και αγαθοτητι μεν το παρ γεννηται· εξουσια δε, τα γινωσκοντα αρχην· τριτος δε συναγωγος αμφοιν, μισος εναι λογος· λογος γαρ και αρχοντα και αγαθος εναι τοι διοι.' P. 112.

because "by the Logos is God a Governor and Good." The Logos therefore is the Authority and the Goodness of the Father, and at once the cement and the cause of both in Him.—In the same manner does Philo speak, of that Being's appearance to Abraham just before the destruction of Sodom; whom we know to be characterised in the history, as "the judge of all the earth*"; and who is stated by Philo himself before, to be the Logos. He comes "as God, attended with his guards of two most high Powers, Dignity and Goodness; one of whom, he in the middle, wrought the appearance of a third upon the discerning soul; every of which Powers is indeed un-measurable, for un-circumscribed also are his Powers, and they have measured the universe †." And the Logos is thus spoken of expressly as God, and (what is more) exactly as the Father has been before, being equally as he attended by the Goodness and Dignity of the God-head; being un-measurable in himself, being un-circumscribed in them, and having measured the universe with them at the creation.—"A man standing nearest to the truth might say, The Father indeed of all is the middle, who in the sacred scriptures is called by the proper name of He Who Is; and on each side are the nearest and oldest Powers of Him Who Is; of which one is called the Making, and the other the Royal Power. And the Making is God, for by this he placed and disposed the universe; and the Royal is the Lord, for it is just that he who made should govern and command the things made. Being attended therefore by these Powers, as guards on each side, and being in the midst of them; he exhibits to the discerning intellect, the appearance, sometimes of One, and sometimes of Three: of One, when the soul is exactly purged, and passes over not merely the multitude of numbers, but even that neighbour of Unity the Duality, and is led to the Idea unmixed, and uncomplicated, and of itself wanting nothing at all; and of Three, when, not yet initiated in the great mysteries, it has been introduced into the lesser orgies only, and is not able to comprehend Him Who Is, alone by himself, without some other one; but, through the things done, comprehends either the Maker or the Governor ‡."

* Gen. XVIII. 25.

† 'Ο δὲ δορυφορμένος ὑπο δυνὶ [δυνῶν] τῶν αὐτῶν δυνάμεων, ἀρχὴς τε αὐ καὶ ἀγαθότης· ὡς ἂν, ὁ μισός, τρίτῃς φαντασίᾳ περιελαβὴ τοῦ ὁρατικῆ ψυχῇ, ἢ ἐκαστὴ μμετρητῇ μὲν ὕδαμιν· ἀπὲρ γραφοὶ γὰρ καὶ αὐτῶν αὐτῶν, μετρητῇ δὲ τὰ ὅλα.' P. 139.

‡ 'Τίς τις ἀληθείας ὀργυγυτάτα ἱσχυίται· ἵπποι, Πᾶτες μὲν τῶν ὁλῶν αἰμασὶ, ὅς ἐν ταῖς ἱερῇ γραφαῖς κυρίῳ καταλείπεται Ὁ Ὄν· αἱ δὲ πάρε' ἑκατέρᾳ περιφύεται καὶ ὀργυγυτάτα τε Ὀντος δυνάμεις· ἢ ἢ μὲν Ποιητικῇ, ἢ δὲ Βασιλικῇ ἀρραγορεύεται. καὶ ἢ μὲν Ποιητικῇ Θεῷ ταυτὴ γὰρ ἐθεκε τὴ καὶ διποσομένη το παρ' ἢ δὲ Βασιλικῇ Κυρίῳ, διμῆς γὰρ ἀρχῇ καὶ κρατίῳ το πεπρωμένου· τε γ' ὁμοίῳ. δορυφορμένος ἢ ὁ μισός ὑφ' ἑκατέρᾳ τῶν δυνάμεων, παρῇ τῇ ὁρατικῇ διαίτῃ, τότε μὲν ἐν Θεῷ, τότε δὲ τριῶν· φαντασίᾳ· ἢ ὅς μὲν, ὅταν αὐτὸς καταρθεῖσθαι ψυχῇ, καὶ μὴ μοῖον τὰ πλεῖστα τῶν ἀριθμῶν, ἀλλὰ καὶ τῶν γεινόμενων μορῶν δυάδα ὑπερβῇ, πρὸς τὴν ἀμύνην, καὶ ἀσυμπλοκὴν, καὶ καθ' αὐτὴν ἡδυνῇ πᾶσι τὰ παρὰ τῇ, ἵδαν ἐπιγινώσκται. τριῶν δὲ, ὅταν μὲν τὰς μεγάλας τελειοθῇσθαι τελετῇ, ἢ ἢ τὰς βραχυτέρας ὀργαζέται, καὶ μὴ δύναται Το Ὀν αὐτὸν ἵππῳ τῷ; ἐξ αὐτῶν μὲν καταλῶν, ἀλλὰ διὰ τῶν δυνάμεων ἢ κτίσας παρῇ.' P. 367.

* This passage has been particularly adduced, as indicative of the Trinity*. So it seems to be, at the first survey of it. But, by collating it with the passages antecedent, we see it relates merely to the Logos. He is here accompanied again by his two Powers, Dignity and Goodness, as his guards; which are called here, as they are before, the Royal and the Making Powers. He is thus represented again, just as the Father has been before. And he is expressly denominated "the Father of all," and "He Who Is;" appellations, which Philo has hitherto appropriated and confined to God the Father. He is also said to have "placed and disposed the universe," by his power as "God;" and to "govern and command the things made," by his power as "Lord." And he is described, as exhibiting the appearance of One, when he is considered in and by himself; and of Three, when he is viewed relatively to his works, and considered in his creative and in his governing capacities, as well as in his personal. So much does the Logos finally seem, in the language of Philo, to be the same with the Father himself, and even to absorb the whole Trinity in his own person! So much does the Logos finally appear, in the sentiments of Philo, to be the ostensible, the interpoling, the energetick God of the universe! And so fully and completely is the Logos here shown from all, to have been the personal Creator of the world to the Jews, the personal Governor of the world to all mankind, and the acting God, the Deputy and the Equal of God the Father, to the Jews and to all mankind through all ages!

If the reader wish for further light from Philo on this mysterious subject, or be curious to learn how this Jewish Platonist, with the help of his elucidator, makes the Logos to be at once a "secondary sort of God," and "the father of all," and "He Who Is;" to be at once the *deputy* and the *equal* of God;" we must refer him for fuller satisfaction to the work itself.

As a work attributed, and, Mr. W. thinks, with sufficient reason, to Philo, his next appeal is to the apocryphal book entitled "The Wisdom of Solomon." The Being spoken of, in this book, first under the name of Wisdom, then under that of Logos or Word, and lastly under the denomination of Lord or God, is maintained to be one and the same, namely, the second person in the Trinity. P. 138.

* By Dr. Randolph in his answer to Essay on Spirit, part 1st. p. 29; an author, who is allowed by Arianism itself, to have been "the only able and formidable antagonist" of the Essay (Biog. Brit. iii. 623. CLAYTON, 1784); and of whom I am happy to record, that he was a sound scholar, a judicious divine, and, what is most to his praise, a good man. He had particularly that extent of scholarship, and that solidity of judgment, which were sure to keep him from the absurdities of Arianism, and also to make him an "able and formidable antagonist" to the Arians.

' In the first ten chapters, this venerable personage wears the title of Wisdom ; and is only once glanced at through the whole, under that of the Word. Then *that* appellation is discontinued, and *this* is adopted. And both are sunk entirely through all the rest of the work, in the denomination of Lord or God. The Wisdom of the first half, however, is plainly characterized with the Logos or Word as a Divine Being, ministerial to God, and yet God himself. A variety of actions is attributed to the Logos and to him, that mark the Divinity of both precisely. Yet the one is the Wisdom of God, and the other is the Word of the Lord. Both are as apparently the same person in this author, as they are in Philo and the Evangelists. And both are equally absorbed at the close, in the engulfing vortex of the Godhead.'

This opinion is supported by numerous citations, accompanied with glosses, similar to those of which we have already given a specimen. We quote one passage, as a proof of singular ingenuity. p. 145.

" O God of my fathers," he introduces Solomon saying in prayer, " and Lord of mercy, who hast made all things with thy Word, and ordained man through thy Wisdom." Philo thus shows us the national and his own belief, in the personal identity of this double-named Being. When God the Father created " all things" by his Word, he necessarily " ordained man" too by his Word. And the Wisdom which made man, was the very same with the Word that formed the universe. Accordingly Philo places him on the throne of the Godhead in heaven, just as he has placed the Logos immediately before. " Give me," adds the praying Solomon, " Wisdom that sitteth by thy throne," that is, as I have just shown before concerning the Word, who sitteth on her own throne ranging by the side of thine, and even forming a very part of thine ; " O send her out of thy holy heavens, and from the throne of thy glory." And we thus find Wisdom, as we have found the Word, an assessor with God the Father on the throne of the heavens, and an assistant with God the Father in the creation of the universe.'

In aid of Philo, our author cites *three* other pieces. 1. The Second Book of Esdras, written, as he supposes, by a Jewish christian in the second century ; in which the appellation of Son of God is given to the Messiah ; a title " by which the Jews understood the second Jehovah, or the immediate God of the universe, an eternal derivation from the eternal fountain of Deity, an everlasting deradiation from the everlasting sun of divinity in God the Father." 2. The Testament of the twelve Patriarchs, also supposed to have been written by a Jewish convert in the second century, which speaks of the Messiah as God and Man, and a God in the mask of a man. 3. The Book of Baruch, said to have been written by a Jew after the dispersion of the Jewish nation, which speaks of Wisdom as God showing himself upon earth, and conversing with men ; whence it is inferred, that the writer believed in the absolute godhead of the Messiah.

To

To these Mr. W. subjoins additional testimonies from Eusebius, who refers to Philo, Aristobulus, and Demetrius as attesting the primary articles of the Jewish creed; particularly the latter, who quotes one Ezekiel, a Jewish composer of spiritual dramas, in which he repeatedly speaks of the heavenly Logos, and introduces God himself as speaking, that is "the human God," or Logos. A quotation is added from Eusebius*, which is called "an illustrious description of the nature and quality of the Jewish Godhead." The comment upon the passage concludes thus: "Such a bright blaze of divinity from the very sun of divinity in the father is lodged in the bosom of the Logos, the only orb competent to receive it, within all the range and compass of possibilities." In the same strain Mr. W. afterwards says, "so thoroughly and completely God is the Logos, that through him the sun of the father's divinity penetrates, to form another sun of divinity in the godhead, and to consummate the shining Triad in the reigning Monad of the Deity."

Left this lofty pile of evidence should not stand secure on its own base, it is buttressed on each side by Pagan testimonies; by a reputed hymn of Orpheus, which speaks of the divine Logos as the Maker of the world; by a passage from the poet Epicharmus, preserved by Clemens Alexandrinus, in which the reason of man, and all human arts, are ascribed to the Logos; and by the Sibylline oracles, as they appear in Virgil's *Pollio*, which, according to Mr. W. preserves some prophecies of an Italian concerning our Saviour's coming. P. 129.

"To Epicharmus I shall add that famous prophetess of Heathenism, the Sibyll; not indeed as her verses are recorded by Lactantius, who, in the indolence of an establishment now gained for Christianity, has certainly mistaken for Sibylline what is merely the Scripture History in verse; and not even as they are transmitted to us, by Theophilus, Clemens Alexandrinus, Origen, and Justin, who, writing under the tyranny of Heathenism, and boldly appealing to this evidence against it, would not suffer themselves to be deceived, and would not have been suffered (if they had) to deceive others; but as they actually appear in a Heathen writing, about forty years prior to our Saviour. Virgil, in that very extraordinary pastoral, by which he has at once recorded his own abject obsequiousness of spirit, and preserved some amazing prophecies of an Italian concerning our Saviour's coming; has particularly and pointedly marked his Godhead. "A NEW SORT OF MAN," he cries, alluding to that mysterious complication of natures which forms a God-man, "is now descending from high heaven—; he shall share in the happiness of the Gods, shall see the heroes of the world advanced among the Gods, and SHALL BE ADVANCED AMONG THEM HIMSELF; and he shall GOVERN THE GLOBE in peace with THE VIRTUES OF HIS FATHER:—the time

* Prep. Ev. p. 191.

is coming; *elit* rise and assert the mighty honours due unto thee, *thou beloved offspring of the God, thou mighty Son of Jova.*" Here those unequivocal signatures of Divinity, the *filial relation* of this Being to the Godhead, and the sovereignty ceded to him over the whole world, mark him indubitably for a God; for a sharer in the nature, and a partaker in the supremacy, of the Jehovah or Jove of heaven. Nor could a Heathen have foretold the coming appearance of this God, in the vesture of humanity; the heroical conduct which he was to exhibit, before his brothers of the body; and the high honours which he was to receive for it, by the exaltation of his assumed nature, to a seat with his original on the throne of the Godhead; in language more apposite to the history than this, and therefore more expressive of the Man-God. And this evidence unites with the speech of Nebuchadnezzar, and with the verses of Epicharmus, before; to show the Heathens equally informed with the Jews, in the main elements of the system of Redemption; and as a constituent, an essential, and a capital point of all, in the co-substantial Divinity of the Great Redeemer.

From the earliest times to the beginning of the second century, our author finds among the Jews a general faith in the divinity of the Logos, or Son of God. "So far, says he, did the heaven-descended Nile flow on, generally pure and limpid in its waters. But it soon contracted an apparent foulness from the muddy soil through which it was now running. In half a century it became discoloured all over, and has continued so ever since."

To illustrate the rapid corruption of the Jewish faith from Trinitarianism to Arianism, several quotations are made from the dialogue of Justin Martyr with Trypho the Jew. This "grand turn," on which the Jews "veered round the *wheel* [*read, half the*] compass of their belief, on this point, and the needle stood pointing to the opposite pole," is accounted for from the violence of their opposition to the christians. "In the animosity of their zeal against these *new* professors of *their own* theology, they abandoned their theology in order to be dissimilar to them." Without staying to enquire whether this conjecture, which supposes a whole nation on a sudden to abandon their principles out of spite, be consonant to *nature or experience*, Mr. W. hastens to collect testimonies, *heathen and christian*, to prove that Christ was worshipped by his followers, and to urge in support of his conjecture the attempts made by the Jews to garble their scriptures, in order to render them less favourable to the christians; and their bold impiety in "superfeding the whole code of scripture at once by the formal introduction of their written Cabbalah, in order to elude the positive declarations of God about their Messiah by some insolently alleged traditions of men."

Arianism, thus generated among the Jews, was, as our author judges, transmitted to the Mahometans by Abdollah Ebn

Ebn Salem, a Jew, who assisted Mahomet, the ignorant instructor of an ignorant race, in framing the Koran. For the purpose of representing in the strongest colours the disgraceful nature of the alliance between Jewish Arianism and Mahometan imposture, Mr. W. draws a glaring picture of the manners of Mahomet, and describes his sensual paradise with a luxuriance of fancy, which he ought to have restrained, after having just before expressed so much indignation against his old friend Mr. Gibbon, as "a very satyr in lechery." Then, to make good his charge of Arianism upon the religion of Mahomet, he quotes several passages from the Koran: the first of which is this; "Say not," says Mahomet, "there be three Gods"—"there is but one:" "so exactly, adds Mr. W. did Mahomet talk as our modern Arians do;" and he might have added, had it suited his purpose,—as the Jews talked in the time of our Saviour; one of whom, a learned Scribe, said, "There is one God, and there is none other but he." The history of Mahometan Arianism concludes thus: p. 398.

'In this manner has the spirit of Arian Heresy, successively marked the two grand systems of Judaism and the Koran, throughout their whole substance. It began with the Jews, and was taken up by the Mahometans. It was the spurious child of Judaism, and became the adopted brat of Mahometanism. And it now remains an evidence of Jewish perverseness, a proof of Mahometan stupidity; a defection from the Law, a rebellion against the Gospel; and only then in its proper and natural place, when it is united with the glaring contradictions, with the wild blunders, with the naked sensualities, and with the licensed perjuries, of the Koran.'

Of the manner in which Arianism, "the revolting perverseness of Judaism," was introduced and propagated among the Christians, Mr. W. proceeds to give a brief narrative. Arianism, as he states the matter, began to flow among the Jews in the days of our Saviour, and passed over from them to the christians, before the close of the first century. The first christian Arians were two Jews, Ebion, or *the poor creature*, and Cerinthus: who both believed Christ to be a man to whom an angel was united. From this time Arianism spread, till, at the Council of Nice, this doctrine was exploded; and the substantial divinity of our Saviour asserted. "The continual use of this confession, with only some slight additions on this and other points; in *all* the public devotions of the East and West from that period to the present, marks to us, in the strongest manner, the final and complete triumph of the original principles of christianity over the alien and adventitious doctrines of Judaism." Thus supported, the belief of the Trinity passed over into this island; and the evil genius of Arianism slept for many ages; till, in the last century, it "started occasionally from

from its slumbers, and at the commencement of the present suddenly came forth all awake among us."

The Arian history of Dr. Clarke, Mr. Whiston, and Mr. Chillingworth is now examined; and much pains is taken to prove that Dr. Clarke repented of what he had done just before his death. The whole closes with a flaming philippic against the present race of Arians and Socinians, and especially the grand heresiarch Dr. Priestley, and with a singular prayer to the Logos.

To discuss at large the merits of the argument brought forward in this treatise in defence of the Divinity of Christ, is not within our province. To examine the accuracy of the author's interpretations of scripture, the fairness of his glosses on the passages quoted from Jewish, Christian, and Heathen writers, and the correctness of his representations of ancient facts and opinions;—to ask why he has been so cautiously silent concerning the philosophical schools of Alexandria, and the PLATONISM of Philo and other Jews;—to examine whether the opinions and language of the early Jews, as well as Christians, concerning the Logos, may not be fully accounted for from the influence of Pagan philosophy, without having recourse to any new hypothesis;—to search into the Jewish history, in order to determine whether the real fact be not, that the *first appearance* of Trinitarianism among the Jews was at the very time at which Mr. W. supposes them to have *spitefully* exchanged it for Arianism, namely, at the introduction of the *Cabbalistic* doctrines, the grounds of which they learned in the Oriental and Alexandrian schools;—we leave to Mr. W.'s future antagonists, not indeed without a kind of presentiment, that when these and other such like points shall be thoroughly investigated, his performance will be found to have so ill agreed with his promises, that the world will have some right to say,

— *Amphora capit*

Institui; corrente rota, cur urceus exit?

We must add, that whatever be the truth concerning the person of Christ, it appears to us little consistent with philosophical liberality, or Christian charity—not to distress Mr. W. with the "syren song" of moderation, to which he expresses a particular aversion—to speak of any opinions, on topics, which have been long controverted, and are still confessedly *sub judice*, under the contemptuous and opprobrious titles of "a principle big with infinite monstrosity—the lunacy of heresy—and the ugliest monster which is possible to be formed by the speculative impiety of a Christian;" and of the man who professes them as, under "the judicial curse of God," and only on the supposition of insanity secure from "the vengeance of an insulted Saviour," for having uttered "the blasphemies of Judaism, of Heathenism, of Hell." What can we possibly infer from such language,

language, but that, at least with respect to himself, that part of his prayer to the Logos has been heard, in which he interests for the clergy, that "the poor and cold spirit of our meanly philosophic times" may not "damp the ardours and check the exertions of their zeal"—but that they may "rise above the puny effeminacy of modern faith, and mount up into the bold and manly tone of PRIMITIVE DECISIVENESS."

ART. xv. *An Enquiry into the Expediency and Propriety of public or social Worship.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 41 p. pr. 1s. Deighton. 1791.

A DOCTRINE is advanced in this essay, which, as far as we recollect, is new, and which militates against the universal practice of christian churches. It is, that the practice of public or social worship has no foundation either in the injunctions or example of Christ and his apostles.

We shall lay before our readers a brief view of the learned writer's arguments; without, at present, giving a decisive opinion upon a question, which will, probably, invite further discussion.

The *practice* of our Saviour himself affords no authority for social worship. After feeding 5000 men by a miraculous supply of provision, instead of engaging in social worship with the multitude, he sent them away, and went up into a mountain apart to pray: consigned the multitude to their private meditations on the wonderful event, and retired to his own unostentatious devotions to him who seeth in secret. In the garden of Gethsemane, when the occasion might seem to call loudly for sympathising and social ejaculations, he said to his disciples, "Sit ye down here while I go and pray yonder." Other similar examples of our Saviour's solitary devotion we have in Luke v. 16. vi. 12. ix. 18. In the prayer of Jesus Christ to his father, recorded in John xvii. no mention is made of any invitation to his apostles to join or assist him. Nor has this favourite disciple left the slightest memorial which will justify any of the followers of Jesus Christ in the continuance of united devotions. Jesus attended the synagogues wherever he came, and was a constant attendant in the temple at Jerusalem; but it was not to pray, but for the sole purpose of instruction. We frequently read of his instructions and admonitions in the synagogues and private houses, but not a syllable of joint prayer or social worship. Is it possible that realities of this important nature should have escaped the observation of the apostles, or probable that the evangelists should have declined recording them?

The

The *precepts* of Christ, either directly or literally, prove public worship to be unauthorised by christianity, and inconsistent with it; or by inevitable inference disapprove and condemn the practice. The precept, (Matt. vi. 5, 6.) when thou prayest, &c. is decisive, and admits of no evasion. It instructs us, that the only witness of our prayers is to be the invisible father of mankind, and assigns a reason even against the use of solitary prayer in the synagogue, which is still more forcible against social devotions, that such a mode of prayer must always of necessity carry an appearance of ostentation with it. In our Saviour's instruction to the woman of Samaria, on religious worship, (John iv. 21, 23, 24.) though the former verses immediately refer to the two temples of the Jews and Samaritans, when the latter is taken into consideration, the abolition of all temple worship, that is, of all public devotion and ceremonial religion, is spoken of as destined shortly to take place. In opposition to the Samaritans, the affections of the disciples of Christ were to be fixed on a *true object*; and, in opposition to the *Jews*, they were to transfer their homage from the forms and shadows of godliness to the *substance*; from external offices to inward piety.

Indirect evidence upon this question may be derived from our Lord's assertion concerning the easiness of his religion, 'My yoke is easy, and my burden is light;' which cannot be applied to the mode of worship in present use either among Episcopalians or Dissenters. From the declaration, (Matt. xxi. 6, 8.) that the son of man is greater than the temple, and Lord even of the sabbath day, which, according to our Saviour's usual indirect manner of delivering his precepts, may be fairly understood to intimate the insignificance of the temple, and the sabbath under the dispensation of the gospel: from the censure of the Pharisees, (Matt. xxiii. 4.) who 'for a pretence made long prayer,' which, compared with our Lord's censure of vain repetitions, and with his own practice, may well be construed into a disapprobation of long prayers.

If it be *objected*, that the Lord's prayer is expressed throughout in the plural number, it may be replied, that it is perfectly consonant with the Christian spirit of universal benevolence, to offer up private devotions as a part of the family of the universe. The Christian worshipper, under the influence of the expanded philanthropy of the gospel, shut up, indeed, as to the body in a closet, but expatiating in idea among all the families of the earth, will habitually cry out, not *my* father but *our* father, not *my* God but *our* God. If an objection be drawn from our Saviour's declaration, (Matt. xxii. 39.) it may be asked, whether men may not be assembled in the name of God, that is, to promote his glory, and the purposes of Providence, on other occasions, besides that of public worship.

If it be urged, that Jesus is spoken of (Luke. iii. 21.) as being baptized and praying, the reply is, that this, and other like passages, do not necessarily infer social, rather than private or mental prayer.

With respect to the *practice of the apostles*, the scriptures furnish no information sufficient to authorize the custom of public worship, in opposition to the conduct and direction of our Saviour. When we are informed, that the apostles were continually in the temple, praising and blessing God, and the like, these passages may be fairly understood of personal worship, such as that of the Pharisee and Publican in the temple. In other instances, (as at the election of a new apostle, Acts I. 24.) no conclusion can be drawn from a prayer made by an individual, in the presence of his brethren, on a particular occasion, in support of stated public worship, as practised in modern times. Or even supposing such public worship to have been customary among the apostles, would this, without the example, and against the injunction of their Master, be a sufficient authority for us; for what might be thought very proper in the infancy of the gospel, may be no wise necessary at a more advanced period of christianity. Fasting and circumcision were continued by the apostles while the temple stood; but their example cannot, in this particular, be obligatory upon Christians in the present times.

Having insisted at large upon these arguments, interwoven them with many severe strictures on the worship both of the established church and Dissenters, and challenged the advocates for social worship to produce *one single positive proof* of its existence among Christ and his apostles, Mr. W. concludes his essay in his usual bold and sarcastic manner. p. 37.

All forms, all ceremonies, all external observances of religion whatever—all ostentatious exhibitions of piety and devotion, appear not only irreconcilable to the true character of *christianity*, but are immediately calculated to counteract its genuine effects. For these visible and material services have a tendency, inseparable from their nature, and extremely operative on feeble minds, to transfer devotion to mere *semblances* from the *life and heart*; to inculcate a persuasion, never to be done away, whilst humanity is unchanged, that *outward performances* may atone for *immorality*; that something, besides inward holiness and active benevolence, can recommend us to the favour of that God, who *looketh not on the outward appearance, but on the heart*. Such Christians are but *Israelites* still with a mere change of name: and have undergone no more than the transformation so happily described by the unexampled urbanity of our poet:

A Peter's keys a christen'd Jove adorn,

And Pan to Moses lends his golden horn.

The demure hypocrite, who passes six days in the habitual disregard of God and goodness, on the *seventh* day, smites his breast, lifts up his hand and eye in all the mimicry of devotion; and

and returns, after this dispensing propitiation of *long prayers and gesticulation*, with additional vigour to his impurities. Away with these wretched remains of barbarity and *Judaism*! Away with these *beggarly elements* from the profession of true *Christians*! How long are we to be nurtured, like babes, with the *milk* only of the gospel? In vain have we hailed the rising of *the sun of righteousness*, if we continue walking in the night of infant superstition, or in the malignant twilight of immature and unreformed *Christianity*. Let us, the *spiritual* worshippers of the *UNIVERSAL SPIRIT*! have no more fellowship with these dangerous and unfruitful practices, the produce of gross conceptions, uninitiated in the mysteries of the gospel, and exchanging the vital warmth of *piety* for the fever of *fanaticism*. *We were once darkness, but are now light in the Lord.* Let us walk as children of the light. We also will sanctify the *sabbaths* of *Jehovah* with a veneration rigorously scrupulous, as the most merciful institution ever devised for the more unfortunate of our own species and the miserable brute creation; in which the labourer ceases from his toil, and our *beast* reposes as well as we. Our *sabbaths* also shall be kept; but not with the *leaven* of hypocritical formalities, and the parade of misguided superstition, in praying for *calamities*, and in deprecating *blessings*; but in studying the volume of the revealed will of God with unleavened affections, and a *single eye*; in expounding the *wonders* of the divine law to our *poor* and unlearned brethren; for whom *Christ* also, in his generation, *preached the gospel*. Thus shall we become *fellow-labourers* in the same vineyard with *Christ* and with *God*; and by the true means, infinitely more than by *prayers, baptisms, and sacraments*, accelerate the general reformation of mankind; an achievement to be accomplished by this process only. But what are the necessities of the poor to those elevated in *ecclesiastical* preferments? heights from which inferior mortals *shew scarce so gross as beetles*. The tuition of the flock is committed to the *curate*: in the day the drought consumes him, and the frost by night: whilst the reposing rector, like *Potiphar* of *Egypt*, (such confidence does the good man place in the fidelity of his substitute!) *knoweth not aught he hath, save the bread, which he doth eat*; and the golden fleece, which is shorn in full measure into his lap. But I am launching unawares into too wide an ocean: I will bring my little bark to land.

The author promises an equally free discussion of the subjects of baptism, and the Lord's supper, as soon as his avocations and inclination will permit.

ART. XVI. *A Defence of public or social Worship. A Sermon, preached in the Unitarian Chapel, in Essex Street, London, on Sunday, December 4th, 1791.* By John Disney, D.D. F.S.A. 8vo. 23 p. Price 6d. Johnson. 1792.

DR. DISNEY, in this discourse, undertakes the defence of the practice of public worship. Of his reply to the preceding article, which is brief and general, the substance is as follows:

With

With respect to the *practice* of Christ, the passages which relate that he frequently retired to pray alone, do not prove that he was averse to public prayer. Particular circumstances may have disposed him to withdraw, for solitary devotion, on special occasions, without intending, in the least degree, to discountenance social worship. Previous to Christ's transfiguration, when he went into a mountain to pray, he took with him Peter, and John, and James; and these, it may be reasonably presumed, were selected to join with him in prayer, as well as to be witnesses of what passed on that occasion. In the prayer of Jesus, recorded in the 17th chapter of John, it is probable, that the example of Christ, and the respect his disciples had for him, would lead them to join with him, without any express invitation to that purpose. The address of the Lord's Prayer, *our father*, as suited to the natural equality of mankind, seems to imply, that it was recommended by Christ to be used *in common* by his disciples. The promise made by Christ, *where two or three are gathered together, &c.* appears to have been confined to that first age of the gospel, when miraculous powers were dispensed, and to have been made, in order to encourage them to join in prayer for that purpose. Christ's prayer, previous to the raising of Lazarus, John ix. 41, 42, shews, that he prayed in public, not only before them but for them, and probably with their assent.

With respect to the *precepts* of Christ, the reprehension of the ostentatious devotion of the Pharisees was intended to reform, not to suppress their public meetings, for the social worshipping of God. Parade and hypocrisy are not necessarily connected with social worship. The precept, *when thou prayest enter into thy closet*, is addressed to the disciples individually; but the prayer prescribed, belongs to them collectively, *Our Father, &c.* and is more particularly proper for social prayer. To *worship the father in spirit and in truth* depends upon the disposition of the worshipper, and may be done either in social or private prayer.

With respect to the *practice of the apostles* and the disciples of Christ, the following passages are so many plain representations of it. Luke xxiv. 53. Acts i. 24. ii. 42. iii. 1. iv. 24. vi. 6. x. 2. xiii. 3. xx. 36. xxi. 4, 5. It appears, from the subsequent history, that social prayer survived the Jewish ritual.

The author adds some remarks on the expediency and utility of public worship; but this part of the subject, though, perhaps, of principal importance in the enquiry, has not been fully examined by either the essayist or his respondent.

ART. XVII. *A Sermon, on the Propriety and Importance of Public Worship, delivered at the Close of the Sunday Evening Lectures, for the Winter-Season, at the Old Jewry, on Sunday, March 28, 1790. By Joseph Fawcett. Published at the Request of the Managers of the Lecture. 8vo. 51 pages. Price 1s. Richardson. 1790.*

ALTHOUGH this sermon was published some time before Mr. Wakefield's Essay on Public Worship, it may, in some sort, be considered as a reply to it; since it may serve to furnish considerations, of no small weight, in establishing the propriety and expediency of the practice. These considerations are, indeed, clothed in the dress of popular eloquence; but they are not, on that account, of the less value. The preacher chiefly insists upon the *innate rectitude* of public worship, and on its tendency to animate devotion, and to promote moral improvement by exciting a serious recollection of the moral government of God. At the same time he declaims upon the importance of religious institutions, as the means of dispensing religious knowledge. An extract will shew in what manner this ingenious preacher grafts the flowering shrubs of rhetoric upon the solid stock of reason. Speaking of public worship, he says, p. 15.

‘That excitement to devout veneration, which I am now recommending to your use, will only gently stimulate, without either corrupting or exhausting the heart, and is of a nature so simple, that I may venture to propose it to you without running any risk of affronting the refinement and purity of your religion.—I am not inviting your attention to the grandeur of architecture,—the pomp of sacrifice,—the grove’s religious gloom,—the censor’s fragrant cloud,—the skilful swell of solemn song,—the sacred concert of psalteries and harps,—the trumpet’s penetrating tones,—or ‘the high sounding cymbals:’—I call not your attention to the *place* of worship, to the *mode* of worship,—but to the *worshippers* themselves.—Behold! a convocation of intelligent creatures in the presence of their Creator!—the noblest works of God assembled together to adore their Maker!—all ranks and conditions convened to acknowledge the dominion of God!—the lordly kneebent before the ‘Lord of Lords!’—the crowned head uncovered in the august presence-room of the great King!—‘Thine, O Lord, is the greatness, and the power, and the majesty, and the victory; for, all that is in the earth, and all that is in the heavens, is thine; thine is the kingdom, O God, and thou art exalted as head above all!’ This sublime sentence—you may read in your Bible,—you may say it to yourselves;—but, when you hear society say it in this solemn and audible tone, all the sentiment of it sinks into the soul with its whole weight.—So much religious assistance as this we have none of us any reason to be ashamed of receiving from the senses.—So much religious scenery as this is a needful stimulative to the pious reverence of man; and it is of itself a sufficient one,—temperate, but powerful,—most sober and chaste, yet most striking and impressive.

‘Nor

‘ Nor has the society of our fellow-creatures, in our acts of worship, a more powerful tendency to enlarge our conceptions of the divine greatness than to enliven our views of the *goodness* of God. I enter my closet,—I think there of personal benefits,—it is, doubtless, an extensive field for gratitude to traverse;—I am compelled to cry out, ‘ How precious have been thy thoughts unto me, O God, how great is the sum of them!’—But, when I enter my temple, my admiration of divine benignity rises!—I meet a concourse of creatures, to whom the Almighty has extended the care and kindness he has shewn to me!—I hear a chorus of testimonies to the goodness of God!—The monuments of his mercy multiply around me!—I look up not only to *my* Father, not only to *my* Friend, but to the Friend and Father of *all*!

‘ And as the company of our fellow-worshippers operates in these ways to animate our ideas of the divine Majesty and bounty, it may be added, that social worship employs the power of *sympathy* to enliven *all* the sentiments and feelings of devotion.—The religious reverence and esteem, gratitude and trust, penitence and submission, which we feel together, we feel with double vivacity:—we are creatures of lively sympathies;—in one another’s joys, and griefs, and resentments, we experience a contagion;—we catch one another’s hopes,—we catch one another’s terrors,—and devotion also is capable of being caught;—we light our religious flame at each other’s lamps.

‘ Indeed the power of sympathy is such as makes it surprising that any persons, who pretend to the spirit of religion, should neglect to join in social worship, not only on account of the religious improvement, but likewise pleasure to be derived from it, by a mind that is really possessed of devotional sensibility, and capable of pious pleasure. One would imagine that, to his entertainment, who is susceptible of any in the contemplation of his Creator, the society of his fellow-creatures must make a considerable addition. We seek, in their company, an increase of all our other pleasures. In all our recreations, whether of an innocent or a criminal nature, we love to have companions. The sensualist requires the social circle as well as the sumptuous board. The admirer of music, or painting, or poetry, never so exquisitely enjoys the entertainment these elegant arts afford him as when others share it with him. And must not then the truly pious look up to heaven with double delight, when the eyes of their fellow-dependents upon providence are directed the same way? Am I uncharitable in suspecting the sincerity of him who professes to preserve the sentiment of devotion in the absence of all ceremony, without pretending to deny that religious creed in which the public worship of this country is founded, and without being addicted to solitude in his other enjoyments? Who neglects devotional associations, without being in other respects unsocial? Who frequents musical meetings, dramatic meetings, festive meetings, and affects the hermit only in religion?—

‘ But the beneficial influence of social offices of piety is not confined to devotion; CHARITY partakes of the benefit. By worshipping together, we learn to live together in amity. We

meet one another at the footstool of divine benignity. There, if at all, we enter into the sentiment of the situation, we cannot avoid regarding each other with a benignant eye. This association goes along with us into the world;—when we meet each other there, we remember where before we met, and kindness accompanies the recollection.

ART. XVIII. *The Consequence of the Character of the Individual; and the Influence of Education in the forming of it. A Sermon preached in the Parish Church of St. Peter's in Carmarthen, on Sunday, Oct. 10th, 1790, for the Benefit of a Sunday-School, and published at the Request of the Managers of the Charity.* By Charles Symmons, B. D. of Clare-hall, Cambridge, and Rector of Narberth, in the County of Pembroke. 8vo. 40 p. pr. 1s. Gloucester, Raikes. London, Williams. 1790.

The points illustrated in this discourse (of which the text is, *What manner of child shall this be?*) are these; that the consequences of the character of the individual are to the community great, to himself important; that this eventful character is, in its first state, so soft as to be capable of impression; that from neglect, it usually takes the stamp of evil; from judicious attention, that of good: that to instruct the child, and to fashion his habits to piety and virtue, is a duty suggested by reason, and commanded by God; that the incapacity of the poorer members of society to fulfil this important obligation, gives them a strong claim for assistance on their more affluent brethren; and that this most salutary aid cannot be communicated by means more beneficial than by Sunday-schools. The objections to this plan, from its unsuitableness to the condition of the poor, from its inconsistency with the sanctity of the sabbath-day, are distinctly noticed, and we think fully obviated. In reply to the former, the author writes thus. p. 26.

‘But initiated into letters, he may be ambitious of disengaging himself from the lower, and of rising to the higher station. He may:—and should his perseverance in the road, on which we place him, aided by the strength of talents, enable him to succeed,—he will mount with his virtues and abilities only to be the instrument of larger good; and his original place in the community may be supplied by one of those, whom ignorance and vice have tumbled from a loftier situation. To condemn men, as in some countries of the East, irreversibly to hereditary lowliness, and to withhold from character the same power of elevating, which it possesses of depressing, would at once be injurious and unwise. Were integrity and diligence, wisdom and knowledge, equally distributed among the individuals of our race, the inequalities of rank would be unjust in the degree that they were unnecessary; and a sense of duty would urge every lover of mankind to attempt their abolition. Although in the present state of things

things this can never be the case, and difference of condition, arising from difference of character, must necessarily, and for the general benefit, subsist; yet is it incumbent on us to soften, as much as possible, the harshness of this essential subordination, — to scatter, as widely as we can, with the seeds of virtue and knowledge, the means of just and rational equality; and to exclaim, in the words of the generous prophet, — *Would God all the Lord's people were prophets, and that the Lord would put his spirit on them all!*

The discourse is sensible, accurate, and eloquent.

ART. XIX. *A Sermon preached before the University of Oxford, on the 5th of November, 1791.* By Edward Tatham, D. D. Fellow of Lincoln College. 8vo. 39 p. pr. 1s. Richardson, 1791.

OF this discourse, preached in commemoration of the British revolution in 1688, but grounded on principles very remote from those to which this great event is commonly understood to have owed its existence, we shall lay before our readers a brief sketch.

As the obligations of children towards their parents have arisen without their consent, so every one enjoys the benefit and protection of the state in which he lives, and is consequently subject to its government, without his consent. In both these relations the duty is moral, and derived from the will of God, which no power can change. Men are united to each other by a social principle, the foundation of civil polity. Society is co-existent with human nature, and government is co-eval with society. On these two grounds rest, the great duty of *unqualified subjection* to the civil power.

In the political world, different kinds of government and constitution spring out of society, *every one of which* being part of the moral system, and necessary to man, is entitled to submission and obedience, and is to be esteemed a public blessing. As the happiness of the human race is the end of government, that species is the best by which this end is most effectually obtained. Measured by this rule the British constitution is the just object of a manly and sober admiration. It is our duty to preserve and defend it; and loyalty is a moral virtue, which ought at all times to be practised.

The revolution in 1688 was a species of change which was more properly a restitution and improvement than a revolution, in the modern acceptation of the word. No one true principle of ancient polity was altered by it; no one ingredient in the compound of the old constitution changed. They were all renovated and restored to their proper operation, and vested with their native powers. Though necessity dictated a change of persons, the object of the revolution was to prevent a change

of the old constitution in things. This change was produced by the reformed religion of the state, as it was lawfully established; and its first object was to secure religion to the state, and to guard both from future danger, by making it the one national and uniform religion. So that by the revolution, without the church of England, we have no king; and without a king we have no constitution. Of the august, complex, and venerable pile of the British constitution, providence herself was the master builder. To all just reasoners, it will always appear as the highest model of perfection. This may be easily inferred from the political advantages resulting from it. In things most essentially important to the real comfort and enjoyment of social life, Englishmen are or may be equal; the highest and lowest being equally protected by the laws.

Thus far our author proceeds in the style of argumentation, but we think it would not be difficult to shew that he argues upon fallacious principles, and an erroneous statement of facts; first, in making every form of government, good or bad, of divine authority; and secondly, in maintaining that the revolution in 1688, made no essential alteration in the constitution. In the remaining part of the discourse he indulges himself in a strain of declamatory invective, into which he seems to have been betrayed by an unnecessary dread of a second revolution. He even intimates to government the necessity of having recourse to vigorous measures.

'We are admonished by the sad experience of a neighbouring kingdom, that public security is not to be sacrificed to an excess of liberality, nor public happiness to a misguided charity.'

How impatient is bigotry to rekindle the destructive flames of persecution!

ART. XX. *A Charge, by John Clayton: A Sermon, by Benjamin Davies, D. D. with an Introductory Address, by Thomas Towle, B. D. all delivered on Wednesday, June 29, 1791: At the public Separation of the Rev. James Knight to the pastoral Office, in the Church of which the late Rev. John Rogers was Pastor. 8vo. 63 pages. Price 1s. 6d. Dilly, 1791.*

THE method of conducting ordinations among the dissenters is too well known, and publications of this nature have been too frequent, to render it necessary to give a distinct account of the several parts of this ordination service. It may suffice to say, that the whole appears to have been conducted with great consistency, propriety, and solemnity, on what are usually termed orthodox principles,

ART. XXI. *An Essay on Ecclesiastical Establishments in Religion; Shewing their hurtful Tendency; and that they cannot*

be defended either on Principles of Reason or Scripture. To which are annexed, two Discourses. By a Protestant Dissenter. 8vo. 57 pages. Price 1s. 6d. London, Johnson; Montrose, Buchanan. 1791.

THE point maintained by this writer (Mr. W. Christie of Montrose*) is, that the principal cause of the evils which have arisen in the world on account of religion, is the union of the church with the state; or exclusively establishing one religious sect, upholding it by the civil power, and making public provision for the support of its ministers. The sum of the arguments by which he supports his position is briefly as follows.

Protestants, who disclaim infallibility, are inconsistent in calling upon the magistrate to establish and support one sect in preference to another. The alliance between church and state has been the cause of great mischief in this kingdom. It was one principal cause of the civil war in the last century. On the one hand, Charles I. through the influence of ecclesiastics, oppressed his dissenting subjects in England, and endeavoured to introduce episcopacy in Scotland: On the other, the presbyterians, influenced by the hope of an establishment, framed the solemn league and covenant, and bound themselves to extirpate all religions but their own. These evils continued under Charles II.: and since the revolution, the clergy being dependant upon the court, have favoured political corruption; and their maintenance has been a heavy burden upon a nation laden with taxes; while in order to support the establishment, dissenters have been deprived of the rights of citizens, and subjected to many hardships. All these evils would have been prevented, had the state, from the time of the reformation, instead of patronizing one sect alone, encouraged and protected equally all professions of religion, as hath of late been done in America.

Religious establishments are inconsistent with reason, since they interfere with the right which subsists prior to all civil government, that of worshipping God as each individual judges to be his duty, without suffering any injury or oppression on that account. All tythes, or taxes, for the support of a particular sect, oblige those, whose conscience leads them to dissent from the established religion, to part with their property without receiving any equivalent, and to contribute to the support of a system which they cannot approve. Religious establishments are inconsistent with the spirit of Christianity, since they are neither supported by the authority of the New Testament, nor favourable to that freedom of thought and action which the gospel encourages. And, lastly, they are wholly unnecessary; since it appears, from the experience of three

* Author of a volume of sermons on the Divine Unity, of which a new edition has been lately published.

centuries, that Christianity could subsist and flourish, when it was not only unsupported, but persecuted by the civil power.

To these general arguments, our author adds observations, and a commentary, upon select parts of the book of Revelation, to prove that the rise, progress, and destruction of civil establishments of religion are predicted in that mysterious book. The whole is written with great plainness and simplicity, and evidently dictated by a liberal, well-informed, and ingenuous spirit.

ART. XXII. *A List of Books, intended for the Use of the younger Clergy, and other Students in Divinity within the Diocese of Chester.* 8vo. 51 pages. Price 1s. Oxford, Fletcher; London, Rivingtons. 1791.

THE heads, under which are arranged the books introduced into this select catalogue, drawn up by the bishop of Chester, are these; Practical and Pastoral Duties; Books of Devotion; Religion in general; Revealed Religion; the Scriptures; Comments on the Scriptures; Concordances; Doctrines; Creeds, Articles, Catechism and Liturgy; Sacraments and Rites; Confirmation; Church of England; Christian Fathers, Ecclesiastical History and Law; Doctrine of Papists, Reformed Churches, Arminian, Calvinist, Socinian, Presbyterian, Quaker, Mahomedanism—Miscellaneous Subjects. The list is divided into three classes. In the two former, the bishop's principal object has been, 'to select such only as are most obviously employed in maintaining the fundamental doctrines of our faith, and vindicating and illustrating the articles, rites, and ceremonies of the church of England, avoiding carefully such as avowedly controvert those doctrines, rites, and ceremonies, or indirectly oppose them.' His apology for this limitation is, that 'his design is not to produce or procure a profession of faith; but to put into the hands of those who have already formed their judgment, such authors as will best enable them so to explain and defend the reasonableness and certainty of that profession, as becomes those, who undertake to be teachers in religion. He does not wish to preclude any one from the means of reading the objections of socinians, or infidels, but means to furnish those who have talents for the contest, with a supply of arms in defence of the faith, at a time when 'the very sun seems darkened by the multitude of arrows aimed at our religion and establishment.'

ART. XXIII. *A Letter to the Students in Divinity in the Diocese of Chester: Occasioned by a late Publication of 'a List of Books,' with 'a Preface,' by the Bishop of Chester; and intended as a Supplement to that Work.* 8vo. 23 pages. Price 6d. Johnson. 1792.

THIS writer considers the preceding list of books as an unfair attempt, to restrict the younger clergy in free enquiry, and

and censures the right reverend editor for taking advantage of an early and premature determination, to engage them in defence of established opinions, whether true or false, rather than lead them to the fair and open investigation of truth. In reply to the bishop's observation, that they who have been educated in an university, have neither wanted the means of information, nor the assistance requisite to acquire a knowledge and conviction of the true faith, &c. he asserts, that many divines, who have been educated in the universities, did not receive there any theological instruction whatever. To supply the supposed defects of the bishop's list of books, a supplemental catalogue is given, in which many respectable names appear, which the bishop's plan had led him to overlook, amongst which are Hoadley, Clarke, Lowman, Benson, Sykes, Lardner, Leechman, Mosheim, Farmer, Watson, Law, Newcome, Paley, Porson, &c.

ART. XXIV. *A Consolatory Letter to the Rev. John Clayton.*
From Fidelity. 8vo. 30 p. pr. 6d. Johnson, 1791.

SERIOUS notice, already more than sufficient, has been taken of Mr. Clayton's late apology for passive obedience. Under the signature of a female name, he is here addressed in a lighter vein, but rather, in truth, for the purpose of inflicting wholesome discipline, than for that of administering seasonable consolation. After all the compliments Mr. C. has paid the sex, on account of that 'gentle nature which makes them flee from the clamour and invective of fierce debate,' she has the courage to declare, that it cannot be indifferent to the daughters of Britain, whether their descendants inherit what Britannia's sons braved every danger to win; that no gentleness of nature, no female timidity, no polish or refinement in manners, will ever reconcile them to one single principle of slavery.

ART. XXV. *Paradise Reviewed: Containing a Series of Essays, in which are deduced our Duties in Life, from Man's Nature and Origin; and in which is attempted to be described, the Universal Power of Beauty; with a philosophical Essay upon Love.*
12mo. 47 p. pr. 1s. Hamilton, 1791.

The ancient story of Adam and Eve is here told, not in Miltonic numbers, but in humble prose. The piece may not improperly be called a grave sermon on matrimony, with a serious application, containing much good advice to husbands and wives, and to those who are expecting soon to enter into the holy state of wedlock.

ART. XXVI. *Of an Oath. A short Account of the Nature and Obligation of an Oath, and the dreadful Consequences of Perjury*

jury in this World, and in that which is to come. By the Rev. D. G. 18mo. 13 p. p. 4d. Clarke. 1789.

THE extreme ignorance of many persons in the lowest classes of society, with respect to the nature of an oath, renders it an object of importance to circulate among them a plain and familiar explanation of the subject. This is very properly done in a few words in this little pamphlet, which might be usefully distributed among the common people who attend courts of justice.

M. D.

ART. XXVII. *Hints on producing Genius.* By J. W. Parsons, A. B. Vicar of Wellington, in the County of Hereford. 8vo. p. 134. pr. 2s. 6d. sewed. Worcester, Tymbs. London, Cadell, 1790.

IN this volume we are sorry to find many deep reflections, and shrewd observations, couched in such obscure, if not unintelligible phrases, that we were often obliged to read a passage two or three times over before we could even guess, as the vulgar pointedly expresses it, *what the author would be at.*

The table of contents shews in what manner the subject is treated, and the title of the third division will partly explain the author's meaning when he talks of *producing* genius, which hitherto, has generally been considered as an arbitrary gift of nature; that is, an individual character capable of improvement, but not of alteration.—Contents. *The disproportionate State of Genius to Science. The Revolutions in English Education. Genius dependent on the Animal Powers. Constitutional Culture.*

There are some original thoughts loaded with cumbrous words in these essays, that deserve consideration; especially the main tendency of the work, in which attention to the body, to strengthen the organs, is particularly insisted on; and the real improvement of the mind, which Mr. P. shrewdly remarks, should be exercised, instead of having science infused into it, is warmly recommended. After observing, likewise, that great abilities and extreme weakness may be equally contrary to the design of nature, he adds some observations, which we shall quote as judicious, though almost disgusted with their uncouth, not to say affected dress. The word *genius*, which has commonly been used to describe a peculiar disposition of nature, expresses, we think, in rather a vague manner, this writer's meaning; but not to boggle about words, we agree with him, that much *understanding* might be produced; or, to speak explicitly, propagated, if the body were strengthened by exercise, chastity, and temperance, and the mind by learning to think, were allowed to attain the perfection that they seem capable of reaching, when not weakened by

by vice. The sins of the fathers would not then be visited upon the children, and the race, improved gradually, during many successive generations, might all be men of genius, compared with the present dwarfish, half-formed beings, who crawl discontented between earth and heaven.

P. 103. 'Preceptors have all assented to this one principle, that discipline and amusement should alternately succeed each other. Relax your authority; unbend their minds; have been the convenient precepts of all modern schools. You may relax your care, but the youthful mind will be full occupied, and more earnestly busied in the career of voluntary play, than in any imposed task. During the remissions of school the mind is only transferred from one object to another: to remit or unbend any further, or to fix quiet that volatility, of which consist the very essence of thought, is a thing impossible: to give that thought a purposed sway and direction, and not to dissolve it away in a voluptuous absence, should be the first aim of institutionary care. Arbitrary and uncontrolled pleasure is now the next, and immediate step from studious application; but mere lufury gratification cannot be the proper use of intermitted study: for then should we suffer and encourage in education, what will be the pupil's duty as a man and member of society, to withstand with all the collected force of principle that he can recall to mind? Mere pleasure is not his proper use of vacation; for it coincides not, but is utterly at variance with the task he has just left, and must soon return to: it opens to his view gleams of natural liberty that as soon vanish, and make the after successions of restraint dark and cheerless. Recent sports still play to his truant heart, and he scarce looks even to the agreeable side of his proper employment. Remissions thus occupied, defeat their own purpose: marked with excess, and improper choice, and left with regret, they prove ill remedies for the enervations of confinement; they break instead of invigorating constitutional health.

'Mr. Locke was so well sensible of this absurdity in school institutions, that he intirely rejected the adverse acting principles, and substituted entire freedom of will, so as to make even their business and their duty pleasure; and their whole management of one congruous tenor. In all this we discern consistent relative design, consistent in itself, and as long as scholastic life continues, but no longer. The best form of institution, is the exact but miniature draft of civil society. In Mr. Locke's school the infant features betray no resemblance of what must take place in society. Man in society is perpetually hostile to himself and his free appetites, that he may in some sort reduce himself to the proper duties of a good citizen. His pleasures and his vices are in every instance checked by rigid obligation. Is it not this risque and difficulty and restraint, that sends back the voluptuary to his proper offices and a more becoming deportment? He cannot enjoy his pleasures unreservedly, and he retreats to his duty; not usually for their very sake, many are cumbersome and uneasy, but he finds them less so than the consequences of unbridled licence. On this account that institution is not wholly to be approved, that

that would at the very ingress of life example an unreal state of men and things ; that would make the business of youth fit too light and easy, or very different from what it actually will be in maturer years.

P. 112. ' Let it then be revolved, whether amusements, free and spontaneous amusements, should not be discarded ; and in their place, employments only admitted, as part of an education uniformly consistent in design. Let these employments be changes or remissions from school business, but not from continued discipline : I propose that the same discipline should still be carried on, as much out of school as in school, by a course of exercises, active and emulative, sheltered and unsheltered, but subject to strict regulation as much as literary employment. All the difference between school and remission will be this ; one is active, and the other sedentary : between this use of remission and the former ; one was voluntary and the other is now imposed. Remissions of study, reduced to stated rule and subordination, will operate much in favour of the internal school discipline ; habits of obedience will be deeply, because they are continuedly impressed. Study is a hard word, and chiefly irksome because exercise is left to be self-directed. Let both be placed, on a nearer level as to inducement, and they will both be more equally coveted. In mixed life, the most perplexed cares become so many pleasures, and are pursued with equal avidity, because the absolute pleasure is restrained. Study, like the business of man, will be a duty no longer irksome, if you restrain the great antidote, play. Impose only the same controul on what is their constitutional bent, as you do now upon their natural aversion, and the option will approach at least nearer to indifference. The effect of continued employ is not without example. Youth employed in husbandry, perhaps, more than in any other occupation, experience incessant controul and employ. That frugal life exacts through the day an hard unremitted service, and leaves neither time nor spirit for voluntary play. Though the circumstances of their situation scarce hold up any excitement to hope or activity, you will rarely see the beginnings of life spent with less repining, or indeed a more industrious perseverance in those of full years, whom all the most pressing motives animate to exertion.'

P. 125. ' A system of employment, that will unceasingly fix the mind to one object or other, without impairing animal vigor, is the only allowable controul to be assumed over animal appetite, and is of excellent use for this moral purpose. The schools teach every thing but the art of living ; to read, to think, not for the ordained end of existence, an active exertion ; but to store the mind with ideal garnish. The best rules of exercise, and all the parts of animal regimen, are well laid down in the care of a diseased manhood.'

ART. XXVIII. *Leçons d'une Gouvernante.—Lessons from a Governess to her Pupils ; or, Fragments of a Journal which was kept*

kept for the Education of the Children of Monsieur d'Orleans.
By Madame de Sillery Brulart, Governess of Mad. d'Orleans. 2 Tom. 12mo. 953 pages. Par. 1791.

THOUGH these volumes were obviously published by Madame Brulart as a vindication of her conduct, on which many reflections had been thrown since the revolution, they nevertheless contain many judicious hints, which parents and tutors will find very useful. In the first volume especially many methods of insinuating instruction and fixing moral habits, sanctioned by experience, are displayed in a lively interesting manner, and every page exhibits proofs of the uncommon perseverance and industry of the author to overcome the difficulties thrown in her way by the ignorance or envy of her coadjutors. The second is, perhaps, rendered rather tedious by the insertion of very prolix extracts relative to these private misunderstandings, that Madame Brulart's friends may read with interest; but which will scarcely attract the notice of any one else, excepting as they contain some views of the servility of the French character, when debased by the system of intrigue, that was spread by despotism through the whole mass, rendering the private character as mean as the public was infamous.

Madame B. promises a more methodical account of the various methods which she adopted to educate the princes confided to her care, and from the specimen already given, we have no doubt but that many ingenious modes of instruction will be clearly explained, and illustrated by facts; yet, it may be made a question whether the education of a man in even the superior ranks of life could not be conducted on a simpler plan. If the revolution has any influence in the course of time on the morals of the people, and if it has not it is but a phosphoric burst produced by levity, and not a noble glow of patriotism blown up by reason; the whole business of education will not be to guard a citizen from being debauched by an unnatural situation. The constitution and laws will educate him; for unless morality prevail in society it will be as difficult for a rich man to avoid catching the view which riches constantly generate, as to enter the kingdom of heaven, which has comparatively been considered as impossible.

Of such a desultory work it is not easy to give an analytical view; but it is necessary to observe, that the fragments from a journal, which proved very useful to her pupils, reflect great honour on Madame B.'s heart and understanding; and her unremitting attention to the task which she had imposed on herself, determined not to receive any emolument from it, if it be termed ambition, was undoubtedly of that noble kind which has ever acted as the most powerful stimulus to great exertions.

AKT.

ART. XXIX. *An Account of the System of Education, used at a Seminary, for the Admission of Pupils, on a liberal and extensive Plan.* By the Rev. Lewis Turnor, late of Jesus College, Oxford. 8vo. 23 pages. Price 1s. Williams. 1791.

THIS is nothing more than an expanded advertisement of a school, in which a comprehensive plan of instruction is adopted. Those whom it may concern are referred to the work, or for further particulars to E. and T. Williams, No. 13, Strand.

ART. XXX. *The Parental Monitor. In two Volumes. The second Edition, corrected.* By Mrs. Bonhote, of Bangay, Suffolk. 2 vols. 12mo. 484 pages. Price 6s. sewed. Lane. 1790.

THE Parental Monitor partly consists of selections, which are far from being judiciously chosen, and partly of original pieces; if trite sentiments expressed in bald language, deserve to be thus distinguished. The introduction is addressed to the author's children, for whose use we are told these volumes were written; but, if this information had not stared us full in the face, we should have supposed that it had been fabricated by a book-maker, for we could not discover a trace of that individual tenderness which might have rendered the production interesting, if not instructive.

Whilst so many superior works, therefore, are extant for young people, we cannot recommend this dull monitor to them, in which there is little to improve the understanding or touch the heart.

A short quotation will give weight to our remarks.

(P. 192, 2d vol.) 'CONTENTMENT.—In whatever situation of life, my children and young friends, kind providence should place you, learn therewith to be content. Content is happiness: it is an inexhaustible treasure of invaluable sweets; it will soften the rude hand of affliction, encourage you to conquer difficulties, smooth the rugged paths of life, and invigorate your souls to encounter the storms of adversity, in whatever shape they may assail you. Look not amongst those you think happier or more fortunate than yourselves, but turn your eyes on those, who have fewer advantages and indulgences: you must then be both weak and ungrateful, not to rest satisfied with your lot, and the portion of good things you enjoy. Few can find their situation so unpleasant, as not to discover others that are worse, and more distressing; neither is it a matter of such very great importance what accommodations we meet, whilst we are but the passengers of a few fleeting years, half of which are spent in childhood and old age.

'If we are poor, we may rest assured that we have fewer cares, and are less exposed to temptations than the rich. If we are rich, we should often recollect, that we are only stewards of that
wealth,

wealth, which providence has put into our hands for some wise and good purposes, and of which we must give an account.'

ART. XXXI. *The Oriental Moralist, or, the Beauties of the Arabian Nights Entertainments. Translated from the Original and accompanied with suitable Reflections adapted to each Story.* By the Rev. Mr. Cooper, Author of the History of England, &c. &c. &c. with plates. 12mo. Price 3s. 6d. bound. Newbery. 1791.

WE do not think the Arabian Nights Entertainments an improper book to be put into the hands of youth, and like the stories much better when not interlarded with the cold reflections, written in an inflated style, which are patched into this selection. However, the beauties, as they are termed, may afford pleasure, and cannot do harm; but why, unless to sound prettily, this publication is called the Oriental Moralist, we cannot guess. Some moral remarks are, it is true, thrust awkwardly and affectedly into it; yet, what is gained in stale morality, is lost in interest.

M.

ART. XXXII. *The Elements of Reading: Being select and easy English Lessons for young Readers of both Sexes, designed as a Sequel to the Spelling Book, and a proper Introduction to the Speaker, or any other Selection of a like Nature.* By the Rev. J. Adams, A.M. Author of *Lectiones Selectæ*, and Exercises in Latin Composition. Published at the Request of several eminent Instructors of Youth. 12mo. 322 pages. Price 3s. 6d. bound. Law. 1791.

IT being the professed design of this compilation, to furnish a set of easy lessons introductory to those which are generally used in schools, particular care ought to have been taken, to select such pieces only as are adapted to the comprehension of children; to arrange them under distinct heads; and not to admit any of the pieces contained in those books, to which this is intended as an introduction. In these respects this collection, considered as a sequel to the Spelling Book, is faulty. As a general book of lessons in prose, for the most part shorter than those of other collections, it may be of use.

ART. XXXIII. *The Use of the Globes: Containing, an Introduction to Astronomy and Geography; a Description of Globes and Maps; and a Variety of Problems performed by the Globes, and by Calculation; with a numerous Set of suitable Examples.* By John Bransby. 8vo. 216 pages. Price 3s. 6d. Ipswich, Bush; London, Robinsons. 1791.

THIS treatise on the Use of the Globes, is more scientific than most of those which are in common use. The first part

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comprehends a concise description of the principal celestial phenomena, with a mathematical solution of sundry general problems: the second contains a succinct account of the natural and artificial divisions of the earth: the third describes the nature and use of globes and maps, and lays down astronomical definitions, theorems, and problems preparatory to the fourth part, which consists of a series of problems on the globes with their solutions.

The whole appears to be drawn up with accuracy and conciseness, and to be well adapted to the use of schools.

ART. XXXIV. 1. *A Summary of Geography, Modern and Ancient. Part the first. For the Use of the lower Classes of a School near Town. Second Edition.* 8vo. 168 pages. 1789.

2. *Classical Geography, being the second part of a Summary, &c.* 198 pages. Price together, 4s. half bound. Dilly. 1791.

THIS volume, with the additional help of maps, is well calculated to make young persons acquainted with the names and relative situations of places on the surface of the globe. In the modern part is given, in a few words, an account of the population, revenue, government, religion, &c. of different countries. The ancient part, entitled *Classical Geography*, may very well supply the place of Cellarius. It contains many references to ancient fables and historical facts. The work appears to have been drawn up by an able hand.

ART. XXXV. *Nouvelle Grammaire Française, à l'Usage de la Jeunesse Angloise. Composée de Manière à joindre la Pratique à l'étude des règles de la Langue Française.* Par H. Gratte. 12mo. 179 p. Price 1s. 6d. Parsons. 1790.

A GRAMMAR written in the language which it is intended to teach, is a solecism in education, which, by whatever authority it may be supported, we cannot approve. The impropriety of this plan, is in the grammar before us, only in a small degree obviated, by giving a literal translation of some of the first chapters. In other respects the grammar seems well adapted to practice; and it has the material advantage of not being rendered tedious by unnecessary minutiae. D. M.

ART. XXXVI. *Le petit Sorcier; or, the little Wizard. In three Parts, with Directions.* 2s. 6d. Symonds. 1792.

THE tricks designed to amuse youth, should always insinuate instruction and exercise the faculties, or the play is a mere waste of time; but merely considered as pastime, the Little Wizard must rank with tee-totum and push-pin: why should not questions and commands, &c. take place of this childish trifling?

M.

ART.

ART. XXXVII. *Strictures on a Pamphlet, entitled, 'Thoughts on the late Riot at Birmingham.'* By a Welsh Freeholder. 8vo. 63 p. pr. 1s. 6d. Johnson. 1791.

DR. PRIESTLEY is, in this pamphlet, fully vindicated from the censure cast upon him by the author of *Thoughts on the late Riot at Birmingham**, 'that his sufferings were the fair consequence of his misconduct.' This author has fully shewn, what it is surprising that it should be necessary to prove, that holding and propagating unpopular opinions, which as such may be either true or false, cannot be rightly punished by pillaging a man's property, and threatening his life.

On the subject of religious establishments, our author properly distinguishes between the continuance of a system of faith and worship, and its establishment by the civil power.

P. 21.

'The former (says he) may remain and flourish, when the latter is abolished. The one may be held in veneration, after the other has been given up. If we resolve the civil establishment into its first principles, we shall find the people's attachment to it to be no ways great. Be not surprized; I am not advancing a paradox. The circumstance of the rulers of the church making a part of the packed majorities of every minister, however corrupt, cannot surely be an object of any religious person's prejudice; patronage in the hands of the ungodly, who use it for secular purposes, without any regard for the good of souls, and the deprivation of the right of chusing their own ministers, cannot be objects of prejudice to the people; and on the subject of tithes, if they have any prejudices in support of them, I apprehend they are no way indisposed to relax them. People seem too apt to imagine, that when we propose to have the civil establishment abolished, we mean by it, to deprive the members of the church of England of their creeds, their articles of faith, and their devotional forms; that we are against their having archbishops, bishops, and the other subordinate orders of the clergy. Some even imagine that it is our object to establish our own faith and mode of worship. All this is mistake. Our wish is, that religion be not made a state business; that it be left, like philosophy or medicine, to stand on its own bottom. Though many of us deem several of your doctrines absurd, several of your usages puerile, and some even profane, still, we have no desire that you should abandon any of them, unless you are convinced that they are wrong. While you think them right, we think you ought to retain them; but we also think that you should be solely at the expence of supporting them, and that no contributions should be required from those who disapprove of them; that we should be no more required to pay the priest who takes care of your souls, than the physician who takes

* For our account of which, see Review for November, p. 342.

care of your bodies. Reflect calmly on our wishes, report fairly the result of your dispassionate deliberations. Are you not compelled to acknowledge them to be equitable? When we contend for the abolition of the establishment, we do not, as is generally conceived, aim at depriving you of your religion, or of any part of it. What we want you to do is, to support it yourselves as we do ours, without requiring help from those who prefer another religion. You are fully adequate to its support, and were it to be kept up by your free will offerings, you would not like it the less, nor would it prove less beneficial. Your voluntary exertions in its support, you would find to yield pleasing reflections. The laity, on account of paying to it without restraint, would not find that it afforded pleasures less exquisite, or consolations less cheering; nor would its precepts appear less reasonable, or less commanding; nor would public instructions come with less force, because the ministers of religion having nothing to depend on but their good character, were induced to become examples of the virtues and graces which they inculcated. The people, in consequence of the usurpations of the higher clergy, and of the civil magistrate, not having been accustomed to take any share in ordering their religious concerns, would at first find themselves awkward in the new state of things here proposed; but let them be convinced of the superior excellence of the plan, as in consequence of attentive enquiry into it they must be, and this difficulty will soon be got over.

It would carry us beyond our limits, to follow this writer through the detail of arguments and facts, by which he vindicates Dr. P. and the dissenters. We shall therefore close the present article with the following manly reply to threats of hostilities, that will probably never end till one has effected the destruction of the other.' P. 57.

'The hostilities to which you refer are not of the literary kind, but such as are to be carried on by those carnal weapons which are forbid the true followers of Christ. For a considerable length of time, the inhabitants of this country, by their practice would seem to have agreed, that reason and argument were the only fair and proper weapons by which opinions were to be respectively defended and attacked. It cannot be to the honour of either party to propose a change of these weapons, as it may be fairly construed into one or other of these confessions, that either it has been foiled at the old ones, or that it fears any longer to trust them. One or the other of these would seem to be your case, but remember that new weapons cannot be fairly introduced without the consent of both parties. This consent we shall not give; enemies to wars of all kinds, and thinking it to be justifiable only on the ground of self-defence, we shall never agree to put the affair to this issue. If while we from time to time lay before our fellow-citizens those improvements in civil and ecclesiastical matters, which we apprehend to be suggested by an attentive study of first principles; if while we occa-

sionally

tionally repeat our claims to a full participation of the rights of citizens; and if while we testify our joy in the spread of freedom, you should think it proper to advance against us sword in hand, I warn you of the consequences. There is, Sir, a Providence that avengeth public as well as private wrongs. Immediately that such violent measures are adopted, reverence for the hierarchy will be exchanged for abhorrence for men who, can coolly engage in such sanguinary proceedings. Persons who do not chuse to come to a rupture with you, while they regard your oppressions as gentle, will, when they see these carried to the lengths which you seem to intimate, turn against you. Your leaders are too well apprized of this, and of other circumstances, to hurry their friends into this kind of conduct.'

ART. XXXVIII. *A Letter from Timothy Soberfides, Extinguisher-maker, at Wolverhampton, to Jonathan Blaft, Bellows-maker, at Birmingham.* 8vo. 29 p. pr. 6d. Johnson. 1792.

TIMOTHY SOBERSIDES talks in a plain way, but with very honest and good meaning; for example. P. 9.

'I cannot call such good-for-nothing fellows as the rioters, or those who set them on, *churchmen*, whatever they may call themselves. I do not believe they know much of the inside of a church, or can say their catechism. I dare say, the bailiff, who, I hear, is a worthy man, has found out that they were *Heathens*, and that they *worship the devil*; and so far from caring about the church, I fear that if there should be any outcry among the people about *tythes*, (which may, sometime or another, make the country-folks rise, unless the parliament should give the parsons as good in some other way,) they will as soon pull down the churches and parsons houses, as they did those of Presbyterians. Plunder and mischief are their game, and let any master-man cry *balloo*, off they will spring, and follow the scent, like so many blood-hounds.

'Those were the true Church-of-England men, who, like the good Samaritan, received into their houses, and took care of those who were so cruelly treated, at the hazard of their own property, as the advertisement in the news-papers from the Presbyterians, thanking these generous neighbours, witnesses. Doubtless many good and pious churchmen all over England, would have done the same. It therefore signifies nothing whether these wicked creatures say they belong to one religion or another. Their actions belong to no church or religion. Every man is answerable for the malice of his own heart, and nobody else; and when we shall be called to give an account of our lives, then, as my neighbour Hoop, the cooper, says, '*Every tub must stand on its own bottom.*'

ART. XXXIX. *A Touch on the Birmingham Riot, or Dr. Add-ing-tone's Wig burnt in the Flames of Dr. Priesthood's Brick-kiln: In a Dialogue between Mr. Christian, a Churchman, and Mr. Socinian, a Presbyterian; on hearing a Funeral Sermon preached by Dr. Add-ing-tone, for the Benefit of a Number of Boys, buried at Bromwich near Birmingham. Also a Sermon, on Dr. Add-ing-tone's Bull: Written by Richard Lovett, an Apprentice to Thomas Cracknall, Buckle-chaser, Top of Livery-street, Birmingham: and Author of the Serious Address to the Rev. Joseph Priestley, LL.D. F.R.S. 8vo. 34 p. Price 6d. Higham. 1791.*

Too vulgar and contemptible to merit a moment's attention.

ART. XL. *Remarks upon a Letter to the Printer of the Birmingham Gazette, dated October 14, 1791; and also upon a Letter addressed to the Inhabitants of Warwick, dated August 8, 1791, by William Field, Minister of the dissenting Congregation assembling in the High-street, Warwick. By R. Miller, Vicar, and H. Langhorne, Curate, of St. Nicholas, Warwick. 8vo. 24 pages. Price 6d. Rivingtons. 1791.*

REFERRING our readers to our account of Mr. Field's first Letter, (Vol. XI. p. 341.) it may be sufficient to inform them concerning this publication, that it contains a deposition upon oath, contradicting Mr. Miller's having applied to the parents of two children, of the name of Penn, offering them money to leave the dissenting school; another, declaring that certain persons were prevailed upon to send their children to the Presbyterian Sunday-school, by the promise of a cap and tippet on their entrance, and a gown soon afterwards; and several other affidavits, setting forth that certain other persons, members of the Church of England, had been importuned, with promises of charity, to attend the Presbyterian Meeting. The pamphlet further states, that the clergy have recovered many of their people who had been seduced from the Church; but that throughout the whole affair, their only object has been to defend, not to invade; having made it an invariable rule never to break in upon the dissenting congregations. It concludes with charging Mr. Field with advancing, with bold and unblushing assurance, the most notorious untruths, and with an express denial from the committee, appointed to support the established Church in Warwick, of any letters having been sent to the committee, or any one else, to their knowledge, from the bishop of the diocese, disapproving of the conduct of the members of the church, recommending a discontinuance of their proceedings, or justifying the Dissenters.

ART. XLI. *A second Letter, addressed to the Inhabitants of Warwick, in Reply to the Remarks upon the first Letter, and upon a Letter to the Printer of the Birmingham Gazette; by the Rev. the Vicar and the Curate of St. Nicholas.* By William Field, Minister of the Protestant dissenting Chapel in High-street. 8vo. 52 p. Pr. 1s. Birmingham, Thompson: London, Johnson. 1791.

THE substance of Mr. Field's second vindication of himself and his friends is as follows:

His reply to the first affidavit is, that he received the account precisely as he had stated it in the presence of two unexceptionable witnesses, from one of the persons, both of whom now deny, upon oath, that they ever gave him such account; and that the circumstances of the affair render it exceedingly probable, that the woman was strongly tempted to perjure herself by some person or persons unknown. To the other affidavits his reply is, that they are brought forward after Mr. M. had expressly declared, that the whole affair was cleared up to his entire satisfaction; that the first of Mr. M.'s witnesses had been proved guilty of false swearing; that two others have never been seen by the person against whom they have sworn; that the others were taken before a select party of friends only, without the presence of the accused party, &c. Mr. F. repeats his former assertions, and leaves the public to decide between his plain narration and Mr. Miller's oaths. He then proceeds to support his uncontradicted charges against Mr. M. and adds many other particulars; for which, being chiefly of a personal nature, we refer to the letter. With respect to the affair of the bishop's letter, Mr. F. quotes a passage on the business from Mr. Rous's letter to Mr. Burke, which concludes thus, 'It is but justice to add, that Dr. Cornwallis, bishop of Litchfield and Coventry, interposed in a manner highly becoming his high reputation.'

Of the transactions referred to in this and the preceding pamphlet, it is not our place to give a decided opinion. The evidence is before the higher court of the public. D. M.

ART. XLII. *Letters of the Countess Du Barre; with those of the Princes, Noblemen, Ministers of State, and others, who corresponded with her. To which is added, a considerable Number of entertaining and instructive Notes, elucidating the Causes of the principal Events of the latter Years of the Reign of Louis XV.* Translated from the French. 8vo. 200 p. Price 3s. 6d. sewed. Symonds. 1792.

THE advertisement prefixed to this curious collection by the translator, gives a just account of its contents.

These

These letters develop, in an interesting manner, the polished villainy of court intrigue, and that fatal system of *profusion* and *oppression*, which, in the latter part of the reign of Louis xv. hurried France to the brink of destruction, and at length brought the affairs of that kingdom to the crisis which gave birth to the present revolution. The French patriots have been reviled, even to a degree of execration, by the *admirers* of *despotism*; but this collection of letters might alone serve as an apology for National assembly, were any apology necessary for the *glorious* labours of that *patriotic body*.

We shall insert two letters, which may be considered as an emphatical address to those, who, in the same breath, advise a people, groaning under oppression, to obey God and honour their rulers, without inquiring by what means they became so. Thus are they, in the sacred phrase of holy writ, commanded to worship the idol that prostitution has set up; and the sinews of honest industry are strained to pamper the unnatural vices of fastidious sensuality, rendered desperate by satiety. P. 63.

‘ From M. de Maupeou.

* Dear Cousin,

‘ I believe you are as well acquainted with the character of your august lover, as I am. He is too good, too weak, and the severity which he has shewn in punishing the refractory members of the parliament, now seems, in his opinion, to have been carried too far. It is his interest not to change, and, by an evident consequence, our own materially depends on it; since we have declared ourselves too openly against those tribunals, not to have reason to fear every thing from their re-establishment. We must, therefore, intimidate his majesty wherever his weakness would incline him to lenity, and must inspire him with courage, in spite of his timidity. We cannot employ too many engines for this purpose. One at this moment presents itself, which we must not suffer to escape us. There is a collection of pictures to be sold, which belonged to the late Baron De Thiers: in it is the portrait of Charles the First of England, who was beheaded by his parliament: secure it at any price, under pretence that it is a family picture, as the Du Barres are descended from the House of Stuart. You must hang it in your apartment beside the portrait of the king. The unfortunate end of the English monarch will forcibly strike his majesty; and you may insinuate to him, that, perhaps, the parliament would have attempted something of the same kind, if I had not strangled the wicked plot before it had acquired that degree of black and desperate villainy, which otherwise it might have reached. An apprehension of this nature, excited by you my dearest cousin, will render him inflexible against every measure and attempt of our enemies. Burn this letter, but don't forget its contents*.

‘ I am, with respect, &c.’

* ‘ Mad. du B. really followed the advice of M. de Maupeou. Absurd and abominable as the imputation was, it inflamed the king for

r. 90. ' From the Abbé Terray.

* Madam,

' Nothing could be more flattering to me than your honouring me, yesterday, with your company to dinner. But Madam Damerval is enchanted with the gracious reception which you gave her*. She earnestly desires that you will give her a place in your friendship, and permission to pay her respects to you frequently. She has no other object than to contribute to your amusement; but, between ourselves, I will venture to tell you, that she might turn out very useful to you. The king's age, and the immoderate gratifications which for this long time he has been accustomed to, make variety, in a manner, necessary to him. Your charms, your attractions, cannot for ever fix the heart of a lover who is naturally inconstant, and hackneyed in the ways of pleasure. If, by any other channel than yourself, he should meet with some one young and amiable, his roving heart might rest there for some time, and advantage might be taken of that moment to abuse his weakness, and alienate him from you. You know that, lately, the princess de Lamballe made an impression on him†. I would advise you then, as a friend, to have near you some young companion, who might, now and then, excite and satisfy the desires of the monarch. He would not, on that account, be the less attached to you, since he would be indebted to you for the pleasure which you had procured him; and you will still preserve your influence, by thus accommodating yourself, as did the marchioness de Pompadour, to the changeable taste of his majesty. The little Damerval would be just the thing for this experiment; you could not find a better: she is a child who has neither wit nor talents to please the king for any length of time, and you could easily provide another to succeed her, should it be necessary‡. This pro-

for the moment. From the foot of that picture were those thunders hurled, which went nigh to crush the parliament to dust, even in the remotest corners of the kingdom.'

* ' Mad. Damerval is a bastard daughter of the Abbe Terray. He married her, at the age of twelve, to the sieur Damerval, a brother of Mad. de la Garde, his second mistress, an old man, without fortune, incapable of profiting by the interest of his father-in-law, foolish, awkward, clownish, rough; in a word, a kind of ogre.'

† ' The king had, several times, spoken tenderly to the princess de Lamballe, and affected, one day, to exalt her charms above those of Mad. du B. who reproached him thereupon, and complained of the reports which he suffered to be spread, respecting his design of espousing that princess. The king piqued at the reproach, said, peevishly, ' Madam, I might do much worse.' Mad. du B. cried and roared, and the king quitted the room.'

‡ ' The object of the Abbe T. was to make Mad. Damerval the king's mistress, and supplant Mad. du Barre. As he could not present his bastard himself, he, by a dexterous refinement in policy, wished the Countess to act as bawd. But his project fell to the ground, and the king still preserved the same attachment for his favourite.

posel,

posal, however, is a mere matter in the air. Should you adopt it, it may prove very advantageous to you; it is merely with that view that I impart it to you. You can no longer doubt of the respectful attachment with which I am, &c.' 7.

ART. XLIII. *The Adventures of King Richard, Cœur de Lion. To which is added. The Death of Lord Falkland: a Poem.* By J. White, Esq. Author of *Earl Strongbow* and *John of Gaunt*. 3 Vols. cr. 8vo. 527 p. pr. 9s. sewed. Evans. 1791.

THIS writer professes in his romances 'to treat of the achievements of ancient chivalry, and of the memorable turns of fortune, &c. marvellous occurrences that were incident to the knightly profession.' He moreover undertakes, 'to depict, and as it were introduce to the familiarity of the reader many characters and callings, both spiritual and temporal, unknown to modern days, and which, in the perpetual vicissitude of things, have been swept from the face of the round world, and consigned to a deplorable oblivion.' He does not, however, appear to us to have executed his design with any great degree of success. This work by no means agrees with the idea we have been accustomed to entertain of ancient chivalry, and knight errantry, and of the manners of the ages in which they prevailed. Some powers of invention are indeed discovered in the story, but it is the invention of ludicrous and improbable adventures; such for example, are those of the *Knight of the Pitcher*, who obtained his title from the exploit of rescuing a man, who having put his head into a pitcher that had been filled with sweetmeats, found it impossible to extricate it from this cavern of sweetness; and of two travellers, one of whom visited a subterraneous city, under the deserts of Tartary, inhabited by the descendants of the ancient Guebres, or worshippers of fire, who fled from Persia; and the other arrived safely at the North pole, and found it a spot, marked, and rendered temperate by a burning mountain.

In the delineation of characters, we remark some tolerable attempts at humour, but they are many of them of the low kind, and evidently borrowed from modern life. If we were to characterise this work in one word, we should call it a *burlesque romance*; and we think the author may esteem himself very fortunate, if he find his own idea of the rank in which he stands in the estimation of the community, so far realized, as to hear that the lads of Westminster and Eton, and the men of the universities, agree to pronounce the *Adventures of Richard Cœur de Lion*, no bad lounge.

The *Death of Lord Falkland* is a short poem, marked with no peculiar trait of poetical merit.

D. M.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES, ARTS, AND BELLES-LETTRES
AT DIJON.

At the August meeting Mr. Grossart read a memoir on methods of making instruments with the elastic gum. After various experiments with the caout-chouc, Mr. G. has found, that strips of it, when softened by ether, will unite together very firmly. Thus if he would make a tube, he cuts a bottle of the gum into one strip of a few lines width: this he puts into a phial of ether, till it is softened and swelled up, which it sometimes will be in half an hour: he then rolls it spirally round a mould of a proper size, taking care to press the edges closely together: he then rolls a ribbon of an inch width tightly round it, in the same way; and this he binds with packthread, the turns of which are made perfectly close to each other. The whole is then dried, and the tube is made. To separate it easily from the mould, it is sufficient to hold it a few minutes in warm water. Mr. G. has also found, that to solder strips or pieces of elastic gum nothing more is requisite than to keep them a quarter of an hour in boiling water, when they will be softened at their edges sufficiently to contract an intimate union, and thus form divers instruments.

ART. II. Paris. *Histoire de la Société Royale de Médecine, &c.* History of the Royal Society of Medicine, for the Year 1786, with Memoirs of Medicine and Medical Physics for the same Year, taken from the Registers of the Society. Vol. VII. 4to. 1790.

At the head of this volume is an eulogy of Mr. Vergennes, in which Mr. Vicq-d'Azyr, notwithstanding the difficulty of the task under the present circumstances, has acquitted himself with his usual abilities. The society continues its meteorological tables. With these some have found fault; but Mr. Vicq-d'Azyr observes, that the true philosopher is more anxious for the advancement of science than for his own interests; if its progress be but slow, posterity will gather the fruits of it. Many memoirs relative to epidemic diseases, to which the society has ever been particularly attentive, have been received by it. These it means to digest and methodize, in such a manner, that they may be readily compared with each other: the plan intended to be pursued is here traced in some reflections by Messrs. de Laporte and Vicq-d'Azyr. We have next two memoirs by Mr. Saillant. The one is on the disease of Mr. Pouble, formerly surgeon to Voltaire. This disease, an instance of which had been given in the first volume, in the case of the widow Melin, had so distorted the bones of Pouble, that he was in the most deplorable situation. Mr. S. considers it as a kind of *spina ventosa*, to which the name of medullary gout might be given. The bones swam in water, and one of the

thigh-bones, when fresh, weighed only four ounces and half. The other is on gastritis. This disease, which is frequently taken for the effect of worms, Mr. S. has cured, by giving the children attacked with it lettuce water, lemonade, and lemon juice. In certain cases, cold water alone was sufficient. After these are three observations by Mr. Hallé. The first is on an abscess of uncommon extent in a woman who died of a consumption. It began in the posterior and inferior part of the right lobe of the lungs, passed through the diaphragm, along the liver, and terminated in the left iliac region. The second is on a singular alteration of the right lobe of the lungs, and of all the organs to which it was contiguous. The third, on a stone found in the bladder and another in the kidney of a person afflicted with the jaundice. Mr. de Fourcroy gives us an account of a singular disease of the skin. This was a tumour occupying three fourths of the right side of the face. Mr. l'abbé Tessier has communicated an account of some date-stones found in the fourth stomach of a hairy sheep, brought from Tripoli, fourteen months after its being at Rambouillet: and another, of a fine horse, that died suddenly, from rupturing the muscular part of the diaphragm. These are followed by an interesting paper on the diseases that prevailed at Paris amongst animals, particularly horses, in the years 1772—7. Mr. Ailhaud then presents us with three cases of spontaneous openings in the stomach and intestines. The rest of the papers are in the following order. On means of detecting sophistications of cider: by Mr. le Pecq de la Cloture. On neutralizing the mephitic air of vaults by throwing in a large quantity of snow. On distinguishing the virtues of plants: by Mr. de Jussieu. Account of a method of drying ordure, so that it may be removed to any place without offence: by Mr. Bridet. On a scheme for throwing into the Seine the liquid matter of a jakes. This the society decides against. On the exhumation of the cemetery of the Holy Innocents, and on the substance of the brain: by Mr. Thouret. [See our Rev. Vol. XI. p. 473-4]. On draining marshes: by Mr. Boncerf. On the same: by Mr. de St. Victor. Constitution of the year 1786, and the diseases that prevailed during it at Paris: by Mr. Geoffroy. On the remittent and intermittent fevers that reigned in 1780 and 1781: by Mr. Caille. On the compression of the umbilical cord and the function of the placenta: by Mr. Thouret. On the action and effects of opium on the animal economy: by Mr. de la Guerenne. Mr. de la G. concludes, that opium increases neither the animal heat, nor the quickness of the circulation; that its action, in general, consists in enervating the vital principle, and that it is one of the best remedies for intermittent fever. On the virulent gonorrhœa: by Mr. Macquer. Mr. M. recommends, as an injection, a solution of sugar, or of sugar, gum arabic, and extract of liquorice, in water. On malignant fevers: by Mr. Jeanroy. On the causes of the diseases of mariners: by Mr. Desperrières. On bringing up children without the breast: by Mr. Jeanroy. On the nyctalopia: by Mr. Saillant. On the same: by Mr. Chamferu. This is very full, and Mr. C., who has particularly studied disorders of the eyes, had an opportunity of seeing several instances of the disease. On the puerperal fever: by Mr. Doublet. This is an excellent treatise on the subject, by a man who has attentively studied it. [See our Rev. Vol. V. p. 374]. On the treatment of melancholy madness, compared with that of many others

other chronic diseases, and the advantages of evacuations in these diseases: by Mr. Hallé. On the alterations made in air by fumigations: by Messrs. Delapone, sen., and Coriette. On chronic inflammation: by Mr. Caille. On azotic gas, or mephitic, as a principle of animal matter: by Mr. de Fourcroy. On the gastric juice of ruminating animals: by Mr. Macquart. On the inoculation of the scab in sheep: by abbé Tessier. *Ab. Tessier. Journal des Sçavans.*

ART. III. Copenhagen. *Nye Samling af det Kongelige Danske Videnskabs Selskabs Skrifter, &c.* New Memoirs of the Royal Danish Academy of Sciences. Vol. IV. Parts I. II. 4to. 367 p. with plates. 1791.

The papers in this volume we shall notice are: Proofs that the Baltic, at the time when the primitive inhabitants of Norway and Sweden came out of Asia, did not cover the ground it now does: by T. Rothe. In this Essay Mr. R. endeavours to show, that about two centuries after the time of Pytheas the sea gained considerably on the land, not only on the continent, but also on the islands of Britain and Ireland. Description of a micrometer for ascertaining the distance of a body of troops: by H. T. Wegener. Remarks on *Cato de Re rustica*: by C. F. Rottböl. These valuable remarks are on particular passages, chiefly relative to natural history. On the application of sinking funds: by J. N. Tetens. On the origin and progress of the Spanish inquisition: by Mr. Moldenhawer. *Jen. Allg. Lit. Zeit.*

ART. IV. *Skrifter af Naturhistorie-Selskabet, &c.* Memoirs of the Society of Natural History, Vol. I. Parts I. II. 8vo. 438 p. 19 plates. 1790-1.

This private society, established in 1789, chiefly through the exertions of prof. Abilgaard, has in this short space done so much for the science it cultivates, as affords a flattering prospect for the future. After a concise account of the society and its transactions by chanc. Suhm, one of its directors, we have the following papers. Part I. 1. On the genus *cinchona*: by Mr. Vahl. He mentions 9 species, of which 4 are figured. 2. On worms of the intestines, and on the *tenia gastrophili*, with descriptions and figures of 3 new tapeworms: by prof. Abilgaard. 3. On the *cicindela aptera*: by N. T. Lund. 4. Description of the Greenland seal: by O. Fabricius. 5. On the genus of conchylia *lepas*, with some non-descript species: by L. Spengler. 6. New genera of insects (9 g. including 31 sp.): by J. C. Fabricius. Part II. 1. On the genus *perdicium*, and a new genus *robria* (from the Cape): by Mr. Vahl. 2. On a red matter on fishponds: by H. Strom. 3. On a little known Norwegian snake (*coluber cheysæa*, L.): by the same. 4. On some scarce Norwegian moths: by the same. 5. On a fungus sometimes found on the *belianthus annuus*: by F. W. Troyel. 6. On the smut in wheat: by prof. Abilgaard. 7. On the true and spurious *quassia amara*: by N. T. Lund, from von Rohr. Mr. v. R., the learned naturalist at Santa Cruz, has found, that the *quassia a.* is only a shrub, the flowers of which are used at Surinam as tea, and its stalk, with the bark, is not more than two inches in diameter: most of the *quassia* that comes to Europe, therefore, is not genuine, and probably from the *picramnia excelsa*. 8. Farther description of the Greenland seal: by O. F. Some other species of the *phocas* are here given.

given. 9. New description of a shell fish of the Mediterranean, described by Forsskaöl under the name of *anomia tridentata*: by prof. Abilgaard. 10. On fungi in general: by O. F. Müller.

Jen. Allg. Lit. Zeit.

ECCLÉSIASTICAL HISTORY.

ART. V. Dessau. *Neueste Geschichte der Reformirten Kirche in der Untern Pfalz, &c.* Modern History of the Reformed Church in the Lower Palatinate, from authentic Sources. 8vo. 269 p. and 216 p. of documents. 1791.

Long desirous of seeing a manly and forcible relation of the various and incredible oppressions, in these days singular in their kind, which the reformed church in the Palatinate has suffered since 1685 with unexampled patience, and pious resignation, we took up this work with avidity, and are happy to say, that it in most places satisfied our expectations. We can recommend it, therefore, to every true lover of a liberal way of thinking, and historic truth. *Jen. Allg. Lit. Zeit.*

JURISPRUDENCE.

ART. VI. Paris. *Accord de la Révélation & de la Raison contre le Divorce, &c.* Agreement of Revelation and Reason against Divorce. Customs and Laws of several ancient Nations with respect to Divorce: by M. l'Abbé de Chapt de Rastignac, Deputy to the National Assembly. 8vo. 384 p. price sewed 50s. [2s. 1d]. 1790.

This well-written tract is intended principally as an answer to that intitled *Du Divorce* [see our Rev. Vol. VII. p. 121].

Journal des Sçavans.

ART. VII. *Observations sur l'Accord de la Raison & de la Religion pour le Rétablissement du Divorce, &c.* Observations on the Agreement of Reason and Religion for the Reestablishment of Divorce, the Annihilation of separations between Spouses, and the Reform of the Laws relative to Adultery: by Mr. Bouchotte. 8vo. 192 p. 1790.

We are indebted to Mr. B. for informing us, that the author of the tract under the title of *Du Divorce*, on which we had bestowed high encomiums, [We have also reviewed this work. See Vol. VII. p. 121.] is Mr. Hennet. The defence of this treatise Mr. B. has undertaken. Ab. Baruel had attacked it with invectives: but Mr. de Rastignac [see the preceding article] alone has studied the subject thoroughly. He has treated his adversaries with the civility of a gentleman, and the moderation of a christian. His arguments do not convince Mr. R.: but if he have given probabilities instead of reasons, he has not reviled. Whilst Mr. H. persuades his reader by a philosophy directed to the passions, and a style full of charms, Mr. R., who has to contend with grave adversaries, accoutured with the arms of the schools, and intrenched behind deep erudition, has adopted a firmer eloquence, and closer reasoning: it is with these he attacks the theologians. With the greatest simplicity in his plan, and infinite perspicuity in his division of his subject, he subdivides every part in such a manner, that, proceeding from theorem to theorem, he arrives at demonstration. As the subject is now sufficiently elucidated, and as the principles of
Mr.

Mr. B. are conformable to reason, advantageous to morals, and agreeable to religion, we see not how any one can object to them, if not biassed by prejudice. When Mr. B. has completed his work, the historical part of which he has not finished, we may flatter ourselves with having a complete treatise on divorce. *Mr. de Fozelle. Journ. des Sav.*

ART. VIII. *Théorie des Loix politiques de la France, &c.* Theory of the political Laws of France: the Gallican Church, or Spirit of the canonical and political Laws that have governed that Church during the first Four Centuries of the Monarchy; a Work in which will be found, with their authorities, the Extent and Bounds of the ecclesiastical Power, the Hierarchy and Composition of the inferior Clergy and religious Orders, the Hierarchy and Nomination of Bishops, with the Forms of their Election, the Essence and Distribution of the ecclesiastical Jurisdiction, and the Origin and Revolutions of ecclesiastical Property. 2 vols. 8vo. 908 p. price sewed, in fine paper, 11l. [9s. 2d.]

This work, the fruits of five and twenty years labour, and accurate and deep researches, made from the sole desire of discovering truth, not of supporting a system adopted without examination, might from its title be mistaken for a hasty production, thrown out to gratify the curiosity of the day. The writer choosing to remain anonymous, we have no right to divulge her name; but we cannot refuse our readers a literary anecdote, that will interest them for the work and its author. Madame Dacier, the daughter of one man of learning, and the wife of another, was deemed a phenomenon, though her studies required rather taste than erudition. Surely it is a much greater phenomenon to find a young lady, living solitarily in the country, at a distance from any large town, under the eyes of parents employed on far different objects, display, almost from her infancy, a taste for records of our ancient history, and our ancient legislation; records useful no doubt, yet so frigid, so dry, and so little addressed to the imagination, that the formularies of Marculphus, the capitularies of our kings, the laws of barbarians, the canons of councils, charters, decretals, and the like, are to her luxuries. Opposed at first by her parents, who had other views for her, and to whom this taste appeared only caprice, her perseverance obtained from them a forced consent, and the means of satisfying her inclinations. Thenceforward she gave herself up intirely to this laborious, but to her delightful study, in which she spent her best years. Contented, too, with her private enjoyments, she has never yielded to the temptation of making a parade of her studies, the secret of which is still confined within the circle of a few friends. To add to the wonder, she has drawn her opinions from the purest sources, cites with scrupulous exactness, advances always on proofs, says not a word but what is founded on sufficient authority, has no system, and is attached only to truth.

The plan of this work deserves also to be mentioned. It is divided into three parts. The first, always instructive and never tiresome, without a word too much or too little, gives the results of her inquiries in a perspicuous style. In the second her proofs are mentioned. And in the third all her proofs are given. Of these there are all that are necessary, yet not one superfluous; and they are so arranged as to refer immediately to the proper places.

These two volumes make but a small part of the work, which is to include all the political laws of France, *Mr. Gaillard, Journ. des Scav.*

M E D I C I N E.

ART. IX. Pavia. *Delectus Opusculorum, &c.* Select medical Tracts, published in different German Universities, with Notes; by J. P. Frank, M.D. Vol. VIII. 8vo, 339 p. IX. 387 p. 1790.

In vol. 8, are Brendel on the too late Use of Evacuants in certain acute Diseases. The same on the Affinity of Paraphrenitis and malignant Fever. Ploucquet's new Examination of the Lungs. Schroeder's History of putrid bilious Fever. On more justly ascertaining the medical Virtues of natural Substances; by the editor. In this are completely refuted two positions of the late Dr. Cullen: that the virtues of medicines depend on those properties which are distinguishable by the senses, and consequently those which have neither smell nor taste are inert; and that there is in the living body a putrid ferment, which, if not continually corrected by acids, would run into actual putrescence. To these are added an excellent speech at the opening of the clinical college, on the observation and treatment of diseases, and the conduct of a physician.

In vol. 9 are Retz on Worms of the Intestines. Bose on Diseases of the Mind excusing Crimes. Gattenhof on Diseases of the Bladder during Pregnancy, and after Child-birth. Meyer on Clysters. Moll on bilious apoplexy. Gattenhof on Plethora. Janfen on the Pelagra. To which the editor has added an essay on the advantages a physician may derive from attending to the diseases of animals, and comparing them with those of man; and another on poverty as a source of disease.
Jen. Allg. Lit. Zeit.

ART. X. Toulon. *Observations sur les Insensés, &c.* Observations on Madness: by Mr. Mourre. 8vo, 22 p. 1791.

We cannot avoid recommending the perusal of this pamphlet to our readers. Mr. M.'s conversation with father Poution, formerly the head of a house of reception for madmen, in which the latter relates the manner in which he cured some of those unfortunate persons, is so affecting, that few of our dramas can afford scenes of equal interest. From this conversation Mr. M. is persuaded, that there are certain remedies for madness, incurable as it is generally termed: that moral ones are far more efficacious than physical: and that the hospitals in which madmen are at present confined are calculated rather to destroy what little they have left of reason, than to restore it.

Mr. de Vozelle, Journ. des Scavans.

ART. XI. Jena. *Versuch eines Handbuchs der popularen Arzneykunde, &c.* Sketch of a Manual of popular Medicine: by Fred. Jahn, M.D. 8vo. 467 p. price 1r. 6g. [4s. 6d.] 1790.

The author of this book has every talent requisite in a good popular writer. He has made great use of Jadelot's physiology, as well as of the writings of Junker and Tissot, but in such a manner as to avoid many faults of other popular authors; being equally far from implicitly following others, and advancing paradoxical positions or hypotheses unproved,
Jen. Allg. Lit. Zeit.

ART.

ART. XII. Weimar. *Ueber die Ungewissheit des Todes, &c.* On the Incertitude of Death, and the only infallible Mean of assuring Ourselves of its reality, and rendering it impossible for people to be buried alive, with an Account of the Establishment of a House for the Reception of the Dead at Weimar: by Chr. W. Hufeland, M. D. &c. 8vo. 48 p. 1791.

Dr. H. considers the actual commencement of putrefaction as the only certain sign of death. He strongly recommends loud noises, as from a trumpet held to the ear, and letting water fall on the region of the vertebrae, and of the heart, as efficacious means of exciting signs of life in those who are apparently dead. *Jen. Allg. Lü. Zeit.*

C H E M I S T R Y.

ART. XIII. *Procédé pour obtenir l'Acide Gallique, &c.* Process for obtaining the Acid of Galls: by Mich. J. Jer. Dizé.

Journal de Physique.

If rectified vitriolic ether be poured on powdered nut-galls, after some hours it will become coloured. This tincture being put into a glass retort, and gently heated, the ether will pass over very pure into the receiver. The residuum possesses all the characters of the resinous-extractive matter of Rouelle, the colour and friability of a resin. This substance does not attract the moisture of the atmosphere. Dissolved in an equal weight of distilled water, it affords a coloured solution of an acerb taste. Vitriolic acid being added to this solution, drop by drop, a white precipitate takes place, which becomes coloured and is immediately redissolved. When the mixture is so acid as to make a sensible impression on the tongue, no more vitriolic acid is to be added. At the end of a few hours a resinous matter is deposited, which, after the supernatant fluid is poured off, is to be diluted with half its weight of distilled water. This liquor being filtered through paper free from lime, and evaporated by a gentle heat to three fourths of its quantity, pure heavy earth is to be mixed with it, till it no longer decomposes the muriate of heavy earth. The liquor being again put into a filtre, a pale yellow fluid passes through, which, on evaporation with a gentle heat, affords white crystals in slender prisms. These crystals are the gallic acid, which disputes metals with the most powerful, particularly iron with the vitriolic, marine, and nitrous acids, from which it separates it, forming with that metal a blue salt, nearly insoluble, which constitutes the base of ink.

ART. XIV. *Analyse chimique de l'Olivine, &c.* Chemical Analysis of the Olivine: by Mr. Gmelin.

Amongst the parasitical stones found in basaltes, is one which, for its brilliancy, transparency, and conchoid fracture greatly resembles glass; many naturalists have hence deemed it a native glass: but, as it has characters which essentially distinguish it, some have classed it amongst the schorls; others, on account of its colour, with the chrysolites. From both these, however, it differs, in being less fusible, and easily decomposed. Mr. Werner terms it olivine from its colour, which is generally an olive green, though sometimes approaching that of the leek. It has been found, though very seldom, of a yellowish red. When decomposed it has always a yellow ochry colour.

This stone in its natural state contains, in 100 parts, of siliceous earth 54.50; aluminous 40; iron 3.75. The loss is accounted for by observing, that in the stone the iron is in the state of calx. In a state of decomposition it gave of siliceous earth 77.23; aluminous 20.55; iron 1.78.

Prof. G. analysed also the pechstein found in the basaltes near Göttingen, and found it to contain of siliceous earth 90 parts, aluminous 7, and iron 2.6 in 100.

ART. XV. *Mémoire sur l'Analyse chimique de la Tourbe, &c.* On the chemical Analysis of Turf, and the Mode of converting it into Charcoal; by Mr. de Bullion. *Journal des Savans.*

Turf, says Mr. B., is composed of the remains of various plants of marsha. In it we find the shells of water snails, and of other little animals of the worm kind, a little earth, and quartsoze sand. I have distilled half a pound of turf, in a glass retort, in a sand-bath capable of making the retort redhot, and obtained from it two ounces of water, mixed with a little volatile alkali, and about four drams of thick congealed empyreumatic oil, which melts at 25° of Reaumur. A large quantity of inflammable air was disengaged, possessing the same properties as what I have distilled from wood. The coal left in the retort had no smell, and weighed half as much as the turf. This charcoal burns very well, gives a very strong fire, and affords a pretty considerable quantity of ashes, which I lixiviated. The lixivium afforded me, on evaporation, selenite, regenerated calcareous earth, shell-lime, a little marine salt with an earthy base, and a little liver of sulphur, afforded by the decomposition of the selenite. From this we may judge, that the charcoal of turf contains nothing injurious to the health, that it may be employed for the same purposes as charred wood, and that it is preferable to pit-coal, which contains pyrites, and consequently sulphur with other mineral substances that may be insalubrious. Turf cut in square pieces and dried serves as fuel. Mr. de Carolle has found a method of converting these into very fine and good charcoal. I have compared it with that of wood, in furnaces exactly similar, in the open air. That of wood lasted one hour; that of turf, two; and the latter appeared to me to give a stronger heat. By means of it I have vitrified fused sand of copper-ore, from which I had extracted the metal. I also forged and welded, at a smith's forge, with this charred turf, two bars of iron, an inch square, in less than ten minutes.

To convert turf into charcoal, Mr. de C. has invented a furnace constructed in the following manner. He makes, with bricks, a round tower, fifteen feet in diameter, and three and half high, the walls of which are fifteen or sixteen inches thick. Six inches from the ground, an iron grate is fitted in, supported here and there by bricks. Its bars are an inch distant from each other. The turf well dried is thrown into this furnace, without any regular arrangement, till it is as high as the wall: it is then carried up eight or nine feet higher, in the shape of a cone, and this cone is covered with straw slightly wetted, which is afterwards plastered over with earth. The turf is then set fire to at four openings, of six or seven inches wide, made close to the ground. Four other openings are to be left, in the intervals between these, two feet from the ground, to admit air at discretion, that the fire may burn.

burn equally throughout. When the cone sinks and cracks, sand and wet earth are to be thrown on, as is done by those who char wood. When the cone is sunk to the level of the walls, it is to be covered with five or six inches of earth or sand, and all the openings are to be stopped up. In this state it is to be left four days. The holes at the bottom are then to be opened, to admit air into the heap, which contains a great deal of pyrophorus, that requires twelve hours longer to consume. After this the holes are to be again stopped, and in four days the charcoal is to be taken out. Sometimes pieces will again take fire on being exposed to the air, when wet earth or sand must be thrown on them, for which purpose there should always be some at hand. This charcoal may be employed instead of charred wood, in all cases, and is preferable to pit-coal for burning in fire-places in the English fashion. Thirty sacks of turf will afford about twenty of charcoal.

Turf may also be employed as manure: but for this purpose it must have previously been put underneath animals, mixing it with their litter; and it is to be observed, that, without this, no good manure can be made from any vegetable substance.

ART. XVI. Nuremberg. *Vermischte Aufsätze, &c.* Miscellaneous Essays, chemical, pharmaceutical, and philosophical; by J. Mich. Schiller. 8vo. 140 p. 1790.

The author of this volume has already acquired some reputation by divers tracts, published separately, or in different journals. In the present work he gives us corrections of several chemico-pharmaceutical processes, methods of discovering the sophistication of drugs, and examinations of several points of doctrine in the more abstruse parts of chemistry, amongst others, Mr. Lavoisier's table of the affinities of the oxygenous principle. Of this gentleman's chemistry Mr. S. promises an abridgment in German, with a refutation of his antiphlogistic system. The parts of Mr. S.'s present work which most deserve to be distinguished are, some that concern phosphorus, the manner of preparing it, the phosphoric ether, which he has obtained, its combination with argillaceous earth to form siliceous, &c.: a volatile alkali, which, dropt into a pure solution of vitriolated iron, produces a fine blue precipitate, in smell resembling Dippel's animal oil, with which the product of the distillation of sal ammoniac and kali was impregnated: the best method of preparing syrups with the juices of fruits or berries: an improved mode of preparing plasters composed of lead: a process for making Rochelle salt at a cheap rate: experiments with the juices of some plants, as aconite, hemlock, &c.: and observations on the astringent matter of vegetables.

In a preface to this book, prof. Delius points out many disadvantages of the new chemical nomenclature, which, according to him, having no solid foundation, cannot but lead into error.

Mr. Grunwald. Journ. de Méd.

NATURAL HISTORY.

ART. XVII. *Extrait d'une Lettre, &c.* Extract of a Letter from London to J. C. Delametherie, on the siliceous Matter found in Bamboos.

Journal de Physique.

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It has been observed, on cutting bamboos, that a whitish substance, to appearance earthy, was found between each knot; but its nature was not ascertained. Mr. Macie, of the Royal Society, has lately analysed it, and found it to be siliceous earth. In general this earth has little consistence; once, however, Mr. M. found it converted into a stone sufficiently hard to scratch glass.

ART. XVIII. *Notes sur une Substance jaune, &c.* Notes on a yellow, transparent Substance, crystallised in the Form of an Octaedron, and said to be Amber; by Mr. Gillet-Laumont.

It is mentioned in Crell's annals, that Mr. Hacquet found quadrilateral crystals of brown amber, in a gangue of clay, in an iron mine, in the Carpathian mountains. This led Mr. G. to search the collection of the late Mr. Romé de l'Isle, now in his possession, where he found an octaedral crystal, yellow and transparent as amber, and labelled 'crystals belonging to combustible substances.' A similar substance is mentioned in miss Raab's catalogue, in the class of fossil bitumens, article amber; where it is said to come from Saxony, being there called *bacey-stone*, and found in the clefts of fossil wood. The piece in Mr. G.'s possession 'not being electrical on friction, not melting in the fire like amber, and being scarcely, if at all, soluble in sulphuric acid,' he concludes, that it ought not to be classed with amber.

ART. XIX. *Extrait d'une Lettre, &c.* Extract of a Letter written from Königsburg, the Capital of Prussia, to Mr. Crell, on Amber.

The right of collecting yellow amber, which after storms the waves of the Baltic throw upon the Prussian shores, has long pertained solely to the king; but its produce being uncertain, a new method of obtaining it in larger quantity has lately been employed, on the proposal of Mr. de Gaude. This method, which is altogether new, throws the greatest light on the formation of this substance, hitherto doubtful, for we now know, that it is unquestionably a product of the vegetable kingdom. At a certain distance from the sea, shafts and galleries have been formed according to the rules of art, and the miners have extracted a pretty large quantity of yellow amber. We went down into one of the shafts, which is $98\frac{1}{4}$ feet deep, and 200 from the sea. By the help of lamps, which are difficultly kept burning in the deepest places, we discovered, that the amber is wedged between two strata of ligneous coal, to which it frequently adheres so strongly, that the lumps of it frequently contain pretty large pieces of coal, the woody texture of which is evident. The colour of the amber we saw was brown, like that of turf, the smell of which it exhaled in burning, though mixed with a strong resinous odour. Many pieces of yellow amber were decomposed by exposure to the air; others changed their colour, though they retained their solidity. The amber is not found in regular or continued veins, but generally bedded in the coal, or so confounded with it, that it is difficult to ascertain the precise limits of the two substances. Above the coals are found wavy strata of sand. The fact I have mentioned gives new probability to the ancient hypothesis, that amber owes its existence to resinous trees, that had undergone a certain degree of combustion, which was stifled by the falling in of the earth. Perhaps, too, the different saline substances contained

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in the sea-water, which filtrates through the sand that covers these burnt strata, contribute to the formation of this substance. The pieces extracted from these mines are of different sizes: I have seen them from three to five pounds weight. At any rate the product amply repays the expence of working them.

ART. XX. *Extrait d'une Lettre de M. Jacquin, Fils, &c.* Extract of a Letter from Mr. Jacquin, jun. to Mr. Pelletier on a native Amalgama of Lead, &c.

There has been lately found in Hungary a blue stone, which takes a fine polish, and was at first supposed to be cobalt; but my father's experiments have shown that it is native Prussian blue.

There has also been found in Carinthia a substance which is said to be a native amalgama of lead; but we have not yet been able to procure a sufficient quantity of it to analyse.

At Schemnitz, in the mine of Hoff, is found a very beautiful white lead-spar, which, according to the experiments of Mr. Salvaresi, is mineralised by phosphoric acid.

ART. XXI. *Berlin.* The first volume of a translation of *Smellie's Philosophy of Natural History* [see our Rev. Vol. VIII. p. 134] has appeared here, with some additions by Mr. rector Lichtenstein, and notes by prof. E. A. W. Zimmermann, of Brunswick. In both these there is much to be commended, though we think they sometimes err in differing from Mr. S.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XXII. Freyberg and Annaberg. *Ausführliches und systematisches Verzeichniß des Mineralien Kabinettes des weiland Kurf. Sächs. Berghauptmanns H. K. E. Pabst von Ohain, &c.* A full and systematic Catalogue of the Collection of Minerals of Mr. C. Eugene Pabst von Ohain, late Captain of the Mines to the Elector of Saxony, &c., By A. G. Werner, Vol. I. 8vo. 400 p. 1791.

Every lover of Mineralogy will with us rejoice at the appearance of a work long and eagerly wished for by the learned. The whole collection, which is to be sold, consists of about 7500 pieces, the duplicates being excluded. The catalogue will occupy another volume.

Jen. Allg. Lit. Zeit.

ASTRONOMY,

ART. XXIII. Mr. Herschel has discovered that Saturn has two rings, separated by an interval of 996 leagues, through which he has clearly perceived the sky. He has measured the outer diameter of the ring, and found it to be 80,710 leagues. He has also found, that the fifth satellite of Saturn turns on its axis in 79 days, 7 hours, 47 minutes, which is the term of its revolution; so that it always presents the same face to that planet. Mr. de la Lande observes, that, if there be no mistake in the figures above mentioned, the diameter of the ring is greater by ten seconds than has hitherto been observed: a very extraordinary difference.

Journ. de Sçavans.

ART. XXIV. Paris. *Connoissance de Temps, &c.* The astronomical and nautical Almanac, with Additions, for Leap Year, 1792, published

lished by Order of the Royal Academy of Sciences: by Mr. Méchain. 8vo. 391 p. 1791.

This almanac contains, as usual, many useful tables. Its publication was delayed, on account of the interruptions it experienced at the royal press, from public affairs.

Mr. de la Lande. Journ. des Sçavans.

GEOGRAPHY.

ART. XXV. Utrecht. *Beknopte Beschryving der Oostindische Etablissements, &c.* A general Description of the Dutch Establishments in the East Indies, &c. By Ary Huysers, a Senior Merchant in the Service of the East India Company. 8vo. 422 p.

The descriptions here given are short, and far from full, and almost every thing relative to politics is at least ten or fifteen years old: yet is the book valuable; and it is obvious, that Mr. H. knows much, though he ventures to say but little. In the year 1777, there were employed in the company's service 19192 Europeans, and 2663 natives: the revenue collected in one year, ending Aug. 31, 1779, amounted to 5,293,072 g. [424,550l.], and the expences were 6,882,794 g. [552,060l.] Mofel estimated the expenditure about the middle of the present century at 6,517,500 g. [522,760l.] and the revenue at 8,791,000 g. [705,115l.] *Jen. Allg. Lit. Zeit.*

AGRICULTURE.

ART. XXVI. Paris. *Journal d'Agriculture, &c.* The Agricultural Journal, for the Use of the Inhabitants of the Country; by Abbe Tessier. 8vo. 1791.

This journal will probably be of service to the country, now that the improvement of its cultivation is like to occupy the attention of many. One sheet is published every fortnight, and the annual subscription is 9l. [7s. 6d.] It commenced the beginning of April last. *Journ. des Sçavans.*

POLITICAL OECONOMY.

ART. XXVII. *Rapports sur l'Etablissement des Sourds-Muets, &c.* Report on the Establishment of the Deaf and Dumb, made to the National Assembly, in the Names of the Committees of Extinction of Mendicancy, Alienation of the National Property, Finances, and the Constitution: by Mr. Prieur. 4to. 10 p.

Every thing relative to this establishment, now made a national one, cannot but be interesting to the friends of humanity.

Abbé Tessier. Journal des Sçavans.

ART. XXVIII. *Résultats extraits d'un Ouvrage intitulé: de la Richesse Territoriale du Royaume de France, &c.* Results extracted from a Work intitled: of the Territorial Wealth of the Kingdom of France, delivered to the Committee of Taxation: by Mr. Lavoisier. Printed by Order of the National Assembly. 8vo. 48 p. 1791.

These tables are ample and curious. They present to us the produce, consumption, population, and territory of the kingdom, each distinguished into its proper divisions. Of about 25 millions of people,

te, which Mr. L. gives as the result of a pretty accurate calculation, by thousand, or one in three hundred, were heretofore noble.

Mr. de la Lande. Journ. des Sçavans.

ORIENTAL LITERATURE.

ART. XXIX. Leyden. Mr. H. Alb. Schultens, professor of oriental languages, proposes to publish by subscription Meidani's collection of Arabic proverbs. He intends to give the proverbs in alphabetical order, in Arabic and Latin, the latter chiefly from Pocock's translation in the Bodleian library, an historical index, a table of the authors of the proverbs, and another of the Arabic words explained by Meidani. He imagines the work will fill about three volumes 4to. of 920 p. in the whole; and hopes to finish it in five years. The price is ten Dutch crowns [11. 16s.] to subscribers, to be paid as the volumes are delivered.

Journ. des Sçavans.

ANTIQUITIES.

ART. XXX. Leipzig. Mr. G. H. Martini has published a new edition of Ernesti's *Archæologia litteraria*. Mr. M. has given first the work of Ernesti, with a few corrections and notes from a copy the author left behind him at his death: to this he has added his own remarks, which occupy two-thirds of the volume. Relative to the arts, Mr. M. is much more diffuse than Mr. E.; but he professes to have written merely an essay, and occasionally to have had recourse to conjecture.

M. de Guignes. Journ. des Sçavans.

ANCIENT LITERATURE.

ART. XXXI. Leipzig. *Bragur. Ein literarisches Magazin des Deutschen und Nordischen Vorzeit, &c.* Bragur. A Magazine of ancient German, and Northern Literature: published by Böckh and Gräter. [Vol. I. 8vo. 386 p. price 1r. 4g. [4s.] 1791.

This work, which cannot fail to be acceptable to the lovers of ancient northern literature, is to consist of original essays on this subject, remarks on books written on it, and occasional extracts from them, and translations of ancient works. The title, *Bragur*, signifies, in the old language of the north, poetry; and was chosen because most of the literary compositions of those days were poetical.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXXII. Paris. *Appercu présenté au Comité des Monnoies de l'Assemblée Nationale, &c.* View of the Advantages that would result from the Conversion of the Metal of Bells into cast Money, to facilitate the Exchange of small Assignats, presented to the Committee of Coinage of the National Assembly: by Abbe Rochon. 8vo. 33 p. 1791.

Compte rendu des Experiences, &c. An Account of Experiments made with money of bell-metal melted and cast, being an Appendix to the above: by the same. 8vo. 17 p. 1791.

These two pamphlets contain all the information that can be wished for on the subject. Making coins of bell-metal is not new; it was practised

practised by the Greeks, the Romans, and the Gauls. [See our Rev. vol. vii. p. 469.]

Mr. de Fonelle. Journ. des Sçavans.

HISTORY.

ART. XXXIII. *Les Leçons de l'Histoire, &c. Lectures on History, or Letters from a Father to a Son, on the interesting Facts of Universal History: by M.* Vol. III. 12mo. 572 p. pr. bound 3l. [2s. 6d.] Vol. IV. p. 672. 1791.

Scarcely had the first two volumes of this work appeared, when a second edition was called for. This success induced ab. Gerard to pursue his task. An abridgement of universal history like this will unquestionably be useful, not only to youth, for whom its author designed it, but also for those who in a more advanced age wish to become acquainted with history, without the labour of discussing its difficulties. The present volumes reach from 1209 to 536 before Christ.

Mr. de Guignes. Journ. de Sçavans.

ART. XXXIV. *Mémoire pour servir à l'Histoire de la Cour des Aydes.* Memoir relative to the History of the Cour des Aydes. 4to. 367 p.

This book, without the name of author, printer, or place, and without date, is the production of Mr. Dionis, dean of the Cour des Aydes. Not being intended for sale, it will be found only in a few libraries of curious persons. This circumstance will enhance its value in the eyes of those who estimate books by their scarcity: but its intrinsic merit is sufficient to render a perusal of it desirable to those who have any curiosity on the subject.

Mr. de Voxelle. Journ. de Sçavans.

ART. XXXV. *Histoire des Princes du Sang François, &c.* History of the Princes of the Blood, and of the Queens of France. 8vo. 1790.

As the heroes and heroines of this piece are drawn by no flattering hand, it will form a companion for the crimes of the Kings of France, [See our Rev. vol. x. p. 156.]

Avantcoureur.

ART. XXXVI. Nuremberg. *Versuch einer Geschichte der Venetianischer Staatsinquisition, &c.* Sketch of a History of the State-Inquisition of Venice: by J. Ph. Siebenkees. 8vo. 208 p. 1791.

This is the best account we have of the Venetian tribunal, which has generally been painted by foreigners in the most fearful colours. Prof. S. resided a considerable time at Venice, and has made use of incontestable authorities.

Jen. Allg. Lit. Zeit.

ART. XXXVII. Amsterdam. *Zaaken van Staat en Oorlog, &c.* Military Memoirs of the United Netherlands, to the Beginning of the Year 1790. 8vo. Vol. VII. 317 p. Vol. VIII. 342 p.

This work, begun in the year 1780, is in many respects one of the most important productions of Dutch literature. These two volumes are nearly filled with the report made Oct. 28, 1779, by the committee appointed by the states-general in 1785, to examine into the state of the sea and land forces of the United Provinces, which appeared to be in a deplorable condition; and the necessary documents and observations relative to that report. It must be avowed, that the subject could

not have fallen into better hands. Perfectly at home in it, the author speaks with the greatest ingenuousness, and is entirely free from the perplexing minuteness about trifles which distinguishes his countrymen. His performance, inestimable and indispensable to the politician, rises far above all others of the kind that have appeared on Dutch ground.
Jen. Allg. Lit. Zeit.

P O E T R Y.

ART. XXXVIII. Modena. *Dell' Origine della Poesia rimata, &c.* On the Origin of Rhime; by Giannmaria Barbieri, published for the first Time, with Notes; by Ab. Gir. Tiraboschi. 4to. 187 p. 1790.

Barbieri was one of the most industrious and learned men of the 16th century, and the first in Italy who thought of writing a complete and universal history of poetry. This work of his, supposed to have been lost, but here given to the public from two imperfect manuscripts in his own hand-writing, one of which supplied the deficiencies of the other, contains some valuable information with respect to poets, though as a history of rhyme it is little to be commended.

Jen. Allg. Lit. Zeit.

ART. XXXIX. Paris. *Etrennes de Polymnie, &c.* Polyhymnia's New-Year's-Gift: or select Songs, Romances, Vaudevilles, &c. with new Music, or adapted to well known Tunes. pr. 2 l. [1s. 8d.] 1791.

This is a pleasing collection, from celebrated authors, with much well-printed music.
Avantcoureur.

MISCELLANIES.

ART. XL. Stockholm. *Tankar om Landbruket, &c.* Thoughts on Agriculture, Mines, Manufactures, Commerce, &c., as a Memorial of Lewis, Ancestor of the Family of de Geer, the greatest Promoter of Manufactures in Sweden in the preceding Century. 8vo. 168 p. 1789.

Beside the life of L. de Geer, whose ability, reputation, wealth, and activity first rendered the manufactures of Sweden flourishing, we find here the state of agriculture, arts, sciences, and commerce in that kingdom, from the reign of Gustavus I. to the abdication of Christina, the mode of education and manners of the times, and various observations on things little known. Brandy appears to have been introduced into Sweden in the reign of Eric XIV, and considered at that time as one of the things most injurious to the country. The intoxicating prisoners with brandy, to make them confess their crimes, was among the true and just causes of the deposition of Erich, published by the states in 1569.

Jen. Allg. Lit. Zeit.

ART. XLI. Paris. *Mes Matinées d'Été, &c.* My Summer Mornings, or Essays in Prose and Verse: by Mr. Couret de Villeneuve. 8mo. 12mo. 1790.

This agreeable present contains a discourse on friendship: a mother's tribute of gratitude to the shade of Rousseau: winter evening correspondence between two ladies: translation of the essay of count Verri.

Verri on pain and pleasure: parallel between Tasso and Ariosto: Gray's elegy in a country church yard, with accounts of his life and writings: and miscellaneous poema.

Avantcoureur.

DICTIONARIES.

ART. XLII. Berlin. Mr. J. Ebers, formerly teacher of English at the Caroline College at Cassel, is about to publish a *Complete Dictionary of the English and German Languages*, in which every word will be properly accented, and the pronunciation noted as accurately as possible by particular letters: In compiling it will be used, besides Johnson's and Sheridan's Dictionaries, Chambers's Cyclopaedia, Walker's critical pronouncing Dictionary, *Große's classical Dictionary of the Vulgar Tongue*, Ludwig's English and German Dictionary, and Adelung's large German Dictionary. Prefixed to it will be a grammar, and rules for pronunciation. It is to be published at Easter next; and subscribers of 4r. [14s.] will pay, on receiving the book, so much more as will make their subscription amount to three fourths of the sale price. The work will make about 140 sheets. *Jen. Allg. Lit. Zeit.*

EDUCATION.

ART. XLIII. Weimar. *Ueber den methodischen Unterricht in der Geographie, &c.* On the Method of teaching Geography, and the proper Helps thereto: with the Plan of a new Atlas for Schools, and the elementary Treatises pertaining to it: by A. C. Gaspari, Phil. D. 8vo. 80p. 1791.

On teaching geography to youth, Dr. G. has many good ideas, and we doubt not but the Atlas and treatises he announces, which are designed for the first and second courses, will be well received.

Jen. Allg. Lit. Zeit.

ART. XLIV. Petersburg. *La Muraille parlante, ou Tableau, &c.* The speaking Wall, or a Picture of what has been written and drawn on the Wall of the Garden of the Imperial Corps of Gentlemen Cadets. 16mo. 154p. with plates. 1790.

The garden of the cadets is one werst 184 fads (500 f. making one werst) in circumference, divided into various parts, and surrounded with a wall, on which the count of Anhalt has caused to be painted several hundred emblems, and inscriptions in Russian, French, and German. The inscriptions consist of thoughts, maxims, sentences, principles, precepts, lessons, reflections, proverbs, dialogues, questions, notes, miscellanies, wishes, and problems, with scraps of history, geography, astronomy, natural history, tactics, &c., for the amusement and instruction of the cadets during their walks. The book is printed to be given to the cadets on their quitting the school.

Jen. Allg. Lit. Zeit.

T H E

ANALYTICAL REVIEW,

For FEBRUARY, 1792.

ART. I. *The History of Philosophy, from the earliest Times to the beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ.* By William Enfield, LL. D. 2 Vols. 4to. 1158 pages, and a Biographical Chart. pr. 2l. 2s. in boards. Johnson, 1791.

A HISTORY of philosophy, if it in any measure correspond to its professions, must be allowed to be a work of the greatest importance; and the writer, who should execute it with patient industry, and strict impartiality, would hold a high place among the benefactors of mankind, and be entitled to their highest praise. Men of learning, it is to be lamented, have been too apt to pride themselves in their own discoveries, and to appropriate the term philosophy to their favourite studies. Hence frequently it happens, that pursuits, which do, in fact, require slender investigation, which are little concerned in the knowledge of men and manners, and which, in the issue, produce very inconsiderable benefits, yet, having been magnified by men of some character for learning, have met with undue applause. Philosophers, so called, have been wont to draw a kind of magic circle, out of which they have been unable to move themselves, and an entrance into which they have been unwilling to admit the bulk of mankind. Trifling merely for their own amusement, or assuming a solemnity, to procure the public admiration.

But the history of philosophy, properly so called, will be of a more generous and comprehensive nature. It will not confine its attention to any sect, however respectable, or to any science, however useful, or yet extend itself to science at large, and less still will it lose itself in intricate and idle subtleties, in which men of genius may show their parts, but increase neither public wisdom nor public happiness. It must have for its object the pursuit of truth, and present a kind of map of different regions and climates, describing their characters, and ascertaining their limits. The procedure of nature in her secret recesses and visible motions; metaphysical truth, which has been called natural theology; the foundation of mo-

als ; improvements in the system of education ; the origin and maxims, the defects and excellencies of civil institutions ; the advancement and the corruption of religion ; in short, every thing that relates to the operations of nature, the enlargement of the human understanding, and the regulation of society, is the province of philosophy. The following appears to us a judicious view of its department, and we shall present the reader with it, as stated by the ingenious writer of the work before us.

p. viii. ' Experience is universally acknowledged to be the best preceptor. The history of philosophy is a register of experiments to ascertain the strength of the human understanding. As far as they have been successful, they at once serve to guide and to encourage our future researches. And even those which have been unsuccessful may perhaps prove of equal use in preventing the repetition of unprofitable labours. To infer from the diversity of opinions on metaphysical subjects, which, after ages of disputation, has subsisted, and still continues, among philosophers, that the whole field of metaphysics ought to be abandoned as barren ground, would be a rash and precipitate conclusion. But the dialectic combatants of the Grecian, Alexandrian, Arabian, and Christian schools, have lived to little purpose, if they have not convinced the world, that by far the greater part of their ingenuity and industry was employed, either upon *mere words*, or upon *nugæ difficiles*, which have never yielded, and are never likely to yield, any substantial benefit to mankind.

' With respect to those more important enquiries, which have been always interwoven with scholastic logomachies, such as concern, for example, the origin of things, the nature of the Supreme Being, the distinct existence and duration of the human soul, the foundation of morals, and other similar subjects, although the different systems, which are embraced with equal confidence by dogmatists of every sect, ought not to be pleaded as an argument for abandoning the search after truth, as altogether a hopeless pursuit, they ought, unquestionably, to teach every inquirer caution and diffidence, and every disputant candour and moderation. Perhaps, too, men's researches into these subjects, have now been carried to such extent, and every argument upon them has been so thoroughly discussed, that it may be possible to determine, with sufficient precision, *how far* it is possible for the human faculties to proceed in the investigation of truth, and *why* it can proceed no further. Possibly the time may not be far distant, when an end will be put to fruitless controversy, by distinctly ascertaining the limits of the human understanding. If this desirable point be ever attained, it is obvious that one of the means of accomplishing it must be, an accurate attention to the manner in which different sects in philosophy and religion have, from time to time, arisen, and to the various causes of diversity of opinion.

' But among the advantages which may be expected, from a comparison of the history of philosophy with the present state of
opinions,

opinions, one of the principal is, that it will lead to the full discovery of the origin of many notions and practices, which have no other support than their antiquity, and consequently to much important reformation and improvement. The doctrines, the forms, and even the technical language of our public schools, may be easily traced back to the Scholastic age, and through this to the ancient Grecian sects; particularly to the Peripatetic school. It is impossible that the present state of knowledge should be fairly compared with ancient wisdom, without discovering the absolute necessity of enlarging the field of education beyond the utmost limits prescribed by our most enlightened ancestors. From the same comparison, similar effects may be confidently expected, with respect to religious tenets and institutions. When it is clearly understood (as from the present free discussion of these subjects it is likely soon to be) that many of the doctrines commonly received as of divine authority, originated in the Pagan schools, and were thence transplanted *at a very early period*, into the Christian church; more particularly, when it is generally known (and it is impossible it can be long concealed even from the lowest classes of the people) that the fundamental doctrine of the UNITY OF THE DIVINE NATURE has undergone corruptions, from which no established church in Christendom has ever yet been purged; it cannot fail to become an object of general attention, to produce such a reform in religion, as shall free its public institutions from the incumbrance of Scholastic subtleties, and to render religion itself more interesting and efficacious, by making its forms more simple and intelligible.

The partial information to be procured on a subject so comprehensive and so useful, has been the cause of frequent lamentation. For the history of philosophy relates to its infancy, which is commonly involved in obscurity, as well as to its maturer years, when it appears under a more conspicuous character. Yet even Greece, in which philosophy found at length a settled habitation, hath had her story but half told. She seems, indeed, to be incapable of giving accurate information on the earlier part of her own history; and the elucidation of her religion and rites, of her terms of science, and of the titles of her magistrates; of her plants and minerals, and sacred animals, are to be derived from a language different from her own. Even the civil history of that country, though told in a variety of methods, appears to us to have been, till lately, communicated to an English reader in an imperfect form. The history of Greece, hitherto in common use, being rather accommodated to the service of youths engaged in the study of the classics, than to the satisfaction of men in pursuit of science; a narration of fables, rather than an elucidation of facts.

Dr. E. thinks, 'that a British youth, who, in his search after truth, should be desirous of taking a general survey of the rise and progress of opinions on the more important subjects of speculation, and by a fair comparison of different systems,

to draw legitimate conclusions for himself, would seek in vain for necessary information in any English writer. This remark contains in it, a great degree of truth, though we think it should be received with a degree of limitation. Mr. Baker's work, entitled 'Reflections on Learning,' is, indeed, but an epitome, and a very short one, of literature; and while its aim is to show the insufficiency of human learning, when compared with revelation, sufficient degrees of allowance are not thrown into the balance of comparison; and the worth and character of ancient philosophy and philosophers is frequently under-rated; yet, even as an epitome of human learning, his essays are full of historical information, and in reference to philosophy, possessed of considerable merit. The mythology of ancient Greece, an inquiry into which naturally falls to the province of the philosopher, has been examined with great ingenuity in a well-known work, entitled, 'the Analysis of Ancient Mythology,' a work, we doubt not, with which Dr. Enfield is well acquainted; Stanley's manner indeed is uncouth, and his history confined to the Grecian philosophers, but it necessarily takes in their opinions. Cudworth's Intellectual System hath one object in view, the confutation of atheism: and within certain limits, contains much information. However, strictly speaking, none of these is a History of Philosophy.

Brucker's History of Philosophy will, therefore, be allowed to answer the description beyond any work that we have; pursuing its researches among a greater variety of people, and to a greater extent of inquiry. It is written in Latin, in six closely printed quarto volumes, containing on an average, about a thousand pages each. The character of this laborious writer, is well known, and well established; and as a statement of facts, his history is allowed to possess faithfulness and accuracy. It should not be passed unnoticed, that it was the result of a course of investigation, in which the life of an industrious student was principally occupied for the long term of fifty years.

Dr. Enfield does not profess to offer the public 'an original work, but to give the substance' of Brucker's elaborate performance. It is not, however, to be considered 'as a mere translation of the original, but as giving a faithful representation of its general meaning and spirit.' Our opinion of Dr. Enfield's work, as a representation of Brucker, we reserve to a future opportunity, and shall proceed at present to give Dr. E.'s epitome of the present undertaking. At present, we shall only premise in general, that as we advance in the examination of it, the pleasure grows upon us; we see reason not only to approve, but to admire both the arrangement and the style; the former is methodical, scientific, and judicious; and the latter hath always freedom and ease, but more frequently elegance.

gance and dignity. And the taste displayed throughout, is equal to the erudition.

The history is divided into three Periods. First period.

'From the earliest times to the decline of the Roman republic, which comprehends, 1. Barbaric philosophy, including that of all ancient nations, among whom the Greek language was not spoken. 1. Eastern nations, comprehending the Hebrews, Chaldeans, Persians, Indians, Arabians, and Phœnicians. 2. Southern nations, comprehending the Egyptians and Ethiopians. 3. Western nations, such as Celts, Etrurians, and Romans. 4. Northern Nations, including the Northern Scythians, Thracians, Getæ, &c.'

11. 'Grecian philosophy, which was first fabulous, secondly political, thirdly sectarian. The latter owing its birth to Thales and Pythagoras, and divided into two leading schools, the Ionic and Italic.'

'Of the Ionic school were, 1. The Ionic school proper. 2. The Socratic school. 3. The Cyrenaic school. 4. The Megaric or Eristic school. 5. The Eliac or Eretriac school. 6. The Academic school. At the death of Plato, this school divided itself into the old academy, the middle academy, and the new academy. 7. The Peripatetic sect. 8. The Cynic sect. 9. The Stoic sect.'

'Of the Italic sect were, 1. The Italic sect proper. 2. The Eleatic sect. 3. The Heraclitean sect. 4. The Epicurean sect. 5. The Pyrronic or Sceptic sect.'

'The Grecian philosophy at length passed from Greece and Italy, 1. Into Asia, 2. Into Egypt.'

'Period the second. From the decline of the Roman republic to the revival of letters, comprehending, first, The philosophy of the Romans: concerning which is to be considered its state. 1. Before the establishment of its monarchy; during which period the Grecian philosophy was received with great difficulty. But from the times of Lucullus and Sylla, every Grecian sect almost, found its patrons among the Romans. Thus they had among them, 1. The Pythagoric sect. 2. The Academic sect; old, middle, and new. 3. The Stoic sect. 4. The Peripatetic sect. 5. The Epicurean sect. 6. The Sceptic sect.'

'11. From the time of the establishment of the Roman monarchy. For even at a time when the Roman liberty had expired, philosophy was by no means neglected. This period was not only adorned with many illustrious poets and historians, but with schools of eminent men, who either revived ancient doctrines, or improved on the dogmas of their masters. At this time arose that philosophic sect called the Eclectics, or later Platonists, who not only collected their opinions from ancient sects, but also from the Christians.'

'Secondly, the Oriental philosophy, which sprung up a little before the Christian æra, being the remains of the doctrines of Zoroaster, a philosophy which corrupted the schools of both Pagans, Jews, and Christians, giving birth to the Cabbalistic

mysteries among the Jews, and to the Gnostic heresies among the Christians.

‘ Thirdly, The Philosophy of the Jews after their return from the Babylonish captivity; comprehending, 1. the Jewish philosophy from the end of the captivity to the destruction of Jerusalem; under which head are considered, the mixed system of religion embraced by the Samaritans; the method of allegorizing, introduced by an Egyptian colony of Jews, formed out of Platonic and Oriental dogmas, and the mystical mode of interpreting the ancient law; and a view of the Jewish sects.

‘ II. The Jewish philosophy from the destruction of Jerusalem to modern times, containing a view of learned men, who escaped the general destruction; the progress of the traditionary Cabbalistic wisdom; and the revival of Talmudical, Cabbalistic, and Pagan learning among the Jews in Spain,

‘ III. The philosophy of the Saracens or Arabians, exhibiting the progress of science from the beginning of the Abbasidean dynasty, in the eighth century, not only in the countries of the East, but as it extended itself with the Saracenic empire to the Western world.’

‘ Fourthly, The philosophy of the Christians, 1. From the birth of Christ to the seventh century, exhibiting the most distinguished fathers of the Christian church, and the corruptions of Christianity through the doctrines of Plato, the Eclectic doctrine of Alexandria, and the doctrines of Aristotle.

‘ II. From the seventh century to the revival of letters, during which period come under consideration, 1. The philosophy of the Greek or Oriental Christians from the seventh century to the taking of Constantinople, during which period Alexandrian Platonism expires among the Pagans; and its remains only survive among the Christians, and chiefly among the monks. John of Damascus, the harbinger of the scholastic philosophy, calls philosophy to the aid of theology; and Aristotle begins to resume his seat in the monasteries.

‘ 2. The philosophy of the Western Christians from the seventh century to the twelfth; during which period, true philosophy is lost behind scholastic subtleties.

‘ 3. The scholastic philosophy, consisting of a confused mass of Arabian and Aristotelian philosophy, and Pœmic philosophy.

‘ Period the third. From the revival of letters to the beginning of the present century, in which we find, 1. Attempts to restore and correct the Sectarian philosophy; for which we are indebted to the revival of literature, and particularly of the study of the Greek language.

‘ II. Attempts to introduce new methods of philosophizing, made by modern Sceptics, Scriptural philosophers, Theosophists, and professed enemies of philosophy.

‘ III. Attempts to improve philosophy in the true Eclectic method; which consisted in rejecting prejudices of every kind, and in subjecting the opinions of former philosophers to the strict scrutiny of reason. Here come under consideration, 1. Those who have endeavoured to improve philosophy in general; such

as Bruno, Cardan, Bacon, Campanella, Hobbes, Des Cartes, Leibnitz, Thomas, and Wolfe.

2. Those who have endeavoured to improve particular branches of philosophy; such as Peter Ramus, Spinoza, Locke, &c. who improved logic; Montaigne, Charron, Machiavel, Grotius, who improved morals and jurisprudence; Copernicus, Tycho Brahe, Kepler, Galileo, Gilbert, Boyle, and Newton, who improved natural philosophy.

From this short epitome may be gathered, the nature and extent of the present history; and if we be not misled by the pleasure which we have derived ourselves, our readers, we think, will be led to expect considerable entertainment and improvement from its perusal. Excellencies it certainly hath, as a work of taste, and as formed with a view to general utility. But there are three descriptions of readers to whom we recommend it, as likely to render them important service.

1. To young men engaged in classical and philosophical studies. We do not wish to conceal, that we think it a defect in modern education, that our youth are so long detained in our public schools, in forming an acquaintance with the fables of antiquity. The Greek and Roman classics are, indeed, strewed with so many beauties, that if one who has been somewhat engaged in the study of them, were disposed to apologize for fables of any description, it would certainly be for those of the Greeks and Romans. With them the present work is little concerned; it, however, is evidently formed on a basis of classical literature, and, in what we conceive the more interesting parts of it, (we mean not the origin of fables, but the progress of opinions) full of important instruction. We think it also a considerable addition to the work, that it will lead the young student to an acquaintance with Barbaric philosophy, overlooked in the systems of modern education, but which was the source whence the Greeks and Romans derived all their instructions.

The second class of readers, to whom we think the present history will be highly acceptable, are such who are desirous of inquiring into the origin of those corruptions, which have debased Christianity. For the reader will find in it, an extensive acquaintance with the first Christian writers, and the means by which the simplicity of divine revelation was perplexed with idle fables, and metaphysical quibbles. The present work, therefore, we think, will afford much satisfaction to theological students.

The last description of readers to whom we recommend the History of Philosophy, are men of real inquiry; who without prejudice to any favourite system, either in natural knowledge, religion, or politics, are in pursuit of real wisdom. It frequently happens, that persons of this description are not always the most favourably circumstanced in respect to means of information.

tion. To them, a directory or index, pointing them to the most valuable writers on subjects into which they wish to inquire, will be highly serviceable. For though some learned writers, which one might have expected to have met with in a history of this kind, are omitted, yet a sufficient number of established character will be found, to repay the researches of men of real inquiry.

This being a work of considerable extent and merit, we should neither do justice to the work itself, nor to our readers, if we did not give a more full account of it. We mean, therefore, in our next Review to give copious extracts from it, containing such parts as we think most interesting, and likely to enable the reader to form a just notion of it.

At present, we close our review by transcribing Dr. Enfield's account of the rules prescribed in the execution of this instructive undertaking and his account of the Barbaric philosophy.

After having defined philosophy to be the love of wisdom, and the end to be attained by it, the permanent enjoyment of real good, the doctor proceeds thus :

P. 4. ' From this explanation of the sense in which we understand the term philosophy, the reader will easily perceive, what is to be expected from the present undertaking. A history of philosophy, is a history of doctrines, and of men. As a history of doctrines, it lays open the origin of opinions, the changes which they have undergone, the distinct characters of different systems, and the leading points in which they agree or differ : it is therefore, in fact, a history of the human understanding. As a history of men, it relates the principal incidents in the lives of the more eminent philosophers ; remarks, particularly, those circumstances in their character or situation which may be supposed to have influenced their opinions ; takes notice of their followers and their opponents, and describes the origin, progress, and decline of their respective sects.

' In this manner we have undertaken to trace the history of philosophy, and philosophers, from the earliest records to the present time. The undertaking, we are sensible, is attended with many difficulties, and requires much industry and impartiality. That we might proceed, in the execution of so extensive and arduous a design, with some probability of success, we have found it necessary to prescribe to ourselves certain rules and cautions, which we have invariably endeavoured to follow.

' Wherever original authors were to be obtained, we have carefully examined them. In perusing these, we have considered, whether they deliver their own opinions, or merely relate the opinions of others ; attending all along to the general phraseology, and particularly to the technical terms, made use of by the sect which they founded, or to which they belonged. We have, in the first place, endeavoured to discover the general principles, on which each system is built ; and then, to trace out the particular conclusions which have been deduced from these ; always

preferring that interpretation of any doubtful passage, which best agrees with the fundamental principles and the spirit of the system. We have carefully remarked those personal circumstances, respecting any philosopher, which might serve to throw light upon his opinions; such, for example, as his country, his family, his education, his natural temper, his habits of life, his patrons, friends, or enemies. In those cases, in which the founder of a sect has either left no writings behind him, or his works are lost, we have preferred the authority of his immediate followers, or of such as lived nearest his time, to the testimony of later writers. Well aware of the unpardonable liberties which have been taken, in imposing spurious books upon the world, under the sanction of the most venerable names of antiquity, we have been constantly upon our guard against this kind of deception, and have rejected without hesitation, such writings as bear evident the marks of imposture. In comparing the proofs of questionable facts, we have endeavoured to weigh them fairly in the scale of probability; asserting or denying nothing with greater confidence than the nature of the evidence adduced will justify, and always suspending our judgment where we are uncertain, and, where means of information are wanting, confessing our ignorance. We have been particularly careful not to ascribe modern ideas and opinions to the ancients, nor to torture their expressions into a meaning which probably never entered into their thoughts, in order to accommodate them to a modern hypothesis or system. Where we have found any doctrine imperfectly explained, or have met with any philosopher, who appears to have been himself defective in perspicuity of conception, or who, by making use of vague and indeterminate language, leaves his reader in uncertainty; we have rather chosen to let the veil of obscurity remain upon his system, than to substitute our own ideas in the room of the writer's, from the hope of making that clear, which the author himself has left obscure. In fine, we have not neglected to make use of every collateral aid, which chronology, ecclesiastical history, or general literature could afford.

By observing these rules and precautions, we trust we have been enabled, in some measure, to rise superior to the difficulties of our undertaking. After all, however, we cannot but exceedingly regret, that our sources of information are so defective, and the materials which they supply so imperfect. A circumstance which the reader will easily account for, when, besides the unavoidable injuries of time, he recollects, how many famous libraries of ancient manuscripts have been destroyed by military plunder, or by the still more barbarous hand of religious bigotry. It is well known, that the celebrated collection which had been made by the Egyptian Ptolemies was consumed, through the ignorance and rashness of Julius Cæsar's soldiers; that the public library which had been formed at Rome, in the palace of the Cæsars, and was carefully preserved in a temple dedicated to Apollo, was destroyed by lightning; that pope Gregory issued a general order for burning all the Heathen writings which remained at Rome; that when Alexandria was taken by Omar, the Saracen Caliph, its immense library, which had been accumul-

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ing for several centuries, in a place distinguished for the study of philosophy, was consigned to the flames, and furnished fuel for heating the baths of the city for the space of six months; and that Al-Mamon, an Arabian, whose name is celebrated for the protection which he afforded to learning and learned men, in order to give greater value to the translations which were at that time made, under his patronage, from the Greek tongue, destroyed the original manuscripts as soon as the Arabic or Latin version was finished.

‘ON BARBARIC PHILOSOPHY *in general.*

P. 15. ‘The term Barbarian was applied by the Greeks, to all those nations who spoke a language different from their own. We shall adopt the obvious division which arises from this signification of the term; and, in treating of the First Period of the history of philosophy, *from the earliest records of the world to the beginning of the Roman empire*, we shall first inquire into the state of philosophy, during that period, among barbaric nations, and then trace its rise and progress in the states of Greece.

‘It has long been a subject of dispute, whether philosophy first appeared among the Barbarians, or among the Greeks. The inhabitants of Greece, who were very early remarkable for literary and philosophical vanity, and soon learned to make use of an artificial method of philosophizing, were unwilling to allow that philosophy had any existence in other countries, except where it had been borrowed from them. They could not persuade themselves, that the mere communication of precepts of wisdom in the simple form of tradition, and in languages harsh and dissonant compared with their own, could deserve to be called philosophizing. On the other hand, the barbaric nations, in their turn, treated the Greeks as Barbarians, and looked upon them as children in philosophy. Plato, in his *Timæus*, introduces a Barbarian as instructing the wise Solon, and saying, “You Greeks are always children; there is not an old man among you: you have no such thing as grey-headed wisdom.” They were the more confirmed in this persuasion, when they understood, that the most learned men, and the most ancient philosophers among the Greeks, had either been Barbarians by birth, or instructed by Barbarians; that Pythagoras, for example, was a Tuscan, Anaximenes a Phrygian, Orpheus a Thracian, Thales a Phœnician; and that Thales, Pythagoras, Plato, and others, had derived their knowledge from Chaldean and Egyptian priests,

‘Many of the Christian fathers espoused, in this dispute, the cause of the Barbarians, and maintained, with great vehemence, and with all the learning they could command, that the Barbaric philosophy was the fountain of all the wisdom which had appeared among the Greeks, except so far as they had been indebted, in the way of tradition, to divine revelation,

‘In this question, as it frequently happens in controversy, from a want of distinct ideas and an accurate use of terms, many things foreign to the argument were advanced. If the meaning of the term philosophy had been correctly settled; if the infant state of knowledge had been distinguished from its more advanced
age;

age; and especially, if due attention had been paid to the essential difference between communicating doctrines by mere authority, and investigating the principles, relations, and causes of things by diligent study, the whole dispute would soon have been found to be nothing more than a logomachy.

For no one would assert, that the Barbaric nations were wholly inattentive to wisdom, or strangers to every kind of knowledge, human or divine. On the other side, it cannot be questioned, that they became possessed of knowledge rather by simple reflection than by scientific investigation, and that they transmitted it to posterity rather by tradition than by demonstration. Whereas the Greeks, as soon as they began to be civilized, discovered a general propensity to inquiry, and made use of scientific rules and methods of reasoning. Hence it is easy to perceive, that though the improvement of philosophy is to be ascribed to the Greeks, its origin is to be sought for among the Barbaric nations.

This view of Barbaric philosophy is certainly just, though the Greeks, prejudiced in favour of their antiquity and original discoveries, were very unwilling to receive it. And yet their best writers (even Plato himself) though frequently misled by the *dulcis amor patriæ*, to make assertions contradicting it, are sometimes forced, in spite of national prepossessions, to make concessions which establish it. Etymology, the key to ancient truth, demonstrates what Grecian pride was ever unwilling to believe. Εἰ βαρβαροὶ τὸ ὄμμα, οὐ χεὶρ ἔστιν ἑλληνικὴ ἐπαγωγὴ αὐτῶν.

(To be continued.)

ART. II. *Philosophical Transactions of the Royal Society of London. Vol. LXXXI. Part 2, for the Year 1791.* 4to. 310 p. and 8 plates. pr. 8s, sewed, Elmsley, 1791.

AT present, we shall analyse only the mathematical papers contained in this volume, reserving the philosophical and other papers for another opportunity,

Art. 9. Infinite Series. By Edward Waring, M. D. F. R. S. Lucasian Professor of Mathematics in the University of Cambridge.—Sir Isaac Newton first extended the rule for raising a binomial to any fractional or negative powers, by applying the law of the series for affirmative powers to these, and continuing it, *ad infinitum*, Mr. Demoiſtre also extracted the root, &c. of a multinomial, by a series of a similar nature; but as these will not apply to irrational quantities, which involve the roots of other compound quantities, Dr. Waring has had recourse, for the solution of these cases, to the old methods of multiplication, division, and the extraction of roots. By these means, he has thrown several very complicated expressions into series, and applied the principles here laid down, to the solution of many algebraical, fluxional, incremental, and other equations; in all which, he has, as usual, shown himself a skilful

skillful analyst, and a deep mathematician; but as most of his investigations are of too complex and abstruse a nature to be easily explained or elucidated in common language, we must refer such of our readers as are fond of speculations of this kind, to the paper itself, which will afford them ample gratification.

Art. 16. The Longitudes of Dunkirk and Paris from Greenwich, deduced from the triangular Measurement in 1787, 1788, supposing the Earth to be an Ellipsoid. By Mr. Isaac Dalby.

The computations of the longitude, in this paper, are made on a supposition that the earth is an ellipsoid. In order to compare the conclusions which have been deduced from actual measurement, with those which have been inferred from celestial observations. For this purpose, Mr. Dalby supposes that the measured arcs of the meridian, at the equator and polar circle, as determined by Messrs. Condaminé, Maupertuis, &c. are each about 140 fathoms less than the truth, and that the measured arc of the meridian in the middle latitude between Greenwich and Paris is nearly accurate; whence, by taking an ellipsoid agreeing with these measures, he finds that the ratio of the earth's axis comes out very nearly the same as that assigned by Newton, viz. 229 to 230, and that the measured arcs of the meridian in middle latitudes, will very nearly correspond with the observed ones.

Mr. Dalby observes, 'that if it should be contended that the operations at the equator and polar circle, were as correct as those executed for the like purpose in middle latitudes; and that a kind of mean between the extreme results ought to be preferred, we shall still get an ellipsoid whose axes are nearly as 229 to 230, by taking the degrees at the equator and polar circle each 70 fathoms less, and that in latitude $50^{\circ} 9' \frac{1}{4}$ (the middle latitude between Greenwich and Paris) as much greater than the measured ones.'

In either of these hypotheses, the longitude of Paris agrees with its longitude (9m. 20s.) as described by Dr. Maskelyne, from the different results found by astronomical observations, within less than half a second.

Mr. Dalby's investigation of this curious and useful problem, is equally ingenious and satisfactory; but an adequate idea of its merits can only be obtained from the paper itself, it being out of the province of a periodical work of this kind, to give a detail of computations which necessarily involve many principles and inquiries belonging to the higher branches of mathematics.

Art. 17. On the Method of determining, from the real Probabilities of Life, the Values of contingent Reversions in which three Lives are involved in the Survivorship. By Mr. William Morgan,

Morgan, F. R. S.—Mr. Morgan has here pursued the doctrine of survivorships, on which he had treated in two former papers, and has now, as he conceives, given general rules for determining the value of reversions depending upon three lives, in every case which will admit of an accurate solution. The remaining cases, which are nearly equal in number to those which he has investigated, involve a contingency for which he thinks it difficult to find such a general expression as shall not render the rules too complicate and laborious for general use. This contingency is that of one life's failing after another in any given time; in which case, the fractions expressing the probability are every year increasing, so that the value of the reversion must be represented by as many series as are equal to the difference between the age of one of the lives, and that of the oldest life in the table of observations. But here, he observes, he has so far succeeded in the method of approximation, as that the reversion may be generally ascertained to within about $\frac{1}{3}$ part of its exact value; and from considering the principles upon which these investigations are founded, with some degree of attention, we have little doubt but a much greater degree of accuracy may be obtained, if not a general solution; though, as the latter is really a difficult business, and requires considerable application, it may be a premature expectation.

In the instances in which Mr. M. has compared the rules derived from the principles here laid down, with the approximations now in use, he observes that he has found the latter to be so erroneous, that in some cases the values were almost twice as great as they ought to have been; particularly when one of the lives was very young, and both, or either of the others very old, which is commonly the case in reversions of this kind. The hypothesis of the equal decrements of life, is, indeed, we are well persuaded, so inaccurate and ill-founded, that we could wish to see it altogether abolished; and as Mr. M. from his situation, and having applied himself particularly to this branch of science, must be well qualified to pursue it, we cannot but wish that he may succeed in obtaining the complete solutions of the remaining problems. As all his papers upon this subject are equally interesting, we should be glad to see them collected, and published in a volume by themselves.

Art. 19. Description of a simple Micrometer for measuring small Angles with the Telescope. By Mr. Tiberius Cavallo, F. R. S.—After enumerating the inconveniences and inaccuracies of most of the micrometers at present in use, Mr. Cavallo proceeds to inform us that he had long had in view the construction of a new one, which might be free from these objections; and that after many attempts, he has at length succeeded in devising a simple contrivance for this purpose, which he has found, from

from repeated trials, to answer the end. This new micrometer consists of a thin and narrow slip of mother of pearl, finely divided, and situated in the focus of the eye-glass of a telescope, just where the image of the object is formed. It is equally adapted either to a reflector or refractor, provided the eye-glass be a convex lens, and not a concave one, as in the Galilean construction. The method of fixing it is to stick it upon the diaphragm, which generally stands within the tube, and in the focus of the eye-glass; and in case any person should not like to see the micrometer always in the field of the telescope, the micrometer scale instead of being fixed to the diaphragm, may be fitted to a circular perforated plate of brass, wood or paper, which may be occasionally placed there. Mr. C. prefers mother of pearl to most other substances which might be used for this purpose, it being a substance not so subject to bend, swell, or contract; the divisions upon it may also be marked very easily, and when it is made as thin as common writing-paper, it is found to have a very useful degree of transparency.

In looking through a telescope furnished with such a micrometer, the field of view appears to be divided by the micrometer scale, the breadth of which occupies about $\frac{1}{4}$ part of the aperture; and as the scale is semi-transparent, that part of the object which happens to be behind it, may be discerned sufficiently well to ascertain the division, and even the quarter of a division, with which its borders coincide.

At first view, Mr. C. observes, some persons might be apt to imagine, that it is not easy to count the divisions which cover or measure an object; but this, upon trial, he asserts may be readily performed, even by people who have never been used to observe with the telescope.

Having shown the method of constructing his micrometer, and adapting it to the telescope, Mr. C. next proceeds to explain the manner in which its divisions may be ascertained; and has afterwards added some practical rules to render his invention useful to persons unacquainted with mathematical calculations; but for these, and other particulars, we must refer our readers to the paper itself, which is well-deserving the attention of the practical astronomer, who has occasion to use instruments of this kind.

Art. 20. A new Method of investigating the Sums of infinite Series. By the Rev. Samuel Vince, A. M. F. R. S.—As the summation of infinite series is a subject not only of curious speculation, but of the greatest importance in various branches of mathematics and philosophy, any attempt to facilitate or extend the doctrine is deserving of commendation. It has employed the attention of many of the most celebrated mathematicians for near a century past, and several methods have been devised

devised by different authors, for summing series of particular forms ; but many things are still wanting to render the subject as complete as could be wished. The method here proposed by Mr. Vince is of a limited nature ; it depends upon the sums of the reciprocals of the powers of the natural numbers ; and though he has found the sums of several series which have not been treated on before, there are a great variety of others, to which his method would be found inapplicable. It is, however, a new mode of investigation, very ingeniously applied by the author, and will be found very useful in many cases, where other methods would prove more difficult or laborious. To facilitate the computations, Mr. V. has added tables of the sums of the reciprocals of the powers of the natural numbers, as far as the fortieth power, to twelve places of decimals.

(To be continued.)

ART. III. *Observations and Remarks, made during a Voyage to the Islands of Teneriffe, Amsterdam, Maria's Islands near Van Diemen's Land; Otabeite; Sandwich Islands; Owhyhee; the Fox Islands, on the North-west Coast of America; Tinian; and from thence to Canton, in the Brig Mercury, commanded by John Henry Cox, Esq. Illustrated with a Sketch of the Island of Amsterdam; a Plan of Oyster Harbour at the Maria Islands, with some Views of the Land; a curious Medal; and a Club, accurately engraved. By Lieutenant George Mortimer, of the Marines. 4to. 72 p. pr. 10. 6d. in boards. Cadell, 1791.*

MR. MORTIMER informs his readers, in an introduction, of several particulars ; he mentions the motives of Mr. Cox in performing his voyage, with which, however, he professes himself not to be 'altogether acquainted;' expresses his gratitude to his subscribers ; and predicts the good that may possibly be derived from Mr. Cox's discoveries ; which do not appear to us to be either numerous or of any great consequence, either as objects of utility or curiosity. But we find, however, in reality, little more than gleanings of the same rich fields that have been cropped by other voyagers. However, even these gleanings are not wholly uninteresting or useless.

Having laid in a large stock of every necessary article for a long voyage, they sailed from Gravesend on the 26th February, 1789, and arrived at Teneriffe on the 1st of March. That island, with its inhabitants, is briefly described in an agreeable enough manner ; though we could have excused our author if he had not interrupted his narrative and description by so many ridiculous memorials of credulous superstition. Many travellers err in this respect. On the 25th, they sailed from Teneriffe ; and after a variety of common and trivial occurrences,

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went on shore on the Island of Amsterdam, on the 30th of May. This island has already been described with sufficient accuracy by Mr. Dalrymple, in the explanations that accompany his plans of ports. Mr. Mortimer has given some new sketches of the profiles of the isle of Amsterdam, and remarks, that it abounds with seals and sea-lions. On the 3d of July, a party of the ship's crew went on shore on the coast of New Holland.

P. 15. 'Near to the beach, and close to the stream of water, [produced by the rain descending from the neighbouring hills] we found a small hut, or rather hovel, of a circular form, open at the top, and rudely constructed of branches of trees, and dried leaves, so as barely to afford a shelter from the inclemency of the weather. Around it were scattered a great quantity of pearl, scallop, oyster, and other shells, which had been lately roasted: these and several other appearances induced us to believe the natives had not long quitted this spot, and were at no great distance from us. While the people were employed in filling some small water-casks we had brought on shore, the Captain, myself, and our second and third mates went to take a view of the country. We made a circuit of about six miles, and found it agreeably interspersed with hills and vallies. Some of the hills were richly and luxuriantly clothed with trees to their very summits, though many of them were of a great height: there were besides a great number of different sorts of shrubs and plants, some of them, no doubt, of species hitherto unknown; but it is to be hoped they will not long remain so; and that now Government have established a settlement on this island, a person properly qualified for the undertaking may be instructed to examine them; which would not only afford a fund of amusement to the botanist, but most likely be productive of some valuable acquisitions to medicine and the art of dyeing.'

'In the course of our walk, we saw a considerable quantity of the dung of some large animal; and as it seemed quite fresh, and we met with it in every direction, we were in hopes of finding some of them, and searched amongst the underwood and other places where we thought it most likely they might conceal themselves; but to no purpose: we were equally unsuccessful in not meeting with any of the natives, though we saw traces of them in several places.'

In one of the Maria Islands, Mr. Mortimer met with a hut similar in point of form to that he had before seen on the main.

P. 18. 'They observed several of the natives about a fire, and walking among the trees, some of them carrying very long poles, and pieces of lighted wood in their hands. When they perceived we had landed, and were pretty near them, they began to chatter very loud and walk away; upon which we called to them, imitating their noise as well as we could, and had the satisfaction to see them stop at a little distance from us. Several of them having long poles or spears in their hands, we made signs to them to throw them aside, with which they immediately complied; and

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we in return put away our musquets. They now suffered us to come so near them as to take some biscuit, a penknife, and other trifles from us; but they took great care to avoid being touched. Some of them, indeed, would not accept of any thing unless it was thrown to them; and the whole party kept edging off by degrees. They seemed eager to procure every thing they saw; and had a great inclination for our hats. Mr. Cox gave one of them a silk handkerchief; and he threw him in return a fillet of skin that he wore tied round his head. The party which we saw consisted of about fourteen or fifteen men and women; but there were several more concealed among the trees: they were of a dull black, or dusky colour, with woolly heads. Most of them were of the middle size; and, though lean, were square and muscular. We observed several of them to be tatowed in a very curious manner, the skin being raised so as to form a kind of relief; besides which, their bodies appeared to be daubed with a kind of dirty red paint, or earth. They were entirely naked, except one man, who had a necklace of small shells, and some of the women who had a kind of cloak or bag thrown over their shoulders; in which, I suppose they carry their children, and what few moveables they possess. Upon the whole, they seemed to us to be a timorous, harmless race of people, and afford a fine picture of human nature in its most rude and uncultivated state. We spent some time in endeavouring to inspire these poor people with confidence; but though they appeared to be very merry, laughing and mimicking our actions, and frequently repeating the words, Warra, Warra, Wai, they kept retiring very fast; and as we imagined they beckoned us to follow them, we attempted it for a little while, but soon lost them among the trees.'

On the 13th of August, 1789, they came to anchor in Matavia Bay, in the island of Otaheite. P. 23.

'As the Island of Otaheite, (says our author) with most of the islands visited by us in the South Seas, have already been described in an ample and able manner by Captain Cook, and the gentlemen who accompanied him in his different expeditions, who were properly qualified, and purposely sent to observe the manners and customs of the inhabitants of these remote parts of the world, together with the produce, climate, &c. of the different places they touched at, any other account would be superfluous: I shall therefore content myself with relating the different occurrences that happened during our stay at such places; with any other matter that may appear new and interesting.'

In the night of the 27th of September, they passed the tropic of Cancer, in 204°. east longitude. And on the 27th of October, came to anchor in a cove in the easternmost bay of Oonalaska, one of the Fox Islands, on the north-west coast of America. At Oonalaska, they had several interviews with certain Russians, which nation appears to exercise a degree of power in the Fox Islands, and thus to extend by degrees their dominion in America, as well as in Asia and Europe. This is a curious and most important subject, and would have been well worthy of farther investigation.

P. 60. 'Towards noon, on the 29th of Oct. a party of Oonalaska women came along-side the ship; but the Russians, who were then with us, would not suffer them to come on board, and sent them on shore again. As several of us wished to have a nearer view of these ladies, we followed them in our boat, and found them sitting near the beach looking at the ship. The Russians no sooner saw us direct our course towards the women, than they rowed after us, and immediately upon their landing, drove them away, striking and treating them very roughly, at the same time pointing towards the hills, and signifying that they should go home: but they would not disperse entirely; and the Russians retiring soon after, several of them came off to the ship and stayed on board all night. The women were as fond of tobacco and snuff as the men, and were thankful for an old quid from the mouths of our seamen, which they would hand round and chew after each other with the greatest relish imaginable. They wear ornaments of bone and beads in their lips and the cartilage of the nose, which are perforated for the purpose; and in this and every other particular exactly resemble the prints of them in Captain Cook's last voyage, taken from the elegant drawings of Mr. Webber.'

On the 12th of December, they arrived at the Island of Tinian, the productions of which, which have been described often, are here again mentioned in a brief manner. On the 1st of January, 1790, they arrived at Canton, the final place of their destination. In a note, Mr. Mortimer asserts the superiority of the club which he brought from Otaheite, in point of massiness and fitness for hostility, to any of the clubs that have hitherto been brought into Britain from any island in the the South Seas.

B. B.

ART. IV. *Asiatic Researches; or, Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Vol. II, 4to. p. 502. eleven Plates, and several Tables, with Specimens of different Languages, &c. Calcutta printed, 1790. Sold in London by P. Elmsley. pr. 2l. 3s. in boards.

To this volume an advertisement is prefixed, inviting the learned societies established in Europe to transmit to the secretary of the society in Bengal, a collection of short and precise queries on every branch of Asiatic history, natural and civil; on the philosophy, mathematics, antiquities, and polite literature of Asia; and on eastern arts both liberal and mechanic; since it is hoped, that accurate answers may in due time be procured to any questions that can be proposed on these subjects.

For the principal part of this volume the public are indebted to the labours of the president, Sir William Jones, as it contains four anniversary discourses delivered by him, in February 1787, 1788, 1789 and 1790, on the Arabs, Tartars, Persians

fians and Chinese, besides papers on other subjects; of all which we shall give a succinct account.

' *Arabs.* By Arabia is meant that extensive peninsula, which the Red Sea divides from *Africa*, the great *Assyrian* river from *Iran*, and of which the Erythrean Sea washes the base; without excluding any part of its western side, which would be completely maritime, if no isthmus intervened between the Mediterranean and the sea of Kolzom: that country, in short, I call *Arabia*, in which the Arabic language and letters, or such as have a near affinity to them, have been immemorially current.

' Arabia, thus divided from India by a vast ocean, or at least by a broad bay, could hardly have been connected in any degree with this country, until navigation and commerce had been considerably improved; yet as the *Hindus* and the people of *Yemen* were both commercial nations in a very early age, they were probably the first instruments of conveying to the western world the gold, ivory, and perfumes of India, as well as the fragrant wood, called *alluwawa* in Arabic, and *aguru* in Sanscrit, which grows in the greatest perfection in *Anam* or *Cochinchina*. It is possible too that a part of the Arabian idolatry might have been derived from the same source with that of the *Hindus*; but such an intercourse may be considered as partial and accidental only; nor am I more convinced than I was fifteen years ago, when I took the liberty to animadvert on a passage in the History of prince Kantemir, that the Turks have any just reason for holding the coast of Yemen to be a part of India, and calling its inhabitants *Yellow Indians*.

' The Arabs have never been entirely subdued; nor has any impression been made on them, except on their borders, where; indeed, the *Phenicians*, *Persians*, *Ethiopians*, *Egyptians*, and in modern times the *Othman Tartars*, have severally acquired settlements; but, with these exceptions, the natives of *Hejaz* and *Yemen* have preserved for ages the sole dominion of their deserts and pastures, their mountains and fertile vallies. Thus apart from the rest of mankind, this extraordinary people have retained their primitive manners and language, features and character, as long and as remarkably as the *Hindus* themselves.'

From these observations, together with the striking contrast between the genuine Arab and the Hindu inhabitants of Bengal, the president asserts that they must have been for ages a distinct and separate race; and this he further supports, by comparing the Arabic and Sanscrit languages; in which, besides the genius of the one being totally different from the other, he does not recollect a single word in common between them, except *suruj*, the plural of *siraj*, meaning both a *lamp* and the *sun*, the Sanscrit name of which is, in Bengal, pronounced *surja*; and even this resemblance may be purely accidental. After bringing some other circumstances in aid of this opinion, the author proceeds to make some observations on the antiquity of the Arabians, but his materials appear to

have been deficient and unsatisfactory, and, like other researchers into remote antiquity, he is obliged to have recourse to conjecture.

Tartars. The author considers the *Tartars* as different in most respects from the *Hindus* and *Arabs*, as those two nations had been shewn, in the former discourse, to differ from each other. In describing Tartary, Sir W. J. 'conceives a line drawn from the mouth of the *Oby* to that of the *Dnieper*, and bringing it back eastward across the *Euxine*, so as to include the peninsula of *Krim*, extend it along the foot of *Caucasus*, by the rivers *Cur* and *Aras*, to the *Caspian Lake*, from the opposite shore of which follow the course of the *Jaiun*, and the chain of *Caucasian* hills as far as those of *Imaus*; whence continue the line beyond the *Chinese* wall to the White Mountain and the country of *Yesso*; skirting the borders of *Persia*, *India*, *China*, *Corea*, but including part of *Russia*, with all the districts which lie between the Glacial Sea and that of Japan. M. de Guignes, whose great work on the *Huns* abounds more in solid learning than in rhetorical ornaments, presents us, however, with a magnificent image of this wide region; describing it as a stupendous edifice, the beams and pillars of which are many ranges of lofty hills, and the dome one prodigious mountain, to which the *Chinese* give the epithet of *celestial*, with a considerable number of broad rivers flowing down its sides.'

The inhabitants of this country, so far as they were known to the ancient Europeans, were called Scythians; but neither Scythia nor Tartary are names by which this people have ever distinguished themselves, nor does it appear that the etymology of those terms has ever been ascertained. According to Pliny, this country contained *an innumerable number of nations*, by whom the rest of Asia and all Europe has, in different ages, been over-run; and it has been denominated, as various images have presented themselves to various fancies, the *great hive of the northern swarms*, the *nursery of irresistible legions*, and, by a stronger metaphor, the *foundery of the human race*.

Sir W. J.'s remarks on this people are, in this discourse, confined to the period preceding Chengiz Khan, whose empire included an area of eighty square degrees, throughout which, as the best authors inform us, he could find none of his own *Mongals* able to write his dispatches. And Taimur (commonly called Tamerlane) a savage of strong natural parts, and passionately fond of hearing histories read to him, could himself neither write nor read. It is true that a volume of institutes, said to have been written by this conqueror of the east, has been translated and published by Major Davy and Dr. White; but the president informs us, on the authority of the Nawab *Mozaffer Jung*, that Taimur's favourite, surnamed *Hindu Shah*, wrote that book and others, which he ascribed to his patron. Major Davy also acknowledged, before he left India,

India, that he was greatly perplexed about the authenticity of the work, because he found, in an old and accurate copy of it, *unquestionably* written by Taimur, a particular account of his own death. From a variety of particulars besides the above, Sir W. J. endeavours to prove that the Tartars were totally illiterate, until by conquering Persia, &c. they became polished and encouraged learning, as the Romans acquired literature by the conquest of Greece. The principal part of the old Tartarian language which now remains, is the Turkish of Constantinople; and if the ground-work of this, when separated from the Persian and Arabic with which it is embellished, be a branch of the lost *Oguzian* tongue, the president affirms that 'he can assert with confidence, that it has not the least resemblance either to *Arabic* or *Sanſcrit*, and must have been invented by a race of men wholly distinct from the Arabs or Hindus.' As this overſets the system of M. Bailly, who considers the Sanſcrit as a *fine monument of his primeval Scythians, the preceptors of mankind, and planters of a sublime philosophy even in India*; the author advances various particulars to establish his opinion; and concludes that he has proved, 'beyond controversy, that the far greater part of Asia has been peopled and immemorially possessed by three considerable nations, whom, for want of better names, we may call *Hindus, Arabs, and Tartars*; each of them divided and subdivided into an infinite number of branches, and all of them so different in form and features, language, manners and religion, that if they sprang originally from a common root, they must have been separated for ages.'

Persia.—The correct name of this empire is *Iran*; but the Europeans improperly applying the name of a single province to the whole, call it Persia. The extent of this country is defined to be, from the source of the Euphrates 'to its mouth in the Green Sea, or Persian Gulph, including some considerable districts on both sides of the river; thence, coasting Persia, properly so called, and other Iranian provinces, we come to the delta of the *Sindhu*, or *Indus*, whence ascending to the mountains of Caſghar, we discover its fountains and those of the Jaihun, down which we are conducted to the Caspian, which formerly perhaps it entered, though it loses itself now in the sands and lakes of Khwarezm: we next are led from the sea of Khozar, by the banks of the Cur, or Cyrus, and along the Caucasian ridges to the shore of the Euxine, and thence by the several Grecian seas to the point whence we took our departure, at no considerable distance from the Mediterranean.'

The first Persian emperor, whose life and character the Grecian writers seem to have known with tolerable accuracy, Sir W. J. observes, was the great CYRUS, whom he calls, without fear of contradiction, *Caikeſfrau*; for he has no more doubt

that the Khofrau of Firdausi * was the Cyrus of the first Greek historian, and the hero of the oldest political and moral romance, than that Louis *quatorze* and Lewis the *fourteenth* were one and the same French king: which opinion is strengthened by similar incidents respecting the life of Cyrus related both in the Grecian historian and the Persian poet.

The chronology of this people having been treated of by various authors, we shall pass over Sir W. Jones's remarks and conjectures on that subject, as where no records exist reasoning must be doubtful. The *Pahlavi*, or old Persian language, he adduces particulars to prove, is a dialect of the Chaldaic, and the Zend a dialect of the Sanscrit, and from thence concludes that the oldest discoverable languages of Persia were Chaldaic and Sanscrit.

The primeval religion of Iran, if we rely on the authorities adduced by Mohsani Fani, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; "a firm belief that one supreme God made the world by his power, and continually governed it by his providence; a pious fear, love, and adoration of Him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation."

This system, however, does not appear to have been of long duration; and we learn from the *Dabistan* that the popular worship of the *Iranians* under Hufang was purely *Sabian*. The meaning of this word is derived from *Saba*, a host, and particularly the *host of heaven*, or the celestial bodies, in the adoration of which the Sabian ritual is believed to have consisted. *Cayumers*, who ascended the throne of Persia in the 8th or 9th century before Christ, is supposed to have made some reformation in their religion; but they still retained their veneration for the sun, the planets, and fire. Zeratusth (*Zoroaster*) added *genii*, or angels presiding over months and days, and new ceremonies in the veneration shewn to fire: he gave a new work for their instruction, which he pretended to have received from heaven; and above all he established the actual adoration of one Supreme Being. He travelled into India to receive information from the Brahmins in theology and ethicks, and it is barely possible that Pythagoras might have known him in the capital or Irak. His religion continued to be observed till the country was subdued by the Muselmans. The learned Persians, however, disclaimed any adoration of the fire before which they prostrated themselves. "I think not," says Firdausi, (on the prostration of Cyrus and his paternal grandfather before the blazing altar) "that they were adorers of fire; for that element was only an exalted object, on the lustre of which they fixed their eyes; they humbled themselves a whole week before

* This epic poem of Firdausi is described to be as "majestic and entire as the *Iliad*," See Rev. Vol. V. P. 206.

God; and if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the being supremely pure."

—A numerous sect, both of Persians and Hindus, have immemorially professed a metaphysical theology, which was 'carried in part into Greece *,' the fundamental tenets of which are,

'That nothing exists absolutely but God: that the human soul is an emanation from his essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion, and that the chief good of mankind, in this transitory world, consists in as perfect an union with the Eternal Spirit as the incumbrances of a mortal frame will allow; that for this purpose they should break all connexion (or *taalluk*, as they call it) with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes; that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sink under a load, like fruit-trees attached to a trellis; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in extatic delight, &c.'

These and other tenets of the like nature form the enthusiastic religion of the modern Persian poets, and 'the system of the *Vedanti* philosophers and best lyric poets of India; and as it was a system of the highest antiquity in both nations, it may be added to the many other proofs of an immemorial affinity between them.'

From the different particulars respecting the language, customs, and manners of the ancient Persians brought forward in this discourse, the author concludes that,

'It has been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian, or *Pishdadi*, government; that it was in truth a *Hindu* monarchy, though if any chuse to call it *Cusian*, *Casdean*, or *Scythian*, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the Hindus, who founded the monarchies of *Ayodhya* and *Indraprestha*; that the language of the first Persian empire was the mother of the *Sanscrit*, and consequently of the *Zend* and *Parssi*, as well as of *Greek*, *Latin*, and *Gothic*; that the language of the *Assyrians* was the parent of *Chaldeic* and *Pahlavi*, and the primary Tartarean language also had been current in the same empire; although, as the Tartars had no books, or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in Persia, at the earliest dawn of history, the three distinct races of men, whom we described on former occasions as possessors of *India*, *Arabia*, and *Tartary*.'

The remaining part of this discourse consists of an attempt to prove that the three distinct races of men, migrated originally from *Iran*, or Persia, in its largest sense, which was therefore 'the true centre of population, of knowledge, of languages,

* Perhaps the Grecians will say it was carried from Greece into Persia.

and of arts, which were expanded in all directions to all regions of the world.'

In a future number we shall give an account of the president's discourse respecting the Chinese, and of the various other papers in this collection, containing descriptions of particular places in India, of their antiquities, their astronomy, chronology, &c.

ART. V. *The Works of John Whitehurst, F. R. S. with Memoirs of his Life and Writings, and his Head engraved by Hall.* 4to. 373 pages. Price 1l. 1s. in Boards, Bent. 1792.

THE respectable philosopher, whose works are contained in the volume before us, was born at Congleton, in Cheshire, April 10, 1713, and appears to have been bred up to his father's profession, that of a clock and watchmaker.

Very early in life his vicinity to the phenomena of Derbyshire excited him to enquire into their causes; and at the age of 21 his eagerness after new ideas carried him to Dublin, having heard of an ingenious piece of mechanism of the clock kind in that city. On his arrival he could however neither get a sight of the machine, nor any hint concerning it. In order to obtain his wishes he took up his residence in the house of the mechanic, paying liberally for his board; and, watching his opportunity, one day while the artist was called down stairs, slipped into the room where the piece was kept, inspected the machine, and escaped undiscovered. In about two or three years after this event he entered into business for himself at Derby, where he made the town clock, and the clock and chimes in the tower of All Saints church.

In 1745 he married Elizabeth, daughter of the Rev. Mr. Gutton, of Trusley. Her talents were so respectable that she was of considerable use in correcting our author's writings. When the act passed in 1775 for regulating the coin, he was, by the recommendation of the Duke of Newcastle, appointed stamper of the money weights, and removed to London. In 1778 he published his "Inquiry into the original state and formation of the Earth." It was the labour of many years. He was elected F. R. S. in May 1779, and published some papers in the Transactions.

In 1783 he made a second visit to Ireland, to inspect the Giant's causeway; and during this excursion erected a most curious engine at a bleaching ground at Tullidoo, in the county of Tyrone, for raising water to the summit of a hill. In 1787 he published his observations on weights and measures. P. 14.

Though Mr. Whitehurst for several years felt himself gradually declining, yet his ever active mind remitted not of its accustomed

customed exertions. Even in his last illness, before being confined intirely to his chamber, he was proceeding at intervals to complete a Treatise on Chimnies, Ventilation, and the construction of Garden-stoves, announced to the public in 1782, and containing, 1. Some account of the properties of air, and the laws of fluids. 2. Their application and use in a variety of cases relative to the construction of chimnies, and the removal of such defects as occasion old chimnies to smoke. 3. Modes of ventilating elegant rooms, -without any visible appearance or deformity; calculated for the preservation of pictures, prints, furniture, and fine cielings, from the pernicious effects of stagnant air, the smoke of candles, &c. 4. Methods of ventilating counting-houses and work-shops, wherein many people, candles, or lamps, are employed: likewise hospitals, jails, stables, &c. 5. A philosophical inquiry into the construction of garden-stoves, employed in the culture of exotic plants. 6. A description of some other devices tending to promote the health and comfort of human life. The manuscripts and drawings, since his death, have been in the hands of several of his friends, but not one of the articles is found sufficiently perfect for publication; and it is supposed, that in burning several papers during his last illness, he inadvertently destroyed part of the fair transcripts instead of the rough copies.

He was occasionally subject to fits of the gout, and in November 1787, had a regular fit. On the 5th of December following, after incautiously exposing himself to cold, he had an attack of the same disorder, and a constipation in the bowels. About the middle of January he removed to Chelsea for the benefit of air, but after a week's stay was obliged to return to his house in Bolt-court, where he died February 18, 1788, aged 75. He was buried in St. Andrew's burying-ground, where Mrs. Whitehurst had been interred in 1784. P. 18.

As to his person, he was somewhat above the middle stature, rather thin than otherwise, and of a countenance expressive at once of penetration and mildness. His fine gray locks, unpolluted by art, gave a venerable air to his whole appearance. In dress he was plain, in diet temperate, in his general intercourse with mankind easy and obliging. In company he was cheerful or grave alike, according to the dictate of the occasion; with now and then a peculiar species of humour about him, delivered with such gravity of manner and utterance, that those who knew him but slightly were apt to understand him as serious, when he was merely playful. Where any desire of information on subjects in which he was conversant was expressed, he omitted no opportunity of imparting it. But he never affected, after the manner of some, to know what he did not know; nor, such was his modesty, made he any the least display of what he did know. Considering all useful learning to lie in a narrow compass, and having little relish for the ornamental, he was not greatly given to reading; but from his youth up he observed much, and reflected much; his apprehension was quick, and his judgment clear and discriminating. Unbiaised from education by any early adopted systems, he had immediate recourse to nature herself; he attentively

tively studied her, and, by a patience and assiduity indefatigable, attained to a consequence in science not rashly to be hoped for, without regular initiation, by minds of less native energy than his own. He had many friends, and from the great purity and simplicity of his manners, few or no enemies; unless it were allowable to call those enemies who, without detracting from his merit openly, might yet, from a jealousy of his superior knowledge, be disposed to lessen it in private.

In short, while the virtues of this excellent man are worthy of being held up as a pattern of imitation to mankind in general; those, in particular, who pride themselves in their learning and science, may see confirmed in him, what among other observations they may have overlooked in an old author, That lowly meekness, joined to great endowments, shall compass many fair respects, and, instead of aversion or scorn, be ever waited on with love and veneration.

The present edition of Mr. Whitehurst's works is published under the inspection of Dr. Hutton, who has prefixed the memoirs of his life, whence we have drawn the preceding account. It contains :

An inquiry into the original state and formation of the earth.—An attempt toward obtaining invariable measures of length, capacity, and weight, from the mensuration of time, independent of the mechanical operations requisite to ascertain the center of oscillation, or the true length of pendulums.—An appendix to the attempt.—Three papers from the philosophical transactions, viz.—I. Thermometrical observations at Derby.—II. An account of a machine for raising water, at Oulton, in Cheshire.—III. Experiments on ignited substances.

Of these papers the merit is well known and established, and therefore any further account of them would be wholly unnecessary. We have always considered the "Inquiry into the original state and formation of the Earth," &c. as a most curious production, and by far the most philosophical attempt that has yet appeared towards ascertaining the true theory of the earth.

D.

ART. VI. *Observations on the Propagation and Management of Oak Trees in general; but more immediately applying to his Majesty's New-Forest in Hampshire, with a View of making that extensive Tract of Land more productive of Timber for the Use of the Navy: in a Letter addressed to the Right Hon. John, Earl of Chatham, First Lord Commissioner of the Admiralty.* By T. Nichols, Purveyor of the Navy for Portsmouth Dock-yard. 8vo. 43 p. pr. 1s. 6d. Southampt. Baker. London, Robson. 1791.

In an age when the naval strength of any of the maritime nations of Europe has almost become another name for their power, it is not without extreme concern that we learn from respectable authority, that there has certainly been a great decrease of large timber in the kingdom within these few years, and

and that no care has been taken to keep up such a succession, either on private estates or the king's forests, 'as the increased demand and magnitude of the object required.'

Mr. Nichols is extremely desirous that the First Lord of the Admiralty should turn his attention towards the present state of New-Forest in Hampshire, as it is not only known to produce trees of the best forms and sizes for ship building, and particularly the five 'knees,' which are so scarce and difficult to be obtained, but also on account of its proximity to the dock-yard at Portsmouth, 'the whole expence of land and water carriage (for the conveyance of the timber) being little more than 15s. per load.'

He observes, that thorns, bushes, and underwood of all kinds, assist wonderfully in the propagation and preservation of timber trees; he strongly recommends the removal of the deer from the New-forest, and censures the impolicy of permitting the fern to be cut, as it shades the roots and keeps them moist and cool.

This little pamphlet abounds with a variety of judicious remarks, and ought to be perused by every gentleman who is anxious either to improve old woods, or to bequeath new ones as a noble present to posterity. It is but justice also to add, that Mr. N. seems to write like a candid and judicious officer of the crown, and one who is influenced by the most sanguine and laudable attachments to the cultivation of forest trees, and the prosperity of the British navy.

ART. VII. *The History of the Town of Taunton, in the County of Somerset. Embellished with Plates.* By Joshua Toulmin, M. A. 4to. 192 p. pr. 7s. 6d. in boards. Taunton, Norris. London, Johnson, 1791.

A TASTE for topography seems to have been widely diffused of late among the people of this country, and many ingenious men, within these few years, have favoured the public with local and provincial histories. Such pursuits tend, not only to the more general diffusion of the arts, manufactures, customs, and antiquities, of any particular city, town, or county, but in a particular manner excite the curiosity, and awaken the attention of youth, who being naturally desirous of becoming acquainted with every thing relative to the place of their nativity, prepare their minds, by such studies, for the contemplation of greater, and more important events. In our account of this article, we shall exactly follow the plan laid down by the author, and from time to time recur to his own words.

Chap. I. *The ancient state of the town of Taunton, &c.*—Tantun, Tawnton, Thonton, or as it is usually spelled, Taunton, derives its name from the river Thone or Tone, which
rising

rising at a place called Biverton Bottom, on Brinder's-hill, divides Chistaple from Wiveliscombe, Milverton from Stawley, Stawley from Ashbrittle and Adcome, Kitsford from Langford, and Langford from Wellington; from whence it flows through Bradford and Bishop's Hull, to Taunton. Becoming navigable here, it unites itself with the Parret, near Burrow Bridge, joins the Brent at Burnham, and soon after empties itself into the Bristol Channel.

The town itself is situated on the great road leading from the Land's End in Cornwall to the north of England, and lies between Exeter and Bridgewater, being thirty-three miles north-east of the former, and eleven miles south of the latter. As it is the thoroughfare from Bristol and Bath to Exeter and Plymouth, it is enlivened by a continual procession of travellers, attracted either by the allurements of pleasure, or the pursuit of business.

We are given to understand, that its streets are spacious, and that as it covers a large extent of ground, the houses, even in the middle of it, are generally furnished with gardens, a circumstance which must tend greatly to the pleasure and the health of the inhabitants.

It stands, (says Mr. T.) in a fertile and extensive vale, and is called by Camden one of the eyes of the county. The country all around it is beautified with green meadows, abounds in delightful orchards and gardens, is enriched with wood, and peopled with numerous villagers, which exhibit to the eye of the spectator who approaches the town, a charming scene. The country itself, though in the winter moist and marshy, is supported by some to derive its name from the summer-like temper of the air. On account of its fertility, the peasantry used to boast, that it was so fruitful with the sun and soil alone as to need no manuring. This country is called by the inhabitants, Taunton Dean, i. e. The Vale of Taunton, and from their high conceit of its pre-eminence above other countries, hath arisen a boastful proverb: "Where should I be born, but in Taunton Dean?" as if it were a disparagement to be born in any other place; and none in England, nay, in the whole world, were to be compared with it.

Some ingenious arguments have been adduced, to prove that Taunton was not unknown to the Romans; it appears, however, to have been a place of great note at an early period of our history, as Ina, one of the West-Saxon kings, built a castle for his residence here, about the year 700, and is also said to have held the first great council of his kingdom in this place.

The tenures of the manor of Taunton Dean, consist for the most part of customary and copyhold lands, and tenements of inheritance, which consist of bondlands and overlands. A court is, or ought to be held, at the Exchequer every Saturday, before the steward or his deputy, for adjusting disputes among
the

the tenants, and for recovering small debts; but as the fee for a summons is only 1d. for an attachment 4d. for a declaration 6d. and so in proportion, it has of late years rather fallen into disuse. The mode of succession in this manor, is such as is sometimes productive of very serious evils, for an estate according to the custom, descends to the widow of a tenant, although, perhaps, the second or third wife, to the prejudice and exclusion of the children of a prior marriage, even although the lands had been inherited by the father. By another peculiarity, the younger son inherits before the elder, according to the ancient tenure of Borough-English.

The inconveniencies arising, however, from these singular customs, are in some degree counterbalanced by the mode of conveyance practised in this manor, which is by the surrender of the estate, upon every sale or mortgage, into the hands of the lord; this surrender being lodged in the Exchequer, or the room where all the titles of the manor are deposited, may be examined at any time. This makes it easy to prove the validity of a title, and is a security against all frauds in respect to mortgages.

Among the ancient religious foundations at Taunton, were the priory of Black Canons, built and endowed by William Giffard, bishop of Winchester, a few years before the reign of Stephen; the church of St. Mary Magdalen; a leper house; several chapels, chantries, &c.

Chap. II. *This treats of the principal public buildings*, among which are particularised the Church of St. Mary Magdalen, the castle, the market-house, &c.

Chap. III. *Its civil constitution*.—In regard to the police of the town, the officers of the bishop of Winchester, and three of the Corporation, appear to possess a concurrent jurisdiction. Taunton, although a very populous place, was not incorporated by a charter until 1627. This instance of royal favour does not seem, however, to have attached the inhabitants to the interests of the king during the civil wars, for a spirited stand was made by them against the unconstitutional measures of Charles I. and the cause of the Parliament here found many adherents, and a most important support.

This conduct awakened the jealousy, and excited the resentment of Charles II. who demolished the walls, and took away the charter by means of a *quo warranto*, one of those legal acts of despotism so frequently practised at that time. At the intercession of Dr. Peter Mew, bishop of Bath and Wells, a new charter was at length granted to Taunton by the same monarch, seventeen years subsequent to the period in which he had bereaved it of the former one.

After some account of the struggles among individuals for the representation of the borough, a description of the violence

lence of contending parties, and a melancholy picture of the idleness, debauchery, and general dissoluteness of manners which these have produced, the author makes the following observations. p. 92.

“A review of contests productive of such immoralities and evils, may sometimes tempt a considerate person to wish that no town enjoyed the privilege of sending members to parliament. But it should be considered, that the privilege, though it be abused, is most important; that the existence of national freedom dependeth upon it; that great as are the evils which it often engendereth, they are local and temporary, much owing to the representation of the nation being so partial and unequal, to the long duration of Parliaments, and to the want of further regulations with respect to the expences and modes of election, and the period of canvassing. But did not the power of electing members of parliament exist, the evil would be national and permanent; perpetual despotism would be the consequence. I cannot conclude this chapter with a more pertinent and interesting lesson, than what is contained in the following striking passage from Mezeray, the great historian of France, and which being related as part of a conversation with the celebrated Hampden is doubly remarkable, from the contrast between the ancient and very recent state of that kingdom, and the fatality that attended the patriot to whom it is addressed: “We had once in France, said he, the same happiness, and the same privileges which you have; our laws were made by representatives of our own chusing; our money was not taken from us, but by our own consent; our kings like yours, were subject to law and reason. But now, alas, we are miserable, and all is lost. I think nothing, sir, too dear to maintain the precious advantages you have over us; and if there be occasion, venture your life, your estate, and all that you have, rather than submit to the miserable condition to which you see us reduced.”

Chap. iv. *Of the trade, manufactures and navigation of Taunton.* We are sorry to learn from such good authority, that the trade of this place is greatly on the decline, and that the manufactures are falling into decay; the late improvements, however, in the navigation of the river Tone, the erection of many useful machines, and the residence of several families of small, but independent fortunes, are circumstances which will, no doubt, give fresh vigour to the industry of the inhabitants, and tend greatly to the encouragement of commerce and manufactures.

Chap. v. *The political transactions and revolutions, in which Taunton has been the scene of action.*—We find that this town, during the civil wars in the reign of Charles I. was considered as the key of the west of England, and in consequence, became the object of repeated struggles between the royal and parliamentary forces.

Like many other places in the same county, it experienced the vengeance of the barbarous Jefferies after Monmouth's defeat. p. 162.

'Beside the executions we have mentioned, with other scenes of oppression and cruelty, the maidens who carried the colours before the duke, though some of them were children of eight or ten years old, were not suffered to escape the rigour of the chief justice's inquisition. Miss Mary Blake, for making the colours presented to the Duke, was committed to Dorchester goal, where she died of the small-pox, which disease then prevailed in the prison. Another of these young ladies, surrendered herself in the court, begging mercy from the judge, who when she was produced before him, looked on her with a very fierce countenance, and raving, commanded the goaler to take her. This struck such terror into the poor girl, that pulling her hood over her face, she fell a weeping; and the goaler removing her immediately out of the court, she died, not many hours after, with fear.'

These young ladies were excepted out of the general pardon granted soon after: 'the view of the court, adds our author, was to raise sums of money for their ransom, from their parents, which were granted as a Christmas-box to the maids of honour!'

Chap. VI. *The present state of the town, the modern improvements and population.*—Several different causes have contributed to the improvement of Taunton; among these may be reckoned the efforts of the association, called the Market-house Society, who wishing to prevent the evils and debaucheries attendant upon a contested election, engaged such gentlemen as wished to represent the borough, 'to devote to this act of public and permanent utility, the sums that had generally been lavished in largesses and feasts to the voters of the time.' The exertions of Sir Benjamin Hammet, the operations of a late act of parliament, and a variety of other causes have also concurred in forwarding this laudable design; but nothing has so effectually contributed towards the advancement of this and other remote towns, as the late improvements in the turnpike roads.

Taunton was the first place in the west of England that applied to parliament for a turnpike act. On this occasion, Mr. Prowze, who supported the bill, put the house of commons into a roar of laughter, by undertaking to prove, 'that the roads were in so bad a state, that it would be no more expence to make them *navigable* than to make them fit for carriages.'

We have thus taken a brief survey of Mr. Toulmin's History of the Town of Taunton, which abounds with a variety of facts, at once entertaining and instructive, and we cannot but express our wishes, that he may be encouraged to complete

his

his design, by giving the appendix which he alludes to in his address to the public; containing Biographical Memoirs, &c. which could not be comprised within the limits of this work.

The work is illustrated with a map of the country, seven miles round Taunton; a plan, elevation, and section of the general hospital; a view of the castle; and a view of the tower of St. Mary Magdalen's church.

ART. VIII. *Unparalleled Sufferings of John Coustos, who nine Times underwent the most cruel Tortures ever invented by Man, and was sentenced to the Galley for four Years, by Command of the Inquisitors at Lisbon, in order to extort from him the Secrets of Freemasonry; from whence he was released by the gracious Interposition of his late Majesty King George II. Enriched with Sculptures, representing Coustos's Sufferings, designed by Boitard, and other Prints by a capital Artist. To this Work is subjoined, many valuable Pieces on Masonry, and a complete List of regular Chapters. Small 8vo. 260 pages. Price 5s. Sketchley, Birmingham; London, Stalker. 1790.*

JOHN COUSTOS was born at Berne, in Switzerland; his father removed with his family to England in 1716, where he was naturalized. After living twenty-two years in the capital of Great Britain, young Coustos, who was bred to the business of a lapidary, went to Paris, in order to work in the galleries of the Louvre. Five years afterwards, he left that city, and repaired to Lisbon, in hopes of being permitted to visit Brasil, but failing in that scheme, he remained in the capital of Portugal, where he had a fair prospect of rendering himself soon independent.

Unfortunately, however, the members of the Inquisition, who in that country exercised their functions at that period with the utmost severity, having learned that he was not only a Freemason, but the master of a lodge, found means to seize upon his person, and immediately imprisoned him in one of their dungeons. The sole motive for this conduct, according to his account, seems to have been a desire to discover the mysteries of Freemasonry, and the tortures which he suffered on this occasion, almost exceed belief, for they appear to have been too great to be resisted by frail and feeble humanity.

He was at length liberated, after a long and a rigorous imprisonment, on purpose to assist at the *Auto da Fé*, and walk in procession with the other victims of the Inquisition. On their arrival at St. Dominic's church, his sentence was read to him, by the terms of which he was condemned to a prison called the Galley, for four years.

While still suffering in his body from the cruelties that had been inflicted upon him, and obliged to undergo the daily task of supplying the prisons of the city with water, he was

often visited by the Irish friars belonging to the convent of *Corpo, Santa*, who offered to procure his release, provided he would suffer himself to be converted to the Catholic faith; but equally firm in his religion now, as before faithful to the society of which he was a member, he constantly resisted all their solicitations.

At length he found means to interest in his favour the earl of Harrington, who spoke to the duke of Newcastle, then one of the principal secretaries of state, in his behalf. In consequence of this application, Mr. Compton, at that time minister from the king of Great-Britain at the court of Portugal, demanded his liberty as an English subject, which was accordingly obtained, about the latter end of the month of October, 1744. Coustos procured a passage on board a Dutch man of war, called the *Damietta*, commanded by vice admiral Cornelius Screiver, and after a long and dangerous voyage, arrived at Portsmouth on the 15th of December in the same year.

The sufferings of this unfortunate Freemason, would no doubt interest every man possessed of common humanity, were they properly authenticated. The marks on the arms and legs shewn to Dr. Hoadley, and to Messrs Hawkins and Cary, are perhaps sufficient proofs of violence, but not of the violence of the inquisition. The records of the secretary of state's office here, the testimony of the merchants belonging to the English factory at Lisbon, and the recognition of the British minister at that time residing there, were collateral proofs which should have been adduced, before any degree of credit could be expected to such a story in an age like the present, when imposture has in some measure ceased to prey upon credulity.

This work also contains a treatise ‘On the Origin of the Inquisition, and its Establishment in various Countries;’ ‘On the dawn of the Inquisition in France;’ ‘On the Inquisition of Rome;’ ‘On the Inquisition in Spain;’ ‘On the Inquisition established in Portugal;’ ‘On the Attempts to introduce the Inquisition into England;’ ‘A distinct Account of the Inquisition, and of the several things appertaining to it,’ &c. &c. &c. s.

ART. IX. *The Poems of the late Christopher Smart, M. A. Fellow of Pembroke College, Cambridge. Consisting of his Prize Poems, Odes, Sonnets, and Fables, Latin and English Translations, together with many original Compositions, not included in the Quarto Edition. To which is prefixed, an Account of his Life and Writings, never before published. In Two Vols. Crown 8vo. Price 6s. in boards. Reading, Smart and Co. London, Power. 1791.*

THIS edition of Mr. Smart's poems is introduced by a well-written sketch of the author's life. Mr. Christopher Smart was born at Shipbourne in Kent, the 11th of April, 1722. His father possessed about 3000*l.* per ann. in that county, and had a taste for literature. In the early part of his life, he was of a delicate constitution. He was educated at Maidstone till he was eleven years of age, when his father died, and he was then sent to Durham; here he was introduced to the family of Lord Barnard, and became acquainted with the Dutchess of Cleveland, who settled on him 40*l.* per ann. for life. Mr. Smart at seventeen was removed to Pembroke-Hall, Cambridge. Here his poetical talents attracted much notice, and he was soon involved in habits of expence which proved extremely injurious to him, as his father had died in embarrassed circumstances, and his mother had been obliged to sell the greater part of the estate. He was encouraged by his friends to offer as a candidate for one of the university scholarships. About this time, he engaged in translating several of Mr. Pope's poems into Latin verse, on which occasion he received considerable commendations from Mr. Pope himself.

He was admitted A. B. in 1743, and was elected fellow of Pembroke-hall, July 3, 1745. About this time he wrote a comedy, of which only a few fragments remain. He took the degree of A. M. in 1747, and for five years obtained Seaton's prize, four of which were in succession.

In 1753 he quitted college, and married Miss Anna Maria Carnan, the daughter-in-law of Mr. Newbery the bookseller.

The difficulties, however, which perplexed Mr. Smart at Cambridge, pursued him to London, and so improvident was he, that he has often invited company to dinner, when he could not provide a meal for himself. At this time he wrote for several periodical publications, and published a translation of Horace in prose. When in great distress, Mr. Garrick gave him a free benefit at Drury-lane, and for the first time introduced the farce of the Guardian on that night. The embarrassments of Mr. Smart, produced in time temporary alienations of mind, which at last rendered confinement necessary; but after an interval of two years, he appeared so well restored, that he was set at liberty, though his mind had received a shock which he never recovered. He was partly maintained by his literary exertions, and partly by benefactions, fifty pounds a year of which he received from the treasury. Of the state of his mind at this time, the following letter from Dr. Hawkesworth to Mrs. Hunter, one of his sisters, will convey some idea. P. xxiii.

DEAR MADAM,

I am afraid that you have before now secretly accused me, and I confess that appearances are against me; I did not however delay to call upon Mr. Smart, but I was unfortunate
enough

enough twice to miss him. I was the third day of my being in town, seized with a fever that was then epidemic, from which I am but just recovered. I have, since my being in town this second time, called on my old friend, and seen him. He received me with an ardour of kindness natural to the sensibility of his temper, and we were soon seated together by his fire side: I perceived upon his table a quarto book, in which he had been writing, a prayer book, and a Horace: after the first compliments, I said I had been at Margate, had seen his mother and his sister, who expressed great kindness for him, and made me promise to come and see him; to this he made no reply; nor did he make any enquiry after those I mentioned; he did not even mention the place, nor ask me any questions about it, or what carried me thither. After some pause, and some indifferent chat, I returned to the subject, and said that Mr. Hunter and you would be very glad to see him in Kent: to this he replied very quick, 'I cannot afford to be idle;' I said he might employ his mind as well in the country as in town, at which he only shook his head; and I entirely changed the subject. Upon my asking him when we should see the Psalms, he said they were going to press immediately: as to his other undertakings, I found he had completed a translation of Phædrus, in verse, for Dodsley, at a certain price, and that he is now busy in translating all Horace into verse, which he sometimes thinks of publishing on his own account, and sometimes of contracting for it with a bookseller; I advised him to the latter, and he then told me he was in treaty about it, and believed it would be a bargain: he told me his principal motive for translating Horace into verse, was to supersede the prose translation which he did for Newbery, which he said would hurt his memory. He intends, however, to review that translation, and print it at the foot of the page in his poetical version, which he proposes to print in quarto, with the Latin, both in verse and prose, on the opposite page; he told me he once had thoughts of printing it by subscription, but as he had troubled his friends already, he was unwilling to do it again, and had been persuaded to publish it in numbers, which, though I rather dissuaded him, seemed at last to be the prevailing bent of his mind: he read me some of it: it is very close, and his own poetical fire sparkles in it very frequently; yet, upon the whole, it will scarcely take place of Francis's, and therefore, if it is not adopted as a school-book, which perhaps may be the case, it will turn to little account. Upon mentioning his prose translation, I saw his countenance kindle, and snatching up the book, 'what, says he, do you think I had for this?' I said I could not tell; 'why, says he, with great indignation, thirteen pounds.' I expressed very great astonishment, which he seemed to think he should increase, by adding, 'but, Sir, I gave a receipt for a hundred;' my astonishment, however, was now over, and I found that he received only thirteen pounds because the rest had been advanced for his family; this was a tender point, and I found means immediately to divert him from it.

'He is with very decent people, in a house most delightfully situated, with a terrace that overlooks St. James's park, and a

door into it. He was going to dine with an old friend of my own, Mr. Richard Dalton, who has an appointment in the king's library, and if I had not been particularly engaged, I would have dined with him. He had lately received a very genteel letter from Dr. Lowth, and is by no means considered in any light that makes his company as a gentleman, a scholar, and a genius, less desirable. I have been very particular, dear Madam, in relating all the particulars of this conference, that you may draw any inference, that I could draw from it, yourself, &c.

In a few years, Mr. S.'s œconomy forsook him, and he was confined for debt in the King's Bench prison. He died in 1770, of a disorder in his liver, leaving behind him two daughters, who, with his widow, are settled at Reading, and by their prudent management of a business transferred to them by the late Mr. John Newbery, are in good circumstances. With respect to the character of Mr. S. p. xxviii.

'His piety,' says our author, 'was exemplary and fervent; it may not be uninteresting to the reader to be told, that Mr. Smart, in composing the religious poems, was frequently so impressed with the sentiment of devotion, as to write particular passages on his knees.

'He was friendly, affectionate, and liberal, to excess; so as often to give that to others, of which he was in the utmost want himself; he was also particularly engaging in conversation, when his first shyness was worn away, which he had in common with literary men, but in a very remarkable degree. Having undertaken to introduce his wife to my Lord Darlington, with whom he was well acquainted; he had no sooner mentioned her name to his lordship, than he retreated suddenly, as if stricken with a panic, from the room, and from the house, leaving her to follow overwhelmed with confusion.

'As an instance of the wit of his conversation, the following extemporary spondiac, descriptive of the three Bedels of the University, who were at that time all very fat men, is still remembered by his academical acquaintance.

• *Pinguia tergeminorum abdomina Bedellorum.*'

The poems contained in this collection, are, odes and miscellaneous verses, five prize poems, on the Divine Attributes, Latin translation of the Essay on Criticism, Ode to St. Cecilia, &c. and fables and other humorous pieces. Of these, we are informed by the editor, that the majority have been formerly before the public, but the fables and lighter pieces are most of them now printed for the first time.

The collection, we think on the whole, interesting and valuable, but the humorous pieces are by far the best. We shall present a few specimens, in order to enable our readers to form a fair judgment of our author's taste and abilities. Vol. 1. Ode xi. p. 22.

' On taking a BACHELOR'S DEGREE, In allusion to Horace.
Book iii. Ode. 30. *Exegi monumentum &c, perennius, &c.*

' 'Tis done;—I tow'r to that degree,
And catch such heavenly fire,
That Horace ne'er could rant like me,
Nor is * King's-chapel higher.
My name in sure recording page
† Shall time itself o'erpower,
If no rude mice with envious rage
The buttery books devour.
A ‡ title too with added grace,
My name shall now attend,
§ Till to the church with silent pace
A nymph and priest ascend.
Ev'n in the schools I now rejoice,
Where late I shook with fear,
Nor heed || the Moderator's voice
Loud thundering in my ear.
Then with ¶ Æolian flute I blow
A soft Italian lay,
Or where ** Cam's scanty waters flow,
Releas'd from lectures, stray.
Meanwhile, friend †† Banks, my merits claim
Their just reward from you,
For Horace bids us ‡‡ challenge fame,
When once that fame's our due;
Invest me with a graduate's gown,
Midst shouts of all beholders,
§§ My head with ample square-cap crown,
And deck with hood my shoulders.'

CAMBRIDGE.

B. A.

The following are the opening lines of the poem on the
Omniscience of the Supreme Being. p. 85.

' Arise, divine Urania, with new strains
To hymn thy God, and thou, immortal fame,

* ' Regali situ pyramidum altius,'—

† ' Quod non innumerabilis
Annorum series, &c.'

‡ ' Bachelor.'

§ ' — Dum Capitolium
Scandet cum tacitè virgine pontifex.'

|| ' ——— Quà violens
Obstrepat Ausidus.' ———

¶ ' ——— Æolium carmen ad Italos
Deduxisse modos.'

** ' ——— Qua pauper aquæ Daunus, &c.'
†† ' A celebrated taylor.'

‡‡ ' ——— Sume superbiam
Quæsitam meritis.' ———

§§ ' ——— Mihi Delphicâ
Lauro cinge volens ——— comam.'

Arise, and blow thy everlasting trump.
 All glory to the Omniscient, and praise,
 And pow'r, and domination in the height!
 And thou, cherubic Gratitude, whose voice
 To pious ears sounds silvery so sweet,
 Come with thy precious incense, bring thy gifts,
 And with thy choicest stores the altar crown.
 Thou too, my heart, whom he, and he alone,
 Who all things knows, can know, with love replete,
 Regenerate, and pure, pour all thyself
 A living sacrifice before his throne:
 And may th' eternal, high, mysterious tree,
 That in the center of the arched Heav'ns
 Bears the rich fruit of knowledge, with some branch
 Stoop to my humble reach, and bless my toil!"

Vol. II. P. 72. EPISTLE TO MRS. TYLER.

'Tis ever was allow'd, dear Madam,
 Ev'n from the days of father Adam,
 Of all perfection flesh is heir to,
 Fair patience is the gentlest virtue;
 This is a truth our grandames teach,
 Our poets sing, and parsons preach;
 Yet after all, dear Moll, the fact is,
 We seldom put it into practice;
 I'll warrant (if one knew the truth)
 You've call'd me many an idle youth,
 And styl'd me rude ungrateful bear,
 Enough to make a parson swear.
 I shall not make a long oration
 In order for my vindication,
 For what the plague can I say more
 Than lazy dogs have done before;
 Such stuff is naught but mere tautology,
 And so take that for my Apology.

First then for custards, my dear Mary,
 The produce of your dainty dairy,
 For stew'd, for bak'd, for boil'd, for roast,
 And all the teas and all the toast;
 With thankful tongue and bowing attitude,
 I here present you with my gratitude;
 Next for your apples, pears, and plumbs
 Acknowledgment in order comes;
 For wine, for ale, for fowl, for fish—for
 Ev'n all one's appetite can wish for:
 But O ye pens, and O ye pencils,
 And all ye scribbling utensils,
 Say in what words and in what metre,
 Shall unfeign'd admiration greet her,
 For that rich banquet so refin'd
 Her conversation gave the mind;
 The solid meal of sense and worth,
 Set off by the desert of mirth;

Wit's fruit and pleasure's genial bowl,
And all the joyous flow of soul;
For these, and every kind ingredient
'That form'd your love—your most obedient.'

P. 75. APOLLO and DAPHNE.

' When Phœbus was am'rous, and long'd to be rude,
Miss Daphne cry'd pish! and ran swift to the wood,
And rather than do such a naughty affair,
She became a fine laurel to deck the god's hair.

' The nymph was be sure of a cold constitution,
To be turn'd to a tree was a strange resolution;
But in this she resembled a true modern spouse,
For she fled from his arms to distinguish his brows.'

D.

ART. X. *A Commiserating Epistle to James Lowther, Earl of Lonsdale and Lowther, Lord Lieut. and Cust. Rot. of the Counties of Cumberland and Westmorland.* By Peter Pindar, Esq. 4to. 23 p. pr. 2s. Evans. 1791.

THE sportive muse of Peter, is on the sudden turned grave; and from a humorous lampooner, is at once become a stern censor:

Virtutis vera custos, rigidusque satelles.

The subject of the poem we cannot better explain than by transcribing the author's argument.

' The noble earl, as naturally in pursuit of his coal as a sportsman of his hare or fox, happening in a coal-chase to undermine a parcel of houses belonging to the Lord-knows-who, of Whitehaven (no votes perhaps for a borough or a county,) but particularly of a Mr. Littledale—what does this insolent Littledale, but complain!—Nay, not contented with complaint, he insists upon it that his lordship has no right to pull down his house about his ears—nay, what is still worse, the fellow brings an action, absolutely brings an action against his lordship—nay, what is still more horrible, the knave gets a verdict in his favour; and what is more atrocious still, the villains of the town and neighbourhood illuminate their houses, as if for the birth-nights of our beloved king and queen, and exhibit equal symptoms of joy. Notwithstanding this saucy opposition to their Great Superior; notwithstanding the wicked action; notwithstanding the vile and unnatural verdict; notwithstanding the triumphant illumination and brazen-faced delight on the occasion; how sublimely his lordship behaves! Though he most spiritedly suspends his coal-works for a time, to shew the power of his vengeance; lo! he promiseth to open them again, on condition he has full liberty to undermine any houses that may impudently stand in the way of his coal for the future—What an act of humanity! partly for the benefit of himself, a poor individual; but principally for the advantage of the town and neighbourhood of Whitehaven! Who, besides his lordship, would have done this?

It is too humane—it is too great—for as it has been observed by some celebrated divines, that a man may be over-righteous, so verily may a great peer be over-forgiving. Such is the ground of my Epistle to Lord Lonsdale; and, for the advantage, as well as amusement of posterity, I have subjoined the letters that passed between some of the people of Whitehaven and his lordship: they are curiosities that ought to be preserved amidst the archives of submission, generosity, and literature.'

Though we must not presume to pronounce on the *moral justice* of the piece, we have no scruple in ascribing to it a considerable share of poetical merit. The following picture of the proud oak, with its humble attendant, is conceived in our poet's boldest manner. p. 3.

' See yon proud oak, whose dark'ning branches spread
High o'er the rills that course the pebbled bed!
With what humility those rills salute,
And trembling wind around his rugged root;
Like busy slaves, their little stock afford,
And creeping, kissing, feed their frowning lord!
Mark, too, around that oak's majestic pride,
The pismires crawling up his channell'd side;
And mark his shelt'ring limbs, support of fowl,
The wren, the hawk, the cuckoo, and the owl.
Say, Lonsdale, canst thou not resemblance see,
Resemblance strong between that oak and thee?
Why be a willow then, and meanly bend?
Why bid the Lowther blood in Lonsdale end?'

We are pleased to remark, in the following lines, the *returning* spirit of freedom. p. 12.

' Yet, yet I see the feudal times return,
When tyrants bid in chains the million mourn;
When Slaves, to grandeur crouch amid the dust,
And Havoc roams, to please the ruling lust;
When Pride as calmly from the shoulder plucks
The heads of Vassals, as the heads of Ducks.

' Curse on the liberty of modern days!

Again let Pow'r her rod of iron raise.
Hang the French Dogs, a mangy, mongrel fry,
That, running riot, on their huntsman fly!
How are the sacred robes of Greatness rent!
Kings and nobility fall'n cent. per cent!

' Sure, Lonsdale! thou art not too weak to know
From general riches what misfortunes flow.
Wealth for delicious Slavery spoils a nation—
Adieu at once to gods and adoration.

' Say, would you bid the under-world adore,
Crouch, flatter, tremble?—Keep the rascals poor.
Tyrannic, would you wish to cut and carve 'em?
Their backs are at your service—only starve 'em.
Give them but money, quick uprise the knaves,
Forgetting in a moment they are slaves.

Loft to the meanness of their former station,
 The scornful upstarts damn their occupation.
 Lo, the proud blacksmith, late a slave to coal,
 To honours turns his elevated soul !
 The cross-legg'd taylor, lo, forgets his peers ;
 Kicks his old goose, the knave, and breaks his shears !
 The show-man scorns poor Punch, his late support,
 And straw-stuff'd ladies of th' Arcadian court ;
 This quits his camel—that, his spelling hogs ;
 And kings no more can dance with dancing-dogs.
 Grant wealth—no more the humble cobbler cow'rs ;
 But boldly deems his blood as rich as ours,
 And blasphemously thinks th' Almighty's plan
 Ordain'd no difference between man and man.
 Such is the sad effect of wealth—rank pride—
 'Thus, mount a beggar, how the rogue will ride !
 ' Parent of Insolence is wealth, I ween :
 Then 'mid thy neighbours let her not be seen.
 'Tis Poverty that forges curbs for men,
 And tempts divine Oppression from her den.
 What folly, then, to let thine host repose,
 To suffer Cumberland to lift the nose !
 Down with their hosts, and horsewhip them like dogs !
 Styes be their beds, their food the food of hogs.
 Keep famish'd, sons and daughters, fathers, mothers ;
 Nor let them beat in trade their grinning brothers ;
 Iberian monkeys, that, to bus'ness bred,
 Well pleas'd, for *maravedes* hunt the head.'

The dreadful effects of eastern rapacity have seldom been represented in more lively colours, than in the following passage. p. 15.

' To India's hist'ry turn thy happy eyes,
 And bid a second scene of horrors rise.
 By Britons led, did Famine's spectre train
 Pour devastation on the fair domain.
 What humbled victims sunk beneath the strife !
 What thousands, tott'ring, snatch'd at parting life !
 Nought could, alas ! their suppliant hands avail :
 In vain each feature told a starving tale ;
 On those rich heaps that rose beneath their care,
 Their eye-balls fast'ning in a deadly glare.
 There hadst thou seen the fallow babe distressed,
 Hard clinging to a dying mother's breast ;
 Beating that breast with little, pceevish cry,
 Its plumpness wither'd, and its fountain dry :
 Such was the scene, whilst ev'ry night, to sup,
 The jackalls left their woods, to eat them up.'

D. M.

ART. XI. *The Female Geniad; a Poem. Inscribed to Mrs. Cressigny.* By Elizabeth Ogilvy Benger, of Portsmouth. Written at the Age of Thirteen. 4to. 55 p. pr. 3s. Hookham and Co. 1791.

It was an arduous task for a young lady of *thirteen* to attempt to estimate the literary talents of female writers: and her indiscriminate praise, in tolerably smooth rhymes, shews an equal want of judgment, without displaying much exuberance of fancy: but we shall enable the reader to judge for himself, by producing a specimen or two. p. 3.

‘ But two approach, and led by Genius, join
The sphere that ancients gave the fabled mine:
Barbauld, and Seward *; she whose merits claim,
Of verse the homage, and a muse’s name;
On themes sublime, borne high, her pinions rise,
Or waving, gain the sad elegiac prize.
How sweetly mourn’d her lines when Garrick died;
And won the laurel from the Bards that vied.
Then honour’d Cook, who dar’d the Indian seas,
Who sought new worlds, and trod untravers’d ways;
Pride of our isle; for him she rears an urn,
Which Time shall brave, and Memory bid return.
Majestic to th’ ethereal now she soars,
And Heaven’s auspicious charioteer explores,
Describes the regions of effulgent day,
And marks the glories of the golden ray.
Swift we ascend to hail his wondrous seat,
Whence issues light, whence darts congenial heat;
Nor fails the eye; quick orbs of fancy gaze,
With her we fearless view his dazzling rays.
Undaunted André; that a hero bled,
His blood, too zealous, for his country shed;
Tho’ forc’d in shame to draw his closing breath,
From her receives a triumph in his death;
No polish’d marble need inscribe his doom,
When Seward points to tell the timeless tomb.
But now invention strikes the path to please,
And charm’d, the mind Louisa’s beauties sees;
There novelty our admiration wakes,
While busy part suspensive interest takes:
Louisa’s sorrows lull self-cares to sleep,
We joy with Seward; when she grieves, we weep,
Her numbers seem like that feign’d maid endow’d,
On whom each pow’r some charming gift bestow’d;
Nor less excels the fair, who boundless roves
Thro’ all the graces of Castalian groves;

* ‘ Miss Seward unites so many exquisite beauties in her poetry, that it would be difficult to pronounce where she excels the most. In 1779 she composed the prize monody on the death of Mr. Garrick; in 1780 she published an elegy on Captain Cook; with a Hymn to the Sun; the unhappy fate of Major André received the same tribute. She has since written Louisa, her Poetical Novel (a new species of composition) and beside those already mentioned, several miscellaneous pieces.’

The

Tht force of poesy ; herself we feel ;
 Her magic numbers all our senses steal
 Hear Barbauld's * voice ; whose rapt'ring songs supply
 With endless source the intellectual eye :
 Rapt in irradiant Mediation's robe,
 She rambles o'er the bounties of the globe ;
 How sweet she paints the golden days of youth,
 Leads on to learning, and attracts to truth :
 Thou risest Warrington ; no more unsung ;
 For there her lyre delighting Barbauld hung :
 By her the lisping tongues are won to sing
 Their grateful thanks to Heaven's Almighty King :
 Grey dawning reason, by her precepts taught,
 Is form'd to wisdom, with religion fraught.
 Now spring allures us with the vernal scene ;
 Now calm content invites with brow serene ;
 We love her pity, tho' in tears suffus'd ;
 We love the nymph, and are with grief amus'd :
 Her mild effusions in our breasts prevail,
 Our wand'ring's visit, dreary Misery's vale ;
 The aged beggar bent with weight of years,
 Worn sick with want, oppress'd by troublous care
 Engages there, compassions wish to rise
 And moves the heaving sympathetic sighs.
 To Rowe's remembrance now she pays her verse,
 And hangs new laurels on the sable herse ;
 Whilst from her lofty temple echoing Fame
 Translates to Rowe, deserving Barbauld's name.*

- ¶ 37. 'Next Dobson with Pierian treasures blest,
 By antique chivalry has fame possess'd,
 Her knowledge in biography delights † ;
 And Petrarch's merit to the task incites ;
 Untir'd she now the bards of Gaul translates,
 Their lives, their customs, and their worth relates ;
 Again the champion, clad in ancient arms,
 Our wonder raising, admiration warms ;
 The beating heart with martial glory bounds,
 And gladly hears the trumpets' warlike sounds :
 Again the musing Troubadours may please,
 While Dobson wins with elegance and ease.

* 'Mrs. Barbauld's Poems have been applauded for several years. Her Odes to Spring, and Content, the Tale of Pity, and the Beggar's Petition, are uncommonly beautiful, and inserted in Mr. Enfield's Speaker, where the flowers of verse are selected. Her Hymns for Children, Elegy on Mrs. Rowe, and other charming works, possess the same inimitable genius.'

† 'The ingenious Mrs. Dobson translated from the French, *Memoirs of Ancient Chivalry, Life of Petrarch, and History of the Troubadours* (provençal poets.)'

Learning and Johnson far Piozzi fame,
 With genius, universal homage claim;
 With erudition, sense, and humour, join,
 Uniting wit, and judgment to refine;
 Empinion'd thus she o'er Pieria reigns
 And shines an ornament to British plains;
 But tho' first tribute is the parent's due *,
 Warm celebration to the Thrales ensue;
 Those fair whose talents cast unrival'd light,
 Whose skill in science with the tongues unite,
 Possess the blessings education gives,
 (Thrice happy gift, which sown by wisdom, lives)
 That warm'd by genius flourish'd in their mind,
 And bright examples for the sex design'd.'

M.

ART. XII. *Miscellaneous Poems, and a Tragedy.* By Mrs. West. 8vo. 222 pages. York, Blanchard; London, Faulder. 1791.

POEMS introduced to the public under the patronage of a respectable subscription, and prefaced with a modest acknowledgment of a confined education, and want of leisure, may be allowed to escape the rigour of criticism. Just and elegant sentiments expressed in unaffected language, and adorned with the graces of easy and harmonious versification may be entitled to praise, even where there are no high pretensions to the superior excellencies and embellishments of poetry. In this class of poetical merit we must place the work before us. The volume contains odes, elegies, pastorals, characters, epistles, &c. and a tragedy. From the class of characters we shall select a specimen. p. 81.

SENSIBILITY. CELINDA.

' Say, sweet Mimosa! † wherefore dost thou fly
 The gentlest touch? why droop thy shrivell'd leaves?
 I would not harm thee, trembler; I but meant
 To view thy glossy foliage, to explore
 The wond'rous mechanism which contracts
 Thy flowers susceptible. In the vast chain,
 The fine gradation of created forms,
 Thine is no common-rank. Thou could'st not meet,
 Like mountain pines, the rigour of the frost;
 Or, as the oak, enroot thyself in storms.

* ' Mrs. Piozzi was the intimate friend of Dr. Johnson; a regular correspondence subsisted between them. Since his demise she has published their letters; likewise her Travels into France, Italy, and Germany. This ingenious lady unites a knowledge of modern and ancient languages; her daughters (Miss Thrales) having received an excellent education, are esteemed, the most learned young ladies in England.'

† The sensitive plant.

Come,

Come, let me bear thee to the shelter'd South,
Ev'n there the fervour of the noon-day sun,
Or the chill dews of eve, would fatal prove;
Too delicate exotic, wherefore quit
Thy native soil? our rugged changeful clime
Ill suits thy efflorescence frail as fair.

In this rare plant my lov'd Celinda's mind
Is typify'd. On her the softest gales,
That from misfortune's wintry quarters blow,
Fall with the force of tempests. Tender fear,
Fond love, and sympathizing pity, form
Her mental portrait. There in vain we seek
The conscious firmness of heroic worth,
Or patient fortitude, who calmly bears
The secret bitings of the mortal asp,
And hides its wound ev'n from affection's eye.
But, in their stead, shall pity's pious tear
Bedew Celinda's cheek: still shall her tongue
Sweetly repeat the melancholy tale:
Still on the breast of sorrow shall she pour
Compassion's balm, and on pale want bestow
All, that the voice of lib'ral bounty bids.'

The tragedy is founded on the well-known English story of Edrick's treachery to his brother Edmund Ironside. Though it is perhaps too deficient in variety of incident, distinctness of character, and strength of passion for theatrical exhibition; yet, as a natural and easy representation of interesting events, it may afford an agreeable amusement for a leisure hour. We observe some mistakes in orthography, which ought to have been corrected; in the first line of the book for *jury* should have been written *jewry*.

ART. XIII. *The Festival of Beauty; a Poem, in two Cantos. And, the Enthusiasm of Genius; an Ode.* 4to. 40 pages.
Price 2s. 6d. Robinsons. 1791.

POETICAL words and phrases are here thrown together with vast profusion, but in a manner which produces little effect. They are gaudy robes that clothe nothing. When you have read a page of

'Roseate dales and fountains theen,
And lawny woods of living green.
Adown the palm-crown'd airy steep
That clouds the dells with umbrage deep,
By shaggy roots sweet waterfalls
Break—echoing o'er Elysian vales;'

and the like; you will be left without any determinate exercise for your reason, your fancy, or your heart, and will be only inclined to say, "What does all this mean?"

D. M.

ART.

ART. XIV. *Observations on Scrophulous Affections, with Remarks on Schirrus, Cancer, and Rachitis.* By Robert Hamilton, M. D. Fellow of the Royal College of Physicians, Edin. F. R. S. Edin. Honorary Member of the R. P. H. S. Edin. and C. M. S. London. 12mo. 236 p. Price 3s. in boards. Dilly, 1791.

IN an advertisement we are informed, that this performance was 'laid before the Medical Society of London, with a view to its publication in the third volume of the Memoirs of that society,' but which has been prevented by 'its too great length.'—In the first section the author observes, 'that it is not his intention to treat systematically on either the scrophula, schirrus, cancer, or rickets,' but to give such observations on 'the various appearances of scrophulous affections,' as have occurred to him in a long course practice,' and from reading; and to add such remarks on schirrus, cancer, and rickets, as have induced him, with other writers on the same subject, to believe them nearly related to scrophula, if not really certain modifications of that disease; 'and which have convinced him that scrophula is the cause of many morbid phenomena in the human body,' which are scarcely suspected to originate from this distressing disorder.—After enquiring at some length into the nature of this disease, the author seems to agree in opinion with those, who suppose it to arise from hereditary taint, though we do not find that he has advanced any new arguments in proof of the conclusion. The lymphatic glands being considered as this seat of the disorder, the author thinks we must look 'to this morbid action of the peculiar constitutional malady on the absorbent system, for the origin of these tumours,' and that we must 'account for the different matters contained in them, from the nature of the compound fluid (which he supposes the lymph to be) which is secreted from the blood for the purposes of the animal œconomy.' Having examined into the nature of scrophulous imposthumations, Dr. H. takes up the consideration of that doctrine, which supposes the symptoms of scrophula to decline after puberty, and to leave the patient after he has arrived at his full growth, not to return again until the decline of life, and even then but seldom and slightly. He thinks, from the scrophulous phthisis pulmonalis occurring at all ages, and the psoas or lumbar abscess commonly happening after manhood, and scrophulous ophthalmia and other affections, so often taking place both before and after the middle period of life, that 'the disease is by no means dormant in the constitution after puberty;' but that 'it exerts its influence in a variety of forms, in every subsequent period of existence.' The seat of the psoas abscess being mentioned, the author relates several cases of that complaint.

plaint which have fallen under his observation, and from which he concludes, that very few escape the 'fatal consequences of this very dangerous imposthumation.' From our own experience, however, in this harrassing disorder, we have reason to believe, that a more tonic and invigorating plan of treatment, than has generally been pursued, would be found more successful. The various effects of scrophula on the organs of vision and hearing being related, the author says, p. 64.

'From the foregoing remarks, it seems to appear that schirrus and cancer are consequences of a scrophulous habit. It has already been observed, that schirrus frequently happens to a strumous gland, and that it seems to be the other of its terminations, when the gland does neither dissolve or discuss, nor suppurate: and that cancer is known to succeed schirrus. Therefore those morbid states of the lymphatic glandular system, from those circumstances, seem to be only varieties in gradation from one to the other, in particular constitutions of some scrophulous subjects, although they appear to take on, in succession, new forms, and have different conclusions. I am the more induced to believe this, because I never knew either a schirrus or a cancer take place, but in a scrophulous habit.

'There is a wonderful conformity in the appearance of the incipient external progress of scrophulous affections, and the effects of cancer. The lymphatic glands of young subjects, before or at the time of puberty, are generally affected in a very conspicuous manner, and this appears externally, and obvious to the senses. The same system of glands is particularly affected in the adult subject labouring under cancer. A concatenation of obstructed glands is visible in the neck and other parts of the young scrophulous subject.'

Scrophulous affections of the bones Dr. H. notices in the second section, and says that the bones of scrophulous patients are 'not only liable to be affected, by being exposed externally to the action of the matter in suppurations of the soft parts contiguous to them,' but likewise by the action of the specific disease internally upon the vascular system, within their substance, and the follicles of the membranes containing the marrow, and producing in them inflammation and suppuration: or even by the disease attacking the structure of the bones, and inducing a lax texture, a *mollities ossium*, and distortions of them. We next find some remarks on the process by which the effete or diseased solids, which are become unfit for the purpose of life, are taken up and removed from the body.—The way in which this is accomplished the author supposes to be, 'by solution and subsequent absorption.'—In the method of treatment of the scrophula, which our author enters upon in the third section, he thinks our 'principal attention should be to remove the obstructions, and strengthen the tone of the habit;' and strenuously recommends, that, by whatever methods these are attempted, to begin early with the means of resolving

resolving the obstructed glands, and appearances of resolution becoming evident, to have immediate recourse to the corroborant plan.

P. 142. 'The most active deobstruent medicines that I have experienced are mercury, with the addition of opium, with repeated purging with sal catharticus amarus, sal glauberi, or sea-water, with a constant and steady use of sal soda and extract. cicuta. And the best corroborants were the Peruvian bark and cold bathing in the sea or any other large body of water. The burnt sponge, the calcined quercus marinus (sea-wreck), so much recommended by Dr. Russel, and called by him *arthiops vegetabilis*, guajacum, sarsaparilla, and antimony, and others which shall be noticed afterwards, have by no means been attended with the advantage we have been taught to expect from them. I have had no experience in the coltsfoot, revived and recommended by Dr. Cullen; nor in the *terra ponderosa salita*, which has been lately introduced into one of the hospitals in London, as a medicine of great efficacy, particularly in the scrophula. It has now, however, been under trial for some months in this town, in the case of a youth of seventeen years of age, covered with ulcers when he began to take it, and who had been wasting by the almost daily appearance of fresh suppurations, and a constant large discharge, to a skeleton; but so far from succeeding here, the suppurations have been larger and more frequent, and he is reduced to nothing but the skin over the bones. His appetite is great, and he drinks, I am told, to the amount of three pints of port wine a day, by which means he has probably been supported under this immense discharge.'

In opposition to the doctrine which has been so generally maintained, that sea-water and sea-air were specifics in the scrophula, Dr. H. observes, that if this was the case, the disease ought to be 'far less formidable at Lynn (the residence of the author) than in any of the inland towns;' but that 'it is a melancholy truth that it is not so!' on the contrary, he believes it 'more severe and distressing;' and remarks, page 163.

'The use of sea-water internally and externally, has been supposed to be superior to every other remedy in this disease. Its efficacy internally, I apprehend, depends merely on its purgative quality; and it is doubtful whether its application externally is superior to bathing in a large body of fresh water. The continuation of the purgative certainly may receive considerable assistance from the co-operation of the bath, as a tonic, in a disease where there exists a laxity in the solids in an extreme degree. This suggestion has a foundation in experience; equal advantages, at least, having been obtained from different remedies, and the cold bath in a large body of water, at such a distance from the sea where it was impracticable to procure sea-water either for drinking or bathing. Moreover the advantage arising from sea-bathing in some places is merely nominal, and in no respect better than cold water in a large bathing-tub; and by

by no means equal to a large cold bath, because the patients do not bathe in the open sea, but in baths of eight or ten feet square, which are supplied by a pump from a reservoir, which can only be filled with sea-water at spring tides; and those reservoirs are exposed to the heat of the sun, liable to become putrid, and consequently are neither so cold nor so wholesome as water directly from the spring.

We come in the fourth section to the surgical treatment of scrophulous tumours and ulcers; and the author rejects fomentations and cataplasms, as not only useless but detrimental, by bringing on an inflammatory disposition in the tumours, when applied with a view to disperse the swellings in strumous glands.---Amputation he supposes should never be performed in this disease, unless the patient be in danger of dying tabid from the copiousness of the discharge, and hectic fever arising from absorption; and in cases, where the seat of the complaint is in a solitary joint, with caries of the bones, the rest of the body being apparently free from the disease. The treatment of schirrous and cancerous affections is pointed out in the fifth section; in the latter of which, the author strongly recommends the use of the hemlock bath.---The common practice in cases of strumous and schirrus glands, being given in the sixth section, the author concludes, by making some observations on distortions and curvatures of the spine, and by giving the method of treating the rickets; in which he observes, that there are two intentions of cure. 'The first is to remove the obstructions of the mesenteric glands, which, by preventing the chyle's entering the system, is one principal cause' of the disease; the second is to strengthen the tone of the habit.---To us the obstructions of the mesenteric glands seem rather effects than causes of the disorder, probably depending upon a general state of atony and debility in the lymphatic system.---If we have dwelt longer than usual on the article before us, it has originated from a conviction of the necessity of investigating the subject, and from a wish to draw the attention of the medical enquirer to this most distressing malady.

ART. XV. *Select Evidences of a successful Method of treating Fever and Dysentery in Bengal.* By John Peter Wade, M. D. of the Hon. East-India Company's Bengal Establishment. 8vo. 335 pages. Price 6s. in Boards. Murray. 1791.

WE are informed that the cases which form the volume before us, "occurred in the general hospital at Chunar, in the province of Benares," and that they were generally written at the bedside of the patient in the manner in which they are now presented to the public. The situation of Chunar, Dr. W.

remarks, has commonly been esteemed unhealthy, but perhaps unjustly. 'On one side the river Ganges runs; stony hills form a boundary on the other: the soil is stony. In the rainy season the water runs off into the Ganges, and leaves it drier than the best country of Bengal. In the hot season, the heat is proportionally more intense. The cold season is free from every peculiar inconvenience.'—The author further observes, that 'the season of the hot winds generally commences in the month of March, and increases in intensity until the periodical rains begin during the course of July. These generally continue till towards the end of October, when the cold weather gradually comes on, and lasts until the period of the hot winds.' The hospital was a spacious mosque erected in a very open and elevated situation. Though the author has arranged his cases under the titles of Fever and Dysentery, there are many of them evidently complications of disease; and some, in which the symptoms do not seem to justify their introduction under either of the heads. We shall select a case of two. P. 14.

'ESHURWOOD. Age 27. Admitted 24th February, 1787.

' March 2d. He has complained for a long time of a low continued fever, with exacerbations every evening, which has considerably impaired his strength and spirits. Since his admission he has been allowed seven glasses of wine daily, and middle diet. He has taken the common bitter infusion daily with the infusion of linseed, and an anodyne draught every night. From these he has not experienced any benefit.—Let him be strictly confined to low diet, and his allowance of wine reduced to two glasses. The anodyne draught to be discontinued, as well as both the infusions. The infusion of senna to be taken immediately, two ounces every half hour, until it shall have operated well by stool. His pulse is small and quick; his skin dry, and rather too warm; his tongue white and moist; his urine natural, and he thinks the number and quality of his stools are likewise natural.

' 3d. The infusion has procured several offensive stools, from which he has experienced some relief.—Two purging pills to be taken at bed-time; and the infusion of senna to-morrow morning, one ounce every half hour, until it shall have operated well downwards.

' 4th. Full Moon. He has copious discharges by stool, apparently very bilious. His symptoms of fever are much diminished; his skin is cool, and somewhat moist; tongue less white, and pulse less quick.—Let him take the febrifuge mixture daily, in the usual manner, and so as to promote the intestinal discharges.

' 5th. He feels rather debilitated. The mixture procures several calls to stool.—Let him also take half a drachm of bark three times every day.

' 6th. He feels the feverish heat, he says, only for an hour in the evening now; he thinks this was increased by the bark yesterday. At present his pulse is rather quick, and his skin rather

too warm.—The bark to be discontinued. Two purging pills to be taken at bed-time, and an ounce of castor-oil to-morrow morning.

7th. He is now under the copious effects of the purgatives. His skin is again somewhat hot, and his pulse rather quick; his tongue also is less clean than it has been for some days.—The febrifuge mixture to be taken during the day.

8th. The mixture to be continued. He had frequent calls yesterday, and is better to-day. Two ounces of the decoction of bark to be taken thrice every day.

9th. He is not quite so well to-day, and feels some sickness at stomach.—The former medicines to be discontinued. Tartar emetic to be taken in small and frequent doses, until it shall have operated well by vomit.

It now appears that he was some time ago subjected to a considerable degree of salivation in the hospital; but he does not say for what complaint. It is most probable that the obstinacy of his feverish symptoms proceeds from visceral obstructions, and vitiation of the various secretions, for his evacuations are always particularly offensive.

10th. The tartar emetic operated downwards only.—Two grains of tartar emetic and one drachm of ipecacuan to be added to four ounces of water; and a table spoonful to be taken every five minutes, until it shall have operated powerfully by vomit.

11th. He discharged by vomit much viscid yellow matter. He does not perceive his usual sickness at stomach this morning. He thinks himself much better in every respect. His pulse, however, is a little quick.—The febrifuge mixture to be taken daily; two purging pills at bed-time; and an ounce of castor-oil in the morning.

Last Quarter, 12th, 13th. The purgatives operated well. The mixture to be continued daily. He is free from feverish symptoms.—Five grains of the common mercurial pill to be taken every morning and evening.

16th. He has continued free from all feverishness.—The common mercurial pills to be omitted for one day. Three purging pills to be taken at bed-time; and the solution of salts in the morning, in the usual manner.

18th. The purgatives operated very copiously. His tongue is very foul this morning, and his pulse quick. It is possible he may have had access to spirits.—The common mercurial pill to be continued as before.

19th. New Moon. He was feverish during the course of the night.—Before bed-time let him take a mixture of tartar emetic and ipecacuan, the same as formerly, and in the same manner, until it shall have operated well by vomit, when he is to take twenty-five drops of laudanum.

20th. The mixture has operated well both ways. The discharges appear much vitiated. His pulse is quick, his tongue foul, and his mouth sore.—An ounce of castor-oil to be taken in the morning. The mercurial to be continued.

21st. His saliva is discharged in considerable quantities. The oil has not operated freely. He has been free from his feverish symptoms.

symptoms.—The mercurial to be discontinued. One drachm of rhubarb to be taken at bed-time, and the solution of salts in the morning, until copious stools shall have been procured.

‘ 23d. Two scruples of rhubarb to be taken at bed-time.

‘ 26th. First Quarter. He continues free from feverishness.—One ounce of castor-oil to be taken in the morning.

‘ 27th. His mouth still continues sore, but the spitting decreases. He has not had the most trifling degree of feverishness during the day for some days; at night a very insignificant degree of heat sometimes occurs for a few moments.

‘ 30th. He continues free from all symptoms of fever. His mouth is better. He is rather costive.—The solution of salts to be taken in the morning.—He is not much reduced since the 1st of the month.

‘ On the 1st of April he became the patient of another gentleman.’

‘ SPEECHLY. Age 21. Admitted 7th March, 1787.

‘ March 7th. He has complained of a continued fever for several days, encreasing in strength daily. His pulse is full and frequent; his eyes much suffused; cheeks flushed; thirst excessive; tongue parched, and furred with brown; skin very hot and dry; great pain in his head, back, and other parts.—The solution of emetic tartar to be immediately taken in frequent doses, until it shall have operated upwards, and relieved the great sickness at stomach. In the morning he may take the infusion of senna, so as to operate powerfully downwards.

‘ 8th. The solution operated yesterday both ways; and discharged much black, hot, fetid matters by stool. He feels himself greatly relieved; and the nausea has vanished.—Two purging pills to be taken at bed-time, and an ounce of castor-oil in the morning.

‘ 9th. His discharges by stool continue hot and black.—The febrifuge mixture to be taken in the usual manner.

‘ 10th. His stools continue much the same. He has very little fever. All his pains have disappeared.—Two purging pills to be taken at bed-time, and an ounce of castor-oil in the morning.

‘ 11th. His stools are yellow, and not hot.—The febrifuge mixture to be taken during the day.

‘ 12th. Last Quarter. The fever has entirely left him. His appetite returns.—The mixture to be continued; the pills and oil to be repeated.

‘ 13th. He is quite well.—The mixture to be continued.

‘ 14th. Discharged.’

From this specimen of the treatment of fever our readers will easily perceive from what sources Dr. W. has derived his practical information. The author's method of treating Dysentery is nearly the same as that which he has followed in fevers.

ART. XVI. *A new Collection of Medical Prescriptions, distributed into twelve Classes, and accompanied with pharmaceutical and practical Remarks, exhibiting a View of the present State of the Materia*

Materia Medica, and Practice of Physic, both at home and abroad,
By a Member of the London College of Physicians. 12mo.
322 pages. Pr. 4s. sewed. Baldwin. 1791.

THE author of the 'New Collection of Medical Prescriptions,' after informing us that his work was drawn up with a design to assist the memory and direct 'the judgment of the young practitioner,' arranges his Formulæ under twelve heads or classes, according to their effects, or the indications which they are required to answer, viz. Evacuants, Emollients, Absorbents, Refrigerants, Antiseptics, Astringents, Tonics, Stimulants, Antispasmodics, Narcotics, Anthelmintics, and Heteroclites. Boerhaave, Cullen, and others who have followed this mode of arrangement, appearing too fond of subdividing their classes, the author of these Prescriptions has been induced to only subdivide the first and second classes. The title of the last class has been taken from Hartmann, and 'comprehends those remedies which could not be referred to any of the others, and which are usually known under the name of *specifics*.' The collector of these Formulæ has only adopted the new nomenclature of the London College in the titles, 'which are taken from the principal or most active ingredients in the Formulæ; the words *of* and *with* denoting whether they are simple or compound.' We shall give a short extract, in order to shew the author's manner. P. 152.

4. *Powder with Bark and Snake-root.*

TAKE of powdered bark, one dram,
Virginia snake-root, half a dram,
Salt of steel, ten grains:

Rub together and divide into three doses; one to be taken twice or thrice a day.

NICOLAI.

Dr. Lysons derived great advantage in the treatment of intermittents, from a combination of the Peruvian bark with the Virginian snake-root, in the same proportions. By employing the bark in larger, and the other two ingredients in smaller quantities, this composition may be made applicable to a greater number of cases.

4. *Powder with Bark and Cloves.*

TAKE of powdered bark,
Cream of tartar, each, an ounce;
Powdered cloves, in number, thirty:

Mix. Dose, a dram and a half every third hour. PETRIE.

This, says Dr. Petrie, in a letter to Sir G. Baker, is what is called the Dutch remedy for an ague. In the hospital at Lincoln, several patients were cured by it of those obstinate intermittents that prevailed so much in the year 1781; in which, however, like all the other remedies then tried, it also frequently failed.

4. *Powder with Bark and Cascarilla.*

TAKE of Powdered bark, a scruple,
Cascarilla, ten grains:

N 3

Mix,

Mix. To be taken twice a day. In weakness of the stomach. With reversed proportions, this is from HARTMANN.

In the commentaries of the Academy of Sciences at Bologna, there are some observations which shew the advantage of such a combination of the bark in the cure of remitting and intermitting fevers; and Dr. Bang of Copenhagen remarks, that when too great a looseness happens in the last mentioned cases, during the use of the Peruvian bark, it may be subdued by joining cascarilla with it; but in a smaller quantity than that above stated, viz. in the proportion of an eighth part only. For this purpose, however, we should prefer a few drops of laudanum.

7. *Powder with Bark and Vitriolated Zinc.*

TAKE of White vitriol, half a grain:

Powdered Peruvian bark, a dram:

Mix. To be taken every third hour. In intermittents. FOX'S FORM.

For combinations of the bark with vitriolated argill, see Astringents,

8. *Powder of Willow-bark.*

TAKE of Powdered willow-bark, two scruples:

Give for a dose every four hours between the fits of agues. STONE.

It may be employed in larger doses, such as a dram. The favourable account given by the Rev. Mr. Stone of the efficacy of this bark, has been since confirmed by two foreign physicians, Gunz and Cloßius. Dr. Cullen, whose experiments were made with the *salix pentandra*, from his few trials, thinks that it may be in some cases an effectual remedy. He adds, that from its sensible qualities he is persuaded that it is a valuable medicine, and as promising a substitute for the Peruvian bark as any he has known to be offered. In many of those cases in which it is unequal to the cure by itself, it is rendered successful by the small addition of a fifth part of the Peruvian drug; a circumstance that may be turned to a great saving of expence in hospital and military practice.

9. *Powder of Angustura-bark.*

TAKE of Powdered Angustura bark, fifteen grains:

To be given three times a day, or oftener.

This bark, which has but very lately been imported into this country, and which takes its name from the place in South America whence the Spaniards bring it, has been employed with great success by some British practitioners in the West Indies, in all those cases in which we are accustomed to employ the Peruvian bark, over which it has these advantages, that a smaller quantity of it will produce the same effect, that it does not cause that disagreeable sense of weight and fulness in the stomach, which the other so frequently occasions, and that it does not induce costiveness, but, on the contrary, keeps the belly gently open.

Soon after this account was sent over, it was tried in London; and from some observations that have been published by Mr. Brande, it appears to be a powerful and promising remedy in those disorders, especially when a warm and penetrating tonic is required: Accordingly it has been given with such great success in diarrhoeas, that it is almost

almost considered as a specific in those cases. The dose, in substance, is from ten to twenty grains. In larger quantities it does not seem to agree, or indeed to act, so well. Moderate doses sit easy on the stomach, and give rather a grateful sensation of warmth. It has been remarked, however, that in one or two instances of delicate habits, twenty grains of the powder have produced some nausea. If the form of a decoction be preferred, it may be prepared by boiling three or four drams of the bark in a pint of water. The dose of the decoction is two or three large spoonfuls.

In a note respecting the *hemlock mixture*, the author has very properly acquainted us that 'by the *extract of hemlock* is meant Stork's extract, in the state in which it is used for being made into pills, and not the *inspissated juice* of hemlock of the London Pharmacopoeia.' The former preparation is much weaker than the latter, from the powder of the dried leaves being mixed with it. If the London Extract be employed, the author observes that it should only be used in the proportion of *half a dram* to eight ounces of the liquid medium.

We think the author would have rendered his work more extensive, useful and convenient, if he had modelled it after the *Pharmacopoeia* of the London College, notwithstanding the difficulty which might have attended the undertaking, and the many alterations which would have been necessary in the original prescriptions. Neither can we perceive any advantage which can possibly arise from retaining the English in preference to the Latin form of prescription, for he must be a very humble apothecary indeed who cannot read a prescription, even though conveyed in a *Latin* dress. This collection, however, will probably be found no useless companion by the young practitioner.

ART. XVII. *A remarkable Case of Madness, with the Diet and Medicines used in the Cure.* By William Perfect, M. D. of West-Malling, in Kent, and Member of the London Medical Society. 8vo. 52 pages. Price 1s. Rochester, Gillman; London, Evans. 1791.

In the case before us, we have met with nothing extraordinary, except it be the youth of the patient, (who was a boy about eleven years of age) his having no hereditary predisposition to the disease, and the tedious prolixity of the author in relating his case: for camphor, upon which the merit of the cure chiefly rests, has long been administered in maniacal cases, and is known to every one the least conversant with medical practice. Two cases more are given in the appendix. A. R.

ART. XVIII. *Sermons on Practical Subjects.* By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 460 pages. Price 6s. boards. Robinsons. 1791.

THE respectable author of these sermons, already well known to the world by several valuable publications, and particularly as the editor of a much improved edition of the *Biographia Britannica*, informs the public that this volume has been committed to the press in compliance with the desire of several of his congregation; and professes his view in the publication to be, to contribute towards promoting those great practical purposes, which ought to be the prime aim of every christian preacher. These great purposes, the discourses here offered to the public are, in our opinion, well adapted to answer. If they discover no uncommon refinement of thought, if they be adorned with little splendour of diction, if they open no new quarry in the field of criticism, the judicious reader will not regard these as essential defects in a set of discourses originally drawn up, and now made public, for the sole purpose of moral instruction and christian edification: the subjects are such as will be highly interesting to those who are under the genuine influence of religious principles. The manner in which they are treated is such, as might be expected from a preacher who is less concerned to display his talents, than to do good. The sentiments are important; the language is natural and animated; the method perspicuous; and the spirit which pervades the whole, liberal, benevolent, and pious. We shall make two extracts from this volume of useful sermons, to justify the opinion we have given of them, and to recommend them to the attention of our readers.

The discourse on the general provision made by God for human sustenance (text Gen. xlviii. 15.) contains an interesting view of nature as subservient to the support of man, in which is the following passage: p. 89.

First, let us contemplate on the general course of creation and providence; and the subserviency of things to our support. What a goodly scene is exhibited to our admiring eyes! How is the ground, at the proper season, clothed and adorned with verdure and beauty! Is it not clothed and adorned with as much verdure and beauty as if the sole purpose of the Almighty had been to afford us a pleasing prospect; while, at the same time, the objects that charm us are as useful as they are agreeable? How large is the quantity of herbs and roots, and vegetables that contribute to our nourishment! If we take a walk into the gardens that surround us, shall we not behold them plentifully stored for our benefit? Shall we not see one set of plants rising up, in due order, after another, and, in their several weeks and months, presenting themselves to our tables? The entertainment they yield is as innocent and healthful as it is grateful to the taste; and they administer a virtuous luxury, in which there is usually little danger of excess.

May not the same be asserted with regard to the produce of the various trees which grow in such numbers out of the earth, and add so much lustre and ornament to its surface? It is not merely to amuse
the

the eye that they display their beautiful blossoms, their green leaves, and their spreading branches; but to offer, at length, a rich abundance of fruits, amazingly diversified in their kinds and their flavours, and admirably adapted to the different parts of the year, and the different climates of the globe.

• But in nothing is the vegetable goodness of God more apparent, than in his covering the ground with corn, and especially with wheat. We know that wheat furnishes a food of all others the most substantial and durable; a food that is perpetually necessary, and which can never satiate; so that bread is considered in scripture, with equal truth and elegance, as the staff of life. Now the benevolent Deity seems to have made it the object of his peculiar attention, to supply the wants of his creatures in this respect. He graciously recorded a promise, in the very early ages of the world, that seed-time and harvest should not cease, so long as this frame of things subsists; and how gloriously has the promise been fulfilled, down to the present day! At each returning season the grain is thrown into the bosom of the earth, and at each returning season it rises up in a plentiful crop. When Jehovah blesses the springing thereof, when he crowns the autumn with his mercy, how do the little hills rejoice on every side! How do the valleys sing, because they are loaded with such a rich treasure! Most beautiful and pleasing indeed, is the aspect which the ground assumes; and the eye of the husbandman shines with transport, when he beholds the noble success which the Supreme Being hath granted to his labours.

• Nor is the care that God hath taken for our subsistence confined to the vegetable productions; but is amply displayed, likewise, in the various animals which he hath formed for our use, and intended for our support. Hath he not ordered the ox, the sheep, and other creatures, to yield up their lives at our demands; and, that they may be fitted for affording us an agreeable and a strengthening nourishment, hath he not commanded the grass to spread its fine covering over the pastures? Yes, the grass grows for the cattle, as well as herb for the service of man; and, while the grass grows for the cattle, it grows, at the same time, for *our* benefit; since *we* reap the principal advantage that arises from the abundance with which it adorns the earth. The brutes are, indeed, rendered happy, in partaking of the plenty which surrounds them; but they are subservient to our necessities, both while they live, and when they die.

• Nor is it to one element that the animals which contribute to our sustenance are limited. The rivers and the seas offer to our acceptance the mighty stores of fish with which they are crowded; and the air gives up its winged inhabitants.

• But it is not only in the solid food which the Almighty has provided for us, that he hath manifested his concern for our subsistence. Our solid food could not be digested, or converted to *our* nourishment, without a proper mixture of fluids. Hence our heavenly Father hath opened a thousand refreshing springs and fountains, to allay the thirst of man. Nor is it the limpid stream alone which furnishes the cooling and the grateful draught, but many objects beside. What a delightful and healthful beverage flows in the milk of the cow! What an agreeable entertainment does the infusion

of water upon a variety of herbs produce! Besides the liquids of a more simple nature, hath not God been pleased to bestow others upon us, which are peculiarly calculated to strengthen the body for labour, and to revive and exhilarate the fainting spirits? Thus a wholesome and valuable drink is drawn from certain kinds of grain, and especially from barley. Thus the juices compressed from a number of fruits are highly useful and refreshing; and this is particularly the case with the juice of the vine. Wine, when used with prudence and moderation, hath, in all ages, been considered as a pleasing and beneficial gift of providence; and it is spoken of with approbation, in that view, by the sacred writers. It was recommended by St. Paul to his beloved Timothy; and we read, Judges ix. 13. that "it cheareth the high and the low, princes and common men;" for so the original words ought to have been rendered, and not "God and man," as our translators have absurdly done; a version which hath administered occasion to much idle and profane ridicule.

'Thus we see how amply our heavenly Father hath stored the creation with the materials that were requisite for our subsistence; and can it have escaped our notice how *richly* and *elegantly* he hath taken care of our accommodation? Not content with furnishing one or two plain things, which might have sufficed for our sustenance, without containing any diversity to gratify the palate; he hath spread around us a wonderful copiousness of agreeable productions, which have all their different tastes and flavours: so that it is evident that he hath consulted our pleasure as well as our profit, and hath graciously implanted appetites within us, adapted to the different relishes of our food, that hence we might receive with delight what is essential to our support.'

On the mischievous effects of an excessive love of pleasure Dr. K. discourses thus: p. 317.

'By living in pleasure, we are incapacitated for the discharge of our proper duties. This is so extremely obvious, and is rendered evident by such numerous and striking instances, that we cannot doubt of the fact. The slaves to their passions leave little or no room for reflection or rational employment. Their whole attention is engrossed by their baser appetites, and their meaner indulgences; so that they do not think of complying with the important obligations of devotion and virtue; or, if they do sometimes think of these things, they cannot find either time or inclination to act in a right manner. Hence they become alike negligent of what they ought to perform, with respect to themselves, their country, or the cause of religion.

'Do we not see vast numbers, who are so devoted to some present gratifications, as to disregard the essential duties of their private station and character in life? Do we not see vast numbers, who, for the sake of the most contemptible pleasures, forsake the business of their several callings, and take no care about their domestic concerns? Do we not behold them disqualifying themselves for the discharge of the social relations in which they stand to their neighbours, their kindred, their children, and their consorts? Hence it is that they execute no offices of humanity to their acquaintance, no works of love to their

friends, and to acts of kindness to such as are connected with them by the ties of blood. Hence it is that husbands and wives forget the obligations of economy, fidelity, and tenderness. Hence it is that they totally neglect, and even become unfit for the education of their offspring; so that their little ones are left a prey to ignorance and vice, a prey to every rising passion and every dangerous habit.

The persons who are given up to sensuality are equally unable to perform the services they owe to their country. They will be insensible when it is exposed to perils, thoughtless about its defence, and incapable of doing what is incumbent upon them for its preservation and security. Of this, Belshazzar, whose story is recorded in the book of Daniel, was a remarkable instance. At the time in which Babylon, his principal city, was besieged by Cyaxares (or Darius the Mede, as he is called in scripture) and by Cyrus, he, with his thousand lords, indulged to feasting, revelling, and intemperance. Unmindful of the active and formidable enemy that surrounded his capital, and threatened it with destruction, the monarch and his nobility were dissolved in wine and jollity; and added impiety to debauchery, by wantonly profaning the vessels of the temple. And what was the consequence of this dissipation and riot? The consequence was, that Cyrus took advantage of the disordered scene, entered the city by stratagem, seized the palace, and 'in that night was Belshazzar, the king of the Chaldeans, slain.'

History will set before us a number of facts, which show that men devoted to their appetites and vices have, when called to the service of the public, brought disgrace and ruin to themselves, and dishonour to the community to which they belonged.

The subjects in this volume are, The Advantages of religious Knowledge—The Weakness of Man—The Dignity of Man—God's general Provision for human Sustenance—God's personal Provision for human Support—God's Omniscience and moral Government—The Usefulness of Prayer—The Character and Happiness of religious Persons—The progressive Nature of Goodness—The Character and Blessedness of the Meek—Mutual Agreement in the Journey of Life recommended—The Example of Jesus in his Youth recommended to imitation—The evil Effects of a Life of sensual Pleasure—The Benefit and Reward of Afflictions—The Advantages and Disadvantages of living to old Age considered—The Blessedness attending the Memory of the Just—The Doctrine of the New Testament concerning the Lord's Supper.

ART. XIX. *The Difficulties and the Resources of the Christian Ministry in the present Times; a Sermon preached before the Chancellor and the Clergy of the Deanry of Sudbury, at Bury St. Edmund's, at the primary Visitation of the Right Rev. Father in God, George Lord Bishop of Norwich, on May 31, 1791. Published at the Request of the Chancellor and the Clergy, by William Jones, M. A. and Chaplain to the Right Rev. the Lord Bishop of Norwich. 8vo. 21 pages.*
 Price

Price 1s. Bury St. Edmund's, Gedge; London, Robinsons, 1791.

THE *difficulties* of the christian ministry, enumerated and lamented in this discourse, are, that the legitimate successors of the apostles still meet with opposition from pharisees and sadducees, stoics and epicureans—from pharisees, in the hypocritical professors of christianity,—from sadducees, in modern philosophers, who say, that there is neither angel nor spirit—and from stoics and epicureans, in those who have adopted the refinements of some philosophical believers, and of them constructed batteries against revelation, indeed against all that is called religion. P. 8.

‘The magazines of ancient impiety (says our preachers) have been ransacked, and the materials supplied by them worked up with these modern subtleties into a system of universal scepticism. The streams of useful information have been poisoned, and history is become the grand vehicle of infidelity. If that of Great-Britain be written, all religion is represented in it either as superstition or enthusiasm. If that of the Roman empire, the sarcasms of Celsus and Porphyry are *new pointed*, and the apostate Julian is the hero of the tale. In compositions of a lighter species, calculated to pervert the imaginations of the young and the gay, the Lucian of the continent, through a long life, granted for other purposes, scoffed at every part of the dispensations of Grace and Providence, and took unwearied pains to disseminate irreligion through all the civilized nations of the earth; and was little less than deified by his own nation for the mischief he had done.’

The *resources* of the christian ministry here insisted upon are the assistance of our Lord, through his word and spirit; the stores of erudition with which the clergy are furnished; the numerous replies which have already been made to the objections of infidels and heretics; the freedom of discussion which is allowed by the state, in which, if one party be at liberty to attack, the other is at liberty to repel; and the prophetic assurances of the scriptures that, after a general falling away, the truth will at last prevail. The discourse concludes with an exhortation to the defenders of the faith to exercise great vigilance and activity. It is written with ability and ingenuity. But we remark one material inconsistency, whilst in one part of the discourse the author applauds the freedom of polemical defences and attacks allowed by the state; in another, complaining that a restless desire of innovation and levelling principles are forming a train, which threatens to destroy, at one tremendous explosion, our constitution in church and state; he expresses much regret, that “the policy of the age (too deep for him to understand) leaves sedition, which now brandishes its torch in broad day-light to itself, and waits to see what it will do; and when the streets are in flames tries to put out

out the fire as well as it can, and disperses a lawless multitude with blood and slaughter, which might have been restrained and saved by a *timely* execution of the laws." If the torch of persecution were kindled, as our author seems to wish, what would become of the freedom of attack and defence, which he so much applauds?

ART. XX. *The Duty of Forgiveness of Injuries; a Discourse intended to be delivered soon after the Riots in Birmingham.*
By Joseph Priestley, LL.D. F.R.S. &c. 8vo. 42 pages.
Pr. 1s. Johnson. 1791.

THIS discourse Dr. Priestley composed with the intention of preaching it himself on his return to Birmingham, after having been obliged to fly from the violence of the mob; but finding that his best friends could not ensure his personal safety at Birmingham, he sent it thither to be delivered in his name by another preacher. Nothing can be more strongly expressive of the genuine spirit of Christian charity than the use which is here made of our Saviour's prayer, "Father, forgive them, for they know not what they do." The drift of the discourse is to point out certain grounds of forgiveness, arising from the ignorance which must necessarily be imputed to the authors of such outrage;—ignorance of the nature of religion, of human nature, of the history of persecution, of the true interests of their country, and of the principles and character of the Dissenters. Whilst the author discovers in himself a mind superior both to calamity and injury, as becomes a christian preacher, he inculcates sentiments which may inspire his fellow-sufferers with the same fortitude and generosity. The natural effect of persecution to increase the persecuted sect, is thus described:

2. 7. "More men were destroyed in the persecution of the protestants by catholics, than of christians by heathens. The Waldenses and Albigenses were massacred by thousands, in the northern parts of Italy, and southern parts of France. But there they still exist, and in as great numbers as ever, to this day. The persecution of Zuinglius, of Luther, of Calvin, and of their followers, established the protestant religion in a great part of Germany, Switzerland, and France. The cruelties of Philip II. made a protestant state of Holland, and drove from the Netherlands the woollen manufactory, which we gained by the asylum which we afforded to those who left that country on account of religion. The persecution of the French Protestants by Lewis XIV. did not diminish the number of Protestants in France, and brought over to us their manufacturers in silk, and numbers of other most ingenious and industrious artists.

"The persecution of the Puritans, or our original Dissenters, by Queen Elizabeth, and the Stewarts, much more than doubled the number of Dissenters in this country, besides driving thousands of them into foreign parts, and especially into North America, where they increased.

created; and established themselves in an extraordinary manner; and where, in consequence of the farther oppression of this country, they are now become a great and independent nation. The Dissenters in this country were decreasing in number since the accession of the present royal family which favoured them, and inspired the bishops with a spirit of moderation. But since the court, or at least the bishops, and the clergy in general, are become more hostile to them, they are increasing again; as the state of this, and every other great manufacturing town is a proof. These facts are undeniable; and since this course of things has been uniform and invariable, in all times and in all countries, the cause must be permanent, and exist in the very principles of human nature; so that it may be depended upon to produce the same effect in all similar circumstances.

ART. XXI. *A particular Attention to the Instruction of the young, recommended in a Discourse delivered at the Gravel-Pit Meeting, in Hackney, December 4, 1791, on entering on the Office of Pastor to the Congregation of Protestant Dissenters, assembling in that Place.* By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 40 pages. Price 1s. Johnson. 1791.

DR. PRIESTLEY, after his exile from Birmingham, having been chosen to be minister to the society of Protestant Dissenters, formerly under the care of Dr. Price, enters upon his pastoral office among them with a declaration of his views with respect to the tendency and end of the christian ministry; and particularly explains and recommends the plan which he has long pursued with success, and which he means to resume, for the instruction of young persons. The indefatigable prosecution of this plan, in addition to the ordinary duties of the christian ministry, and in the midst of the numerous labours in which Dr. P. has been engaged, is a proof of activity of mind, and goodness of heart, not easily to be paralleled. And the success with which it appears to have been attended is such a proof of the expediency and utility of making the instruction of children and youth, a separate part of the pastoral duty, as may induce others to adopt similar plans, for accomplishing an end, which must upon every system be acknowledged to be of the highest importance. We think no apology necessary for endeavouring to contribute towards so useful a design, by communicating to our readers the account given by Dr. Priestley, in his preface to this discourse, of the manner in which he conducted the business of separate instruction at Birmingham. Pref. p. iv.

I distributed the younger part of the congregation into three classes; the first consisting of those who were from about five or six to ten or twelve years of age; the second, of those who were from ten or twelve to sixteen or eighteen; and the third, of those who were between that age and thirty. The first and last of these classes I instructed about nine months in the year, omitting my lectures

lectures to them when the days were the shortest, as I attended the first of them before the morning service, and the last immediately after the evening service. But the middle class, which attended between the two services, I kept up all the year round.

' In the first class I taught my own *Catechism for children and young persons*, and the first part of *Watts's Historical Catechism*, as altered by myself. I also made them repeat *Watts's Hymns for Children*; and when the class consisted of too many for all of them to repeat the hymn, I selected two or three by lot to do it, or made them recite the separate verses by turns.

' In the second class I taught the second part of *Watts's Historical Catechism*, and my own *Scripture Catechism*, the object of this class being to make the children well acquainted with the scriptures. With the same view I also taught them *scripture geography*, by means of maps, which I had drawn and engraved for that purpose. Each of the children had a copy of the map, with names upon it, but in the lecture room they pointed to the places on the map without any names.

' In teaching the Scripture Catechism, I never confined myself to the questions printed in the book, but divided most of them into a great number, and likewise introduced many others, which, if they had carefully read the portion of scripture to which they were directed, they would readily answer. I closed this lecture either with an exercise on the map, or with requiring them to find the place in which mention was made of some remarkable fact, or which contained some important sentence, which I related to them, the person who first found it beginning to read. This exercise, exciting emulation, was always particularly interesting to the young persons; but I made it a rule that, when any one person had been the first to find two passages, he should not speak any more. Otherwise the exercise might have been confined to a few who were more expert than the rest. The younger part of this class I commonly exercised by naming any particular chapter or verse, and requiring them to turn to it as quickly as they could.

' To this class I gave every month or six weeks a subject to write upon, such as abridgments of particular portions of scripture history, the enumeration of remarkable events in particular lives, as those of Abraham, Jacob, David, &c. in the Old Testament, and Peter, Paul, and others in the New; an account of miracles performed by particular persons, or of any particular kind, as those of Moses, Elijah, Daniel, &c. the instances of Christ healing particular diseases, as blindness, leprosy, fever, &c. accounts of men eminently good, and of others eminently bad, &c. &c. &c. Such exercises as these it will be very easy for the teacher to point out, and diversify in a great variety of ways; but the object of all of them should be to make the pupils well acquainted with the scriptures, and especially the historical parts of them.

' Lastly, at the distance of about once a month, I gave to those who composed this class, particular portions of scripture, or some psalm or hymn, to get by heart, which I made them repeat by lot.

‘ To the third class I lectured from my *Institutes of Natural and Revealed Religion*, and also my *History of the Corruptions of Christianity*, reading a portion of those works, and enlarging upon it extempore. At one time I read a short course of lectures on *Jewish Antiquities*. In this lecture I encouraged the pupils to ask me any questions whatever; and before I entered upon any lecture, I asked many questions relating to the subject of the preceding, so as in reality to go over the same ground twice. But I never looked to any particular person for an answer, lest some might be discouraged; and if no person made any answer, I explained the same subject again myself.

‘ To this class I gave subjects of greater difficulty to write upon, such as the marks of the wisdom of God in the creation, arguments for a future state, a summary view of the resurrection of Jesus, and other parts of the general evidence of revealed religion, as also views of the rise and progress of the corruptions of Christianity. These exercises were not absolutely required of any person, but were given voluntarily by those of the pupils who had the greatest ability and the most leisure. If any person chose it, I undertook that no person should see his exercise besides myself; but in general, those who brought exercises had the privilege of seeing those of their fellow pupils.’ M. D.

ART. XXII. *A Charge delivered to the Clergy of the Diocese of Landaff, June 1791.* By Richard Watson, D. D. F. R. S. Lord Bishop of Landaff. 4to. 20 pages. pr. 1s. Evans, 1792.

WE sincerely pity and deplore the weakness of that head, and the narrowness of that heart, which could wilfully misrepresent or censure this liberal, philosophical, and truly christian discourse. For our own parts, we have examined it with great attention, and can find nothing in it unworthy the most zealous member of the established church. The weak and the ignorant alone are intolerant, and only the intolerant could wish to misrepresent the sentiments of this worthy prelate.

The charge commences with noticing the French revolution, which, however, the bishop declines considering in a political view, as he professes that his knowledge of the internal state of France is not such as to enable him to pass a decided judgment. Only this he is induced to think, that whatever may be the event of this wonderful struggle, the French will obtain three things—a trial by jury—an habeas-corpus act—and an incorrupt administration of justice.

Omitting the further consideration of the civil state of France, the bishop proceeds to advert to the change which has been effected in its ecclesiastical constitution. The first alteration that attracts his lordship's notice, is the diminution of the church revenue. On this subject he declares his opinion in favour of a distinction and subordination in the church, but wishes

to see a well-apportioned provision allotted to all. The bishop notices that the church of France (notwithstanding what it has lost) is still absolutely richer than the church of England.

The suppression of monasteries is highly approved by our right rev. author; and from this topic he is diverted to another, viz. the establishment of a complete toleration in France. With respect to the application of the dissenters concerning the Test Act, the bishop declares himself in favour of the repeal.

'P. 11. I have argued myself, (says he) into this opinion in the following manner:—Punishment for religious opinions is persecution, and evil of any kind, inflicted by the authority of the civil magistrate, is punishment. This evil may respect a man's person, or liberty, or property, or character. Civil incapacity brought upon men by law, is an evil affecting their property and their character; their character, as it exposes them to the imputation of being bad citizens; their property, as it takes from them the possibility of acquiring advantages attendant on certain civil offices. These advantages, whether they consist of wealth, power, influence, or honour, are worth something; their value may be variously appreciated; yet being worth something, the possibility of acquiring them is worth something, and the taking away from any man that possibility on account of his religion, is persecution *.'

After

* 'An objection to this manner of arguing has occurred to me, and I have no inclination to conceal it.—The supreme magistrate in every civil community has a right to take from the individuals composing that community, any portion of their *actual* property, which he may judge requisite for promoting the public good, for securing the public safety. This principle, I believe, is not universally admitted; it appears, however, to me to be just; and this principle being admitted, does it not follow that the magistrate has at least an equal right to use, for the same ends, the *contingent* property of individuals, attendant on their eligibility to certain offices? May he not justly say to such individuals,—The majority of the persons constituting the civil society of which you are members, is of opinion, that the public safety will be better secured by your being deprived of the property appertaining to certain offices, than by your being possessed of it. You, the minority, are of a different opinion: and there is no common judge to determine which is in the right. You are at liberty to form another civil society; but whilst you continue members of this, you ought to acquiesce in the judgment of the majority.—This objection is not so strong as that nothing can be said to invalidate it; nor is it so weak as that nothing can be urged in its support; I am satisfied with having impartially stated it.

'The day, I think, is not far distant, when that which the house of commons hath refused to acknowledge to be a debt of justice due to the dissenters, will be conceded to them as a boon

After this declaration of his sentiments on this point, our author thinks it proper to add, 'that he prefers on serious, he hopes, and well-considered grounds---prelacy to presbytery---the use of a liturgy to extemporaneous prayer---a legal payment to a gratuitous support of the clergy.' This, however, he does not think authorises the members of the establishment to compel *others*, by any kind of penalties, to a fellowship of worship.

P. 17. 'You, they ought to say to all who dissent from them, are as free as we are; we affect no dominion over your faith, we are not the lords of God's heritage: go and worship the Creator and the Conservator of the universe in your own way; use no ring in marriage, no surplice in public worship, no particular posture in receiving the sacrament, no sponsors when your children are baptized, no confirmation when they are grown up—but suffer us also to worship God in our way; let neither of us find fault with the other, but preserving good-will, practising courtesy, interchanging good offices, let us all be persuaded that at the last day our different services will be accepted by him, whom God hath appointed the judge of all, with equal regard to the rectitude of our several intentions, and to the means we have used in acquiring information concerning the truth. One of the best means we can use for the attainment of this end, is to keep our minds unprejudiced, open to argument, and free from every degree of acrimony of sentiment or expression, against those who differ from us on any point either of doctrine or discipline.'

In the conclusion our author notices the mischiefs which have been done from time to time by the intemperate zeal of statesmen and churchmen; and recommends to his clergy a 'modest and sincere inquiry into what has been written by the evangelists and apostles, rather than into what has been delivered by Calvin or Arminius, by Sabellius or Socinus.'

ART. XXIII. *A Letter to the Right Rev. the Lord Bishop of Landaff; containing Remarks on his Lordship's Charge to the Clergy of the Diocese of Landaff.* 4to. 1s. Debre.t, 1792.

THE letter before us does not appear to affect the main propositions in the bishop's charge, yet the author possesses shrewdness and ability, and combats, not unsuccessfully, some particular passages which are contained in that publication.

He differs from the bishop, thinking that the advantages which the French will obtain, will be more apparent than real.

from the state, as a pledge of brotherly love from the liberality of the church. Moderate men in the interim (whether churchmen or dissenters) will, it is hoped, exert their influence in abating the violence, in removing the bitterness, in calming the irritation which have unhappily been excited in the minds of many individuals of both sides.'

---By the decrees of the national assembly, the trial by jury is only partial; they appear to have no security against *false imprisonment* or delay of trial; and their judges are elective and *pro tempore*, which our author does not think promises an incorrupt administration of justice.---He agrees with the bishop in heartily wishing a more equal distribution of our church revenue; but does not think the clergy of France absolutely richer than those of England, since the former are made dependent on the national treasury, and the latter hold their income as a kind of private property. He disagrees with the bishop in considering the test act as a species of persecution, and his arguments on that subject are:

P. 10 "Every law is an actual infringement upon the natural rights of man; but as no society can exist without laws, they are therefore made, to argue generally, for the good of the whole, not regarding that the rights or privileges of one man are infringed upon by a particular law, more than those of another; and the best human law that can be enacted, will ever be attended with some partial evil: thus, according to your lordship's arguments, every member of society is persecuted; and, to use your lordship's words, it is not the quantity of oppression which affects minds of sensibility, so much as the circumstance of being oppressed at all. But the dissenters, my lord, are not more persecuted than their fellow-subjects, who are excluded by law from enjoying particular offices that procure wealth, or power, or influence, or honour."

He thinks the continuance of the test laws is not attended with any considerable inconvenience to the dissenters, and believes that very few of them would be discontented, if their leaders did not commit them on various occasions, contrary to their knowledge or inclination. He agrees with his lordship, that as much danger may arise from a blind adherence to ancient tenets, as from inconsiderate innovations; but thinks that all parties should be pretty unanimous with respect to the part which needs amendment, as well as with regard to the substitute, before an alteration is attempted. The alliance between church and state, our author considers as consisting, on the one part, in the necessity of supporting a regular body of clergy, and on the other, in the assistance which the teaching of sound morals affords to good order and government.

On some topics, however, our author is evidently mistaken; and we have no doubt but his candour will thank us for setting him right. We cannot agree with him, that the bishop's mention of the French revolution can be construed into an approbation of that event, since the bishop himself has carefully guarded his auditors against the conclusion that he presumes either to approve or condemn it. Our author certainly makes but a very lame defence of the monastic institutions; when he only observes that their suppression probably originated in France

from the same base motives as it did formerly in England. From our own observation we cannot help thinking the assertion ill founded, 'that dissenters will rather suffer inconveniences than trade with churchmen,' since we have never been able to discover any religion predominant in trading concerns than that of mammon; and if the trading part of the dissenters suffered such considerations to interfere with their true interests, it would be a speedy means of their becoming all bankrupts.--In the same spirit our author attributes to venal and interested motives, the support which the dissenters gave to the revolution, and the succession of the house of Hanover; on the contrary, we believe no person who is really acquainted with the history of this country, and of the dissenters in particular, will ever hesitate in attributing to that body a genuine enthusiasm in favour of liberty, sometimes imprudent perhaps, as all enthusiasm is, but never insincere. D.

ART. XXIV. *Remarks on the Charge of the Bishop of St. David's, delivered at his primary Visitation, in the Year 1790.* By a Dissenting Minister. 8vo. 63 p. price 1s. Matthews. 1791.

IN the leading particulars which distinguished the bishop of St. David's celebrated charge, [see our Review, Vol. X. p. 83.] this remarker, who is a friend to the orthodox system of faith, adopts the same sentiments. He is of opinion, that the peculiar doctrines of the Gospel, particularly *justification by faith*, ought to be more frequently made the subject of preaching, and is a great enemy to what he calls dull, insipid, unanimated lectures on morals. He considers science and religion as objects of different faculties, reason and faith; declaims upon the insufficiency of human reason; and calls upon the clergy to inculcate upon their hearers the necessity of relying, not upon moral virtues, but upon the righteousness of Christ for salvation. He agrees with the bishop, in separating morality from religion, and in treating it with comparative contempt, as a thing common to atheists and infidels as well as christians. At the same time, he entreats the bishop to act consistently, by zealously preaching the doctrine of justification himself, and encouraging others to follow this evangelical strain of preaching, even though he should be opprobriously called the *methodistical bishop*, remembering his own advice, 'not to be scared from his duty by the idle terror of a nickname.'

ART. XXV. *An Essay on a Passage of St. Paul, 1 Cor. Chap. xi. Ver. 10. addressed to the Lord Bishop of Exeter, and published by his Lordship's Request.* By John HAYTER, A. M. Chap-

Chaplain to the Right Hon. Earl of Clarendon. 8vo. 31 p. pr. 1s. 6d. Wilkies. 1791.

THE translation here given of 1 Cor. xi. ver. 3 to 16, is as follows :

P. 15. 'Ver. 3. But I would have you know, that the head of every man is Christ : and the head of the woman is the man, and the head of Christ is God. 4. Every man praying, or prophesying, **HAVING HIS HEAD COVERED**, dishonoureth his head. 5. But every woman that prayeth, or prophesyeth, with her head uncovered, dishonoureth her head ; for it is even all one, as if she were shaved. 6. For if the woman be not covered, let her also be shorn ; but if it be a shame for a woman to be shorn or shaven, let her be covered. 7. For the man indeed ought not to cover his head, for as much as he is the image and glory of God ; but the woman is the glory of the man. 8. For the man * is not of the woman, but the woman of the man. 9. Neither was the man * **CREATED** for the woman, but the woman for the man. 10. For this cause ought the woman, † **ACCORDING TO † ESSENTIAL † DIFFERENCE OF † SEX † TO HAVE A COVERING ON HER HEAD**, because of the angels, "spies," or "officiating ministers." 11. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. 12. For as the woman is of the man, even so is the man also by the woman : but all things are of God. 13. Judge in yourselves ; is it comely that a woman pray unto God uncovered ? 14. Doth not even * **NATURE** itself teach you, that if a man have long hair, it is a shame unto him ? 15. But if a woman have long hair, it is a glory to her : for her hair is given her for a covering. 16. But if any man seem to be contentious, we have no such custom, neither the churches of God.'

This interpretation, intended to elucidate a very difficult passage, is supported by ingenious criticism ; but it may be questioned, whether it does not suppose greater metaphysical refinement in the apostle's use of the terms, *Εἶς*, *κεφαλή*, *ὅτις οὗτος*, than is elsewhere found in his writings.

ART. XXVI. *Arius Slain, and Socinus Mortally Wounded ; by scripturally proving a Plurality of Persons in the Godhead ; that Jesus Christ has all the Divine Names applied to him ; and that he is essentially Christ, the Wisdom and the Power of the God-head. Addressed to Joseph Priestley, LL. D. F. R. S. By an Old Seaman. 8vo. 242 p. pr. 2s. 6d. Jordan. 1792.*

* All these three terms, *IS*, *CREATED*, *NATURE*, points out the ground-work of the apostle's argument, namely, the essential difference of sex.

† *ΕΞ ΟΥΣΙΑΣ*, agreeing with *ΕΕΤΙΝ* and verse 8, *ΕΚΤΙΣΘΗ* and verse 9, *ΦΥΕΙΣ* and verse 14.

‡ *ΕΧΕΙΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ*. As in verse 4th *ΚΑΤΑ ΚΕΦΑΛΗΣ ΕΧΩΝ* is translated **HAVING HIS HEAD COVERED.**

WHAT fort of a broadside this honest tax gives his enemy may be in part conjectured from his own account of the work.

P. I. 'The reader, who favours Dr. Priestley's religious notions, is entreated carefully to remember that he has only that doctor's own assertions, or those of other fallible men, to support his opinions; while the writer of the following sheets has the testimony of the whole word of God, even that of all the inspired prophets and apostles: therefore, whether the evidence of all those is to be taken, or that of a pitiable man, like Dr. Priestley, judge thou impartially and without prejudice; and, at the same time, recollect that the opinions of the wisest and best men of all ages, for more than seventeen hundred years, have been diametrically opposite to that he seems so desirous of propagating and establishing; with this view, among others (I suppose,) to rob the humbled christian of his only sure consolation, by endeavouring to destroy "the truth as it is in Christ," see Ephes. iv. 21; and undeify "the Lord of glory," 1 Cor. ii. 8. But, blessed be God, his artillery is only single-cast, honey-combed with rust, of wicked Cain's mould, therefore in a short time will burst, and destroy the whole crew with an utter and eternal destruction. Also the carriages on which his artillery is mounted are of a nature that must speedily decay, being full of sap, and constructed by a Mr. Human Reason, whose evidence in spiritual things has been little regarded by experienced fathers in Christ, on account of his imbecility and insufficiency, for near six thousand years. Beside, seamen hate sappy timber, because it will not endure the trial of various climates; for when a seaman undertakes a siege, if his artillery be duly proved, and his carriages well constructed of timber that has been thoroughly seasoned, he does not easily relinquish it, especially when his artillery is double fortified, as mine is, by the Old and New Testaments, which have withstood the united batteries of the world, Arians, Socinians, &c. &c. and the devil, for at least 3280 years, since that excellent founder Moses cast the first parts of this invaluable artillery.'

Those who, from this specimen of the author's style, may wish to become acquainted with his method of reasoning, and his talents for criticism, may consult the work. It is impossible for us to detail his twelve irrefutable proofs, that Aleim is a plural noun; his innumerable, irresistible, and incontrovertable proofs, that Jesus Christ is God; his full refutation of many of Dr. Priestley's strange assertions; and in fine, his 'cloud of witnesses, such as earth, *nor* hell, are *not* able to resist, much less any, single mortal, though known by the titles of

LL.D. F. R. S. *et multiplicato sono.* M. D.

ART. XXVII. *Casus Principis; or, An Essay towards a History of the Principality of Scotland: With some Account of the Appanage and Honours annexed to the second Prince of Scotland.* By Hugh Macleod, S. S. T. P. Professor of History in the University of Glasgow. 4to. 220 pages. Pr. 10s. 6d. in Boards. Nicol. 1792.

THE

THE avowed design of this work is to investigate a part of the Scottish history and constitution that has been but little attended to, and is, generally speaking, ill understood. The origin, nature, and extent of the estate, honours, and privileges of the Prince and Stewart of Scotland, are subjects which have engaged but little of the attention of the historian, the lawyer, or the antiquary, and it is here lamented that nothing like a regular essay on that subject has hitherto made its appearance.

‘It was not,’ says Mr. Macleod, ‘nor was it likely to be apprehended by the early writers on Scottish affairs, that a matter so important and interesting, and so universally known and understood, at home and abroad in their day, as the estate and honours of the Prince of Scotland, might one day cease to be an object of public attention and regard; and that for so long a period of time as to occasion it to fall into almost general neglect and oblivion. Far less did it enter into their thoughts, that a time would come, when it would be a question whether there be a Prince and Stewart of Scotland, or not? and if there be, whether or not he possesses a real principality and stewarty? whether his dukedom be a real dukedom, his earldom be a real earldom, or whether those and his various other honours, be not merely nominal and mock honours, without real dignity or privilege? In short, whether the personage who has legally succeeded to the principality of Scotland, be a nobleman, or is entitled to the rank and rights of the lowest patent-baron who goes to parliament by his representative? Yet this time, so little expected, is come; and this question, so extraordinary in its nature and tendency, has been stated, and now is at issue, and the negative side of it powerfully supported.

‘And since the rights and dignities of the Prince have been called in question, in this new and extraordinary manner, it has appeared how little men have been accustomed to think or enquire upon the subject, and how few are in any degree informed concerning it. This is the less to be wondered at, or blamed, because every former question that has arisen concerning the Prince has had a quite contrary tendency; and was brought forward with no other view, than to secure, fortify, and perpetuate, all his rights, honours, and privileges. And, these having been long ago so solemnly established, recognized, and fortified, and made a most sacred and inviolable part of the constitution, this has occasioned that, for a considerable time past, the subject has not been agitated, the point has been taken for clear and incontrovertible, and so the establishment and nature of the Scottish royal appanage came to be little enquired into, or understood, except by the few, who have leisure and inclination to search into matters of antiquity and literary curiosity.

‘In this situation it was conceived, that a concise and faithful state of the *Casus of the Prince* might be no unacceptable present to the public. It is a case of importance, in its own nature, as being intimately interwoven with, and forming no inconsiderable article of, our sacred and inestimable constitution; and it derives additional consequence from the rank and character of the exalted personage, whose honour and interest are immediately concerned. The design, therefore, will not be disapproved by any who is sincerely attached to our happy national establishment, and to the legal rights of the illustrious House of

Brunswick; a house never, till now, charged with usurping powers, which the law had not conferred upon it. And to none, it is presumed, will the attempt to illustrate this subject be more acceptable, than to the persons who have brought the rights of the Prince Royal into question, at this time.

The author having thus stated the nature and design of his investigation, commences his laborious and indefatigable inquiry.

Sect. I. treats of the Prince of Scotland till the death of Robert I.—It here appears, that before the accession of the house of Stewart to the Scottish throne, the Prince Royal of Scotland had no appanage which he could claim by birthright; and depended for his support upon the pleasure of the king for the time being. When arrived at the age of maturity, the Princes of Scotland were usually appointed to the government of one or more of the northern counties of England, as long as those counties continued to be subject to the crown of Scotland.

Of the Scottish sovereigns from William the Lion to Robert Bruce, none had arrived at such maturity of age before accession, as to render a separate establishment necessary or suitable, if we except, perhaps, Alexander, the son of William; for it seems probable that he obtained an establishment, although authors are silent upon that subject. Robert I. 'whose watchful care extended to every national interest, and public concern,' did not indeed create the perpetual provision for the Heir Apparent, yet he laid the foundation of it; and his liberal grants to his daughter at her marriage, and to her son, after her death, constituted a main part of what was afterwards known by the name of the Stewart Lands, and erected into a principality for supporting the dignity of the Prince Royal of Scotland for ever. The king having thus thought it suitable to the honour of the nation, and to his own, that the presumptive heir of the crown should possess a provision, independent of the bounty of the reigning sovereign, he settled a considerable estate on his infant grandson, out of the forfeitures of Sir William de Soulis and Sir Roger de Moubray. The date of this grant is not precisely known, but our author conjectures it to have been in 1320.

Sect. II. Of the Prince from the death of Robert I. to the eighth year of Robert III.—Mr. M. here examines, and attempts to refute, several of the positions laid down by Buchanan.

Sect. III. Of the erection of the Principality of Scotland.—This occurred, according to Sir George Mackenzie, in 1371, during the reign of Robert II. Another, and the most generally received opinion, is, that this event happened in 1398, during the reign of Robert III.; Mr. Chalmers thinks that it did not take place before the reign of James III. This last opinion is here termed 'a mistaken notion.'

Sect.

SECT. IV. Of the Duchy of Cornwall ;

SECT. V. Of the Dauphine of France ;

SECT. VI. Of the Principality of Wales.—The author treats of these three subjects, on account of the analogy subsisting between them and the principality of Scotland.

SECT. VII. Of the Charter of Robert I. to Prince James.

SECT. VIII. Of the Act of Annexation and Confirmation, A. 1469.

SECT. IX. The Principality not a Part of the Estate of the Crown.

SECT. X. The Principality a Palatinate.

SECT. XI. Opinions of Lawyers and Decisions of Judges.—Under this head the writings of Craig, Mackenzie, Balfour, &c. are quoted and examined relative to the rights of the Prince. As to his dignity, the return of the Lords of Session, in obedience to an order of the House of Peers, of the 12th of June, 1739, is here stated, they having inserted the name of the Prince as *Duke of Rothesay* in the list of the peers of Scotland, although it had been omitted in the union roll.

SECT. XII. Of the Property of the Principality.

SECT. XIII. Of the Style and Titles of the Prince, with some Notice of the Honours and Estates annexed to the King's second Son.

SECT. XIV. The Prince's Seat and Vote in Parliament.

SECT. XV. Of the Administration of the Principality.

Mr. Macleod has taken great pains, and bestowed a considerable portion of time and labour, in a discussion which has not only for its object to ascertain the rights and claims of the Prince of Wales, as Duke of Rothesay, but also to substantiate his vote, as a peer of Scotland, the validity of which has been contested on a late memorable occasion. s.

ART. XXVIII. *High Church Politics: being a seasonable Appeal to the Friends of the British Constitution, against the Practices and Principles of High Churchmen; as exemplified in the late Opposition to the Repeal of the Test Laws, and in the Riots at Birmingham.* 8vo. 195 pages. Price 3s. 6d. Johnston. 1792.

THIS writer is no mean combatant in the disputes of the present times. His tone is firm, his censures are bold, his assertions are strong; but he has taken pains to be well informed, and instead of resting his cause upon general argument, or endeavouring to dazzle his readers with rhetorical splendour, he makes a direct appeal to facts.

The clergy of the church of England our author divides into two classes, the high and the low church. His idea of their respective character is, that the latter see no danger in reforming, as occasion requires, the errors of an establishment, and adapting

adapting it to the existing state of mankind, and trust for its security to the intrinsic worth of its doctrines, and its hold on the affections of the people; whilst the former, having no dependence on the power of religion unaided by civil government, and yet claiming a divine commission, will allow of no alteration in the established system, and oppose the cry of the danger of the church to every attempt at improvement. It is to clergymen of this latter description only, that he professes to address his strictures on the conduct of ecclesiastical politicians. He declares himself a friend to our present form of government, and no enemy to church establishments in general, especially in countries where they have long prevailed; but maintains that an establishment, whatever be its form, ought to be accompanied with the enjoyment of religious liberty, in its full extent, by those who dissent from it.

The first point which is here examined is the conduct of the clergy and high churchmen in their opposition to the repeal of the Test laws. The expedients employed to prevent the repeal are detailed, and the opposers are charged with dishonest artifice, and with furious and intemperate zeal. The chief facts adduced in support of this charge, are the interference of prelates in parliamentary elections, certain attempts made to inflame the resentment of the legislators, and numerous publications in which the principles of the dissenters were represented as hostile to the civil constitution.

The late riots at Birmingham next pass under review. They are minutely related, and a parallel is drawn between these riots and those which happened in Warwickshire in the time of Sacheverel. The examination before the house of commons of one of the evidences respecting these Jacobite riots, and the addresses of the house and of the dissenting ministers on this occasion to the king, are given at length, and it is added, that the sum granted by parliament to make good the damage was 5574*l.* 15*s.* 3*d.*

Of this chapter the following is the concluding paragraph.

‘ P. 60. The dissenters of Birmingham have, under trying circumstances, conducted themselves with exemplary moderation. Accused of no crime, and conscious of no delinquency, they trust that government is not unmindful of their situation, and will provide for their protection. But they, and the dissenters in general, must observe with regret the strong impression made by the misrepresentations of their enemies, and deprecate the rising spirit of persecution. Upon former occasions, when the meeting-houses of dissenters were destroyed, and their property wasted, by Jacobites and high churchmen, they were treated with every degree of confidence and affection by government, and received compensation for their losses. But if the time shall hereafter come (and no one who speculates on the present situation of parties in this kingdom can be assured it is far distant) when the government of their country shall be not able or not careful to protect them from the violence of high churchmen, they feel

find consolation in the reflection that there will be happier countries, and climes more congenial to liberty, ready to receive them; where they may enjoy, and support by argument, their religious opinions, without being stigmatized as rebels, or traitors; where they can be secure in their property and persons; and where they will be excluded by no tests from the common rights of citizens. Such an asylum for the oppressed already presents itself in America; and in Ireland; churchmen and dissenters can live together in the mutual intercourse of friendship. For *their country* they fear much; they have seen revived, and fostered at court, that party which the friends of liberty have ever regarded with abhorrence, and the princes of the house of Hanover have, from motives of self-preservation, always studiously kept under. To the ears of the true whigs of England, the jacobitical cry of 'church and king' can afford no pleasure, nor can the triumphs of high churchmen secure our happy constitution. The plundering of houses, and the destruction of private property, do not tend to preserve the public peace; and the riots at Birmingham afford a bad presage of what may be expected from the revival of the party. Religious animosity invigorates its zeal in politics, while politics are made a mask for persecution. "The church," as Mr. Fox justly observed, "never interfered in politics, "but for mischief," and its history, as a party, is made up of rebellions, proscriptions, tumults, and devastation. How such an evil spirit should have been regularly nurtured for so long a succession of time in so large a part of the clergy and people of England, it shall be now my business to explain; it cannot be unimportant to trace it to its source."

Our author next undertakes to prove, that persecution for conscience sake is a tenet of the church of England. The constitution of the church has, he asserts, received no material alteration since its original institution at the reformation. The law for the burning of heretics was indeed repealed in 1676; and in the acts of toleration the state has interfered to check the power of ecclesiastics; but still the church, in its internal constitution, remains the same. Its clergy even now boast of its divine origin; it still assumes to itself, exclusively within this kingdom, all truth; it still may persecute some sectaries as heretics, and punish them for their opinions by excommunication, by degradation and other ecclesiastical censures,

P. 69. These laws are still put in execution; and about three years ago, in Cornwall, a poor fellow, a dissenter, was libelled in the spiritual court for not attending divine worship at his parish church on Sunday. He had not taken the oaths required by the toleration act, but it being a sufficient defence to take them at any time during the persecution, he applied to the magistrates of the county at their quarter sessions, who illegally *refused to administer them*. The consequence was that he was excommunicated. Upon a representation from the committee in London for taking care of the civil concerns of the dissenters, the chairman of the sessions acknowledged the error of the justices, and the man took the oaths at the ensuing sessions; but it was then too late. A noble peer (Earl Stanhope) in the year 1789, moved in the house of lords for the repeal of these persecuting laws; but to

the disgrace of the church, the bishops contrived to defeat the attempt.

‘ P. 70. There is another circumstance of great hardship and oppression, which is becoming daily more grievous, viz. that all sectaries, except quakers and jews, are obliged to solemnize their marriages according to the rites of the established church. Until the year 1753, their marriages, solemnized in their own congregations, were valid, and the alteration then made in the law has been productive of very serious hardships. There are now in Nottingham goal some women, who have been confined there several years, and, unless the legislature shall humanely interfere, must be imprisoned *for life*. They are said to be persons of irreproachable character, and have been married according to the ceremonies of their own sect; but as they are neither quakers nor jews, their marriages are, in the eye of the law, invalid, and their children bastards. They have been libelled in the ecclesiastical court for incontinency, and are now confined upon a sentence of excommunication for not submitting to its orders. As an instance of the absurdity of this law, it may be observed, that a protestant dissenter, who is entitled to the public enjoyment of his own mode of worship, cannot be married in his own church, while that privilege is allowed to jews, who are not tolerated at all; whose synagogues are illegal conventicles, and who remain in England at the constant risque of persecutions, by which their property, liberty, and life, may be forfeited.

‘ So long, therefore, as the present system of church discipline shall remain established; so long as by no public act the right to persecute shall be disclaimed either by church or state; so long as the state shall leave large classes of citizens, professing the faith of Christ, to the censures of the spiritual courts, and keep in force laws, by which their fortunes, liberties, and lives may be taken away by the temporal ones; so long as sectaries shall be obliged to comply with the ceremonies of the established church in the solemnization of their marriages, it cannot with truth be asserted that a toleration of *all* the different sects of christians, each in its own mode of worship and doctrines, is admitted in England, and made a maxim of *its* government.’

In order to prove that passive obedience and non-resistance are doctrines of the church of England, and that the clergy are infected by them, our author appeals to “The Institution of a Christian Man,” published by authority in 1540; to the xxxviith Article of Religion; to the Homilies concerning Good Order and Obedience to Rulers and Magistrates, and against Rebellion; to the Injunctions of 1536, &c; to the Canons of the Convocation called in 1602 and 1640; to the Liturgy, particularly the Prayer for the King after the Commandments, the Prayers to be used on the Thirtieth of January, and Twentieth of May; to the Orders of the Metropolitans in 1622, and 1688; and to the Declaration and Decree of the University of Oxford in 1622 and 1647, and of the Address of Cambridge in 1681; and, lastly, to the sermons and other writings of the clergy, some of which have been censured by parliament, especially Sacheverel’s sermons in 1702, which were ordered to be burnt

burnt by the common hangman, and the Thirtieth of January sermon by Dr. Nowell, preached in 1772, the customary thanks for which, precipitately given, were expunged from the Journals. Extracts from these vouchers are given at length, and the chapter concludes thus : P. 102.

‘ One obvious inference from these instances, as well as from the late resolutions and conduct of the clergy is, that the spiritual poison, which operated with deadly effect before the revolution, has not yet lost its effect, and that the reformation of one, at least, of the universities (as recommended by Mr. Locke) is still wanting. It is a most serious consideration, that the youth of our most illustrious families should, at their entrance into life, be obliged to declare (as the condition of being permitted to begin their course of education) that passive obedience and non-resistance are godly and wholesome doctrines, and then should be left in the care of those, by whom the principles of liberty must be, at best, but feebly inculcated.’

The two remaining chapters of this work are employed in stating and answering the intolerant and arbitrary principles on which the Test laws are defended, and in shewing that the protestant Dissenters are friendly to the church, and are peaceable and loyal subjects. In these chapters, as well as in other parts of the work, are interwoven strictures on a celebrated pamphlet, entitled, “Review of the Case of Protestant Dissenters.” For our author’s arguments and citations respecting the alliance between Church and State, the nature and extent of Toleration, and other topics, we must refer to the work, after making two further extracts.

Speaking of the degree of toleration beyond which high churchmen are not inclined to proceed, our author says, P. 127,

‘ That the restrictions to be imposed on nonconformists are to vary as the danger to the established church is more or less imminent, is clear; for the reviewer tells us, that the right of private judgment cannot “ be acknowledged *without restriction, more or less*, by any established church in Christendom; a denial of any such unlimited right,” (as the nonconformists contend for) “ being implied in the very idea of an establishment.” And this he farther explains at the conclusion of his preface, by his hearty prayer (good, holy man!) that our indigenous dissenters may “ open their eyes to the discernment of this truth; that toleration on the part of government, and a cheerful submission on the part of the tolerated *to some necessary restraints*, are the only terms upon which churchmen and dissenters *can ever walk together as friends*.” Here he speaks out boldly, and in the language of authority; and let me add also, that in these two short sentences, he has done more injury to the established church, than Messrs. Price, Priestley, and Robinson, in all their publications. He has here given to the enemies of the church the strongest argument that can be devised against establishments *in general*. If it is “ implied in the very idea of an establishment,” that the right of private judgment *must* be restrained and limited, and that the civil government *must* exercise a jurisdiction over the consciences of men, and that too, to *any* extent, every establishment is founded in oppression, and the government that supports

support it can be just neither in its principles nor administration. The nonconformists have lamented the injustice of their country, which laid them under restraints and disabilities, for differing from the establishment in certain opinions, which do not in the smallest degree prevent them from being good subjects, or faithfully performing any civil duties. But they have not been accustomed to consider these oppressions as so *necessarily* interwoven with the establishment, as that in seeking their own relief, they must in proportion accelerate its destruction. They have not been accustomed to look with an hostile eye to the church. But if the only terms on which they and churchmen can ever walk together as friends, are the submission to such necessary restraints as *churchmen* may think fit to impose, they must feel it their duty to enter a protest, and refuse the proffered amity.*

The sound policy of abolishing religious Tests, is thus clearly stated, P. 146.

‘ In one word, where the state has selected and established that sect, which is approved of by the majority of the people, or which, by the fitness of its internal form of church government, is best fitted to unite with the civil constitution (as the Reviewer would say) and has provided for the maintenance of its clergy, it is the duty of the civil power to take all the other sects under its protection, and to defend them, as well from the incroachments of each other, as from the usurpations of the established one. Against an establishment so constituted, those, not included in it, would have no motive for ill will. In all great questions within the jurisdiction of the civil government (and this we assume to be one) the majority must decide, and the minority submit. It often happens that the people are divided in opinion upon public measures; and it would be as reasonable, for instance, to incapacitate all the friends to a reform in parliament, as the dissenters. If the latter must necessarily be dissatisfied, and inclined to undermine the Church, the former must necessarily be disposed to use the influence and authority “impolitically entrusted” with them, to undermine the civil constitution. They have both applied to parliament for an alteration of the laws, or, some may say, an amendment of the constitution, and both without success; and there is nothing criminal in endeavouring by argument to change the opinions of our legislators, to whom at last these questions must be again referred. This is what every state must necessarily be liable to, and is no more to be complained of in this instance, than where the reform of any merely civil corporation is in view. High churchmen, indeed, artfully cast a veil of sanctity over the church*, and to examine the truth of its doctrines, or the propriety of its discipline, has been treated as sacrilege. But the triumphs of priestcraft are nearly over in this country, and those doctrines and that discipline are now openly discussed and controverted. The dissenters in general, so far from bearing ill-will to the establishment as *such*, admit its *utility* † as a mere human insti-

* The common council of London, in their resolutions of the 25th of February, 1790, inclosed both the church *and* state in the mantle of sanctity, and spoke “ of our sacred constitution in church and state,”

† Bishop Warburton, Bishop Halifax, Archdeacon Paley, and in general

institution, on the whole well-calculated for the instruction of the people in the principles of morality and religion. But they join with many of the most respectable members of the church itself, in the wish to see it reformed and improved, particularly in what relates to civil and religious liberty. How the wishing for the improvement of the established church can be a bearing of ill-will to it, remains for high churchmen to discover.

If this work be in some instances too vehement in its censure, it is nevertheless entitled to respectful attention, on account of the degree of good sense which it discovers, and the number of facts, and authorities, to which it appeals.

M. D.

ART. XXIX. *The Speech of Warren Hastings, Esq. in the High Court of Justice in Westminster Hall, on Thursday, June 24, 1791.* 8vo. about 160 p. pr. 3s. Debrett. 1791.

HOWEVER widely they may differ in regard to his political conduct, the friends and enemies, the defenders and accusers of Mr. Hastings, entertain but one opinion relative to his abilities. His speech on the 2d of June, 1791, was avowedly an able one, and as it contained the substance of his defence to the various charges adduced by the managers of the prosecution, we shall give such parts of it, as may enable our readers to form a judgment of the whole, implicitly following the arrangement laid down by himself.

After some previous compliments to the court, Mr. Hastings lamented, that of thirty-four gentlemen who composed the list of witnesses that he had originally selected for examination, on the different successive allegations of the various charges, some were dead, some were returned to their situations in India, and others, after an annual but fruitless and disheartening attendance, were dispersed in unknown parts of these kingdoms, or perhaps in the remotest regions of Europe: those whose attendance he could now engage, were few in number, and being connected with him in the habits of familiar intercourse, he was afraid that their testimony, for that reason, would be liable to be depreciated by the *licence* of the managers.

general all the modern defenders of the established church, have rested its right to a preference solely on its *civil utility*. The dissenters in general have not been inclined to controvert thus much of their argument in its favour, having no system of church discipline to set up in its room, and conceiving highly of the beneficial influence of the instructions of its clergy on the minds of the people. But the best institutions are liable to be perverted; and whenever, upon the whole, an establishment is so conducted, as to do more mischief by introducing narrow bigotted notions in *religion*, destructive of that charity which it ought to inculcate, and principles in *politics* inimical to that civil constitution of government, which has given it a preference, than it does good in the immediate object of its institution, it ceases, as churchmen admit, to be *useful*, and forfeits all claim to public confidence and favour.

‘ He

‘ He begged leave to know if their lordships would admit it as an excuse for insufficient evidence, that he should have had better to produce, had his trial been finished within a reasonable time from its commencement? He was deprived, he said, of the benefit of many witnesses, such as lieut. col. Eaton for example, who could have incontestibly proved the disaffection of Cheyt Sing, not by any neglect on his part, but merely by the extension of a criminal trial beyond the chances of duration in human life. Every year also had taken from him some of his judges, and new ones had succeeded, by creation, inheritance and election.

‘ He was willing to refer himself to their lordships’s immediate judgment, and for his acquittal he would trust most confidently to the evidence adduced by his prosecutors themselves, being satisfied that no criminal allegation in the charge had been established against him; and that almost every one was refuted, either by oral testimony, written documents, or the contexts added by the vigilance of his counsel, to the partial and mutilated extracts from them, which were introduced by the managers.

‘ Delay had been unjustly attributed to him; it had been said, that he might have answered article by article; but that proposition had been rejected by the professional men retained by him, and who alone were capable of judging of its propriety. Who could have imagined, that four sessions would elapse before he could have an opportunity of answering the charges? there was no precedent in the history of this kingdom, of a criminal trial lasting even through one session of parliament, much less through five.

‘ Their lordships had been told, that he had ruined and depopulated the provinces entrusted to his care; that he had violated treaties, and brought disgrace and discredit on the British name in India; that he had oppressed the native inhabitants by his extortion; that he had wasted the public treasure by profusion; and that he had been guilty of disobedience to the orders of his superiors. These formed the substance of the general charges urged against him.

‘ In refutation of the first, namely, that he had ruined the country committed to his care, he need only say, that he had augmented the revenues of his government from three millions to five. These had increased since his departure, and were still increasing; infallibly proving thereby an increased population, and a good government in former years.

‘ In answer to his having violated treaties, and brought disgrace and discredit on the British nation, he desired leave to inform their lordships, that Mozuffer Jung, nabob of Furuckabad, and Fyzoola Khan, the Rohilla chief of Rampore, requested his successor, by letter, to be treated by him, exactly as they had been treated by Mr. H. The letters also of Moodajee Boosla, (first in rank of the Mahratta feudal chiefs,) the sovereign of Berar to Mr. Macpherson, made honourable mention of him, as did those of Nizam Ulmoolk (the chief or subadar of the province of Dacan) to his majesty, and of Madajee Sindia, (a Mahratta chief in the west of India) to his majesty and the company, being strongly expressive of their high sense of his justice and good faith.

‘ IN

In answer to the charge of having oppressed the natives by extortions and exactions, he asserted that he had the testimonials of all ranks in his favour. True it is, his accuser had asserted, that those testimonials had been extorted; and in a figurative manner had exclaimed, "that the hands were yet warm with the thumb-screws that had been put on them." The absurdity of this declaration was evident, for his influence in India had long ceased, and it was seldom that mankind were grateful enough to do common justice to a fallen minister; he believed, indeed, that there never was an instance in the annals of human nature, of an injured people rising up, voluntarily to bear false testimony in favour of a distant and prosecuted oppressor.

In reply to his having squandered away the public treasure, he observed that their lordships had only to refer to the amount of the expences, civil and military, of the government of Bengal, during his administration, and that of his successor in peace and in war: let the balance, which was very considerably in his favour, determine whether he had been profuse or economical.

In answer to the general charge of disobedience to the orders of the court of directors, he would not pretend to say that he had in no instance deviated from their instructions—most assuredly he had; but whenever he had done so, he trusted that he should be able to justify those deviations by the necessity of the case, and by the event. The repeated thanks of the court of directors, proved that they were satisfied with the general line of his conduct. The general sense of the proprietors had been at all times in his favour. With a view of recalling their lordships' attention to this important matter, he would now enter into a cursory examination of the four several articles that had been brought before them.

Benares charge. In reply to this, (the principal accusations in which were, the violation of a treaty with an independent prince, by unjustly compelling him to pay five lacks of rupees annually for three years, the arresting of his person, and the intention of imposing an enormous fine for reputed delinquency, expelling him from his country, &c.) Mr. Hastings contended, that Cheyt Sing was not an independent prince, but like his father and grand-father, the vassal of Sujah Dowla; in short, he was nothing more or less than a zemindar. As every government has in time of danger and necessity, a right to encrease the taxes and revenues of their subjects, so the British government in Bengal had a right to encrease the tax, rent, or revenue of Cheyt Sing's yearly payments, who was its subject, and of that necessity government alone could judge. The sum demanded was only five lacks, and this was not made until after the commencement of a war with the Mahrattas, and the intelligence of a war with, and an invasion from, the French. The various objections, difficulties, and delays, made by the rajah in the payment of the required aid, had occasioned Mr. H. to make a journey up the country, on purpose to call him to an account for his conduct, and the result of it was his imprisonment and rescue, a rebellion, and his consequent expulsion from the country. The intended fine of 50 lacks of rupees, that had been urged against him, was undoubtedly large in sound, but it by no means exceeded the ability of

Cheynt Sing, and a small fine would not have operated as any punishment on a man of his opulence. In his choice of a successor to the Rajah, he was guided by rules of consanguinity and hereditary succession, and in settling the revenues he did what his duty to the company required, and the annual payments of the same sum fully proved that the country had not been over-rated.

Begum charge. In answer to this, (viz. that after the supreme council had guaranteed the Begum in the possession of the treasure left in her custody by her deceased husband, Sujah Dowlah, he permitted her son to resume the said treasures by force, and thereby violated the guarantee) Mr. Hastings insisted on the begum's disaffection to the British government, as she and her ministers had aided and assisted Cheynt Sing in his rebellion, and thus rendered the guarantee no longer binding. He asserted, also, that the begum had no equitable right to the treasures of her deceased husband, which ought to have been employed in the liquidation of his immense debts.

Presents concealed and avowed. In reply to this, Mr. H. affirmed, that he never accepted any thing more than the common *measut*, and even of this there was no proof but his own admission. He did not pretend to deny that he had received the usual entertainments which were then (for it was previous to the act of parliament prohibiting the receipt of presents) usually given by the visitor to the visited, and acquiesced in by all his predecessors: he did not, however, add one single rupee to his fortune by this allowance; and he was confident that he must have charged a large sum to the company, if it had not been paid to him according to invariable usage, from the Nizamut. Time would not permit him to say any thing more in exculpation of himself, from the remainder of the allegations in this article, nor was it necessary, since no evidence had been given upon them; but he solemnly declared, that each allegation was utterly false, and without a shadow of foundation; he also solemnly declared, that he never, either directly or indirectly, had received a present from Nundcomar, or any other person mentioned in this division of the charge.

As to the avowed presents, he confessed that there were certain inaccuracies in his statement relative to the bonds that had been urged against him; as to his reason for accepting the presents alluded to, they originated in the necessities of the company, and the managers had failed in their endeavours to shew any corrupt act of his in favour of the persons from whom these presents were received. Whether he did or did not intend to apply any one of the sums received by him, for his own use, was a point which could be known only to God and his own heart; but he solemnly, and with a pure conscience, could affirm, that he never did harbour such a thought for an instant, and was too intent in preserving India to Great Britain, from the moment he was informed that France meant to dispute the empire with her, to bestow a single thought upon himself or his own private fortune. As to the act of parliament, he had explained it to the best of his judgment, for he had never heard it suggested, that it deprived the company of the right of receiving the customary presents,

sents, until he was informed of that interpretation by some members of the house of commons.

Contracts and allowances. In regard to this, which formed the fourth article, Mr. Hastings allowed that he gave Mr. Sullivan a contract for opium, without putting it up to the highest bidder; he himself had created that resource of revenue, and this commodity was of a nature so liable to frauds and adulterations, that it was detrimental to the interests of the company to give a contract upon such low terms, as to drive the contractor to the necessity of debasing its quality to preserve himself from loss; in short, it was absolutely necessary to engage with a man of credit, honour, and property, upon whom the government could rely for a just and faithful performance of his engagement. In regard to the army-cattle contract, he begged leave to observe, that the profit was solemnly attested by Mr. Ferguson, who offered to confirm it by oath, to be no more than 15 per cent. and that still liable to outstanding debts. As to putting it up to auction, it was totally impracticable, for former contractors had (owing to the low prices they had engaged at) been obliged to throw themselves upon the justice of the board; as to the numbers, provided he was right in his opinion, that the army in Bengal and Oude should always be in readiness for actual service, they were too small.

In regard to the extraordinary allowances to Sir Eyre Coote, Sir John Clavering thought the sum of 6000l. per ann. insufficient, and remonstrated against it, but without success. The probable consequences of his failure were, that he never visited the distant stations of the army, nor took the field in person while in India. Sir Eyre Coote, on the contrary, early declared his intentions of examining the different stations of the army, and the board fixed certain allowances which he was to receive while absent from Calcutta; these extra allowances, while he remained in Oude, were readily defrayed by the vizier, who even proposed to double the amount.

In regard to the agency of Mr. Auriol, this was the only step that could have been adopted with any prospect of success, in the exigency of the then situation of the East India company. The commission was liberal; it was originally 15, never 25 per cent. as had been erroneously stated, and it was afterwards considerably reduced. The custom of delivering accounts upon *honour*, was not a new mode in the company's service (it was practised at this present moment in Bengal) nor was it intended to preclude the examination of vouchers, but merely to strengthen the obligation of the party, where either they could not be had, or were so numerous as to make it almost impracticable to examine them with the accounts.

As to the wasteful and improvident commission charged by Mr. Belli, it would be found that this business did not originate with him; but the court of directors and his successor in the government, had expressed the strongest approbation of that gentleman's integrity in this business.

He would not, he said, detain their lordships by adverting at any length, to the story told by the manager who opened the general charges,

charges, relative to the horrid cruelties practised on the natives of Dhee Jumla by Deby Sing; it was sufficient to observe, that the manager never introduced it in the form of a charge, though pressed and urged so to do in the strongest possible terms, both in and out of parliament. Mr. Paterfon, on whose authority he relied for the truth of his assertions, and with whom he wished to go down to posterity, had the generosity to write to Mr. H.'s agent in Calcutta, and to tell him, that Mr. H. had acted as might be expected from a man of humanity, throughout all the transactions in which Deby Sing was concerned.

Mr. Hastings after having thus summed up his defence, descanted upon the hardship of being compelled to appear at their lordships' bar, to justify acts which had received the repeated approbation of the administration, and *virtually* of the late house of commons. In four separate letters the king's ministers had approved of what he had done, though they afterwards voted to impeach him. [Mr. Fox here interrupted Mr. H. observing, that the court could not permit him to state how a member of parliament had voted.] Mr. Hastings, however, proceeded in recapitulating the hardships incident to his situation; he also narrated the principal public events of his life since the year 1750, when he first entered into the service of the India company.

‘ Every division of official business, (said he) towards the conclusion, and every department of government which now exists in Bengal, with only such exceptions as have been occasioned by the changes of authority enacted from home, are of my formation. The establishment formed for the administration of the revenue, the institution of the courts of civil and criminal justice in the province of Bengal, and its immediate dependencies; the form of government established for the province of Benares, with all its dependent branches of revenue, commerce, judicature, and military defence; the arrangements created for the subsistence and defence of the province of Oude, and every other political connexion and alliance of the government of Bengal, were created by me, and subsist unchanged, or if changed, changed only (to use the words of my noble and virtuous successor, applied to the principles of my arrangements in the province of Oude) “with a view to strengthen their principles, and render them permanent.”

‘ Two great sources of revenue, opium and salt, were of my creation; the first, which I am accused for not having made more productive, amounts at this time, yearly, to the net income of 120,000l.; the last, (and all my colleagues in the council refused to share with me in the responsibility attendant upon a new system) to the yearly net income of above 800,000l.’

‘ To sum up all; I maintained the provinces of my immediate administration in a state of peace, plenty, and security, when every other member of the British empire was involved in external wars or civil tumult. In a dreadful season of famine, which visited all the neighbouring states of India during three successive years,

years, I repressed it in its approach to the countries under the British dominion, and by timely and continued regulations prevented its return; an act little known in England, because it wanted the positive effects which alone could give it a visible communication; but proved by the grateful acknowledgments of those who would have been the only sufferers by such a scourge, who remembering the effects of a former infliction of this dreadful calamity, have made their sense of the obligation which they owe to me for this blessing, a very principal subject of most of the testimonials transmitted by the inhabitants of Bengal, Bahar, and Benares. And lastly, I raised the collective annual income of the company's possessions under my administration, from three to five million sterling, not of temporary and forced exaction, but of an easy, continued, and still existing production, the surest evidence of a good government, improving agriculture, and increased population.

'To the commons of England, in whose name I am arraigned, for *desolating the provinces of their dominion in India*, I dare to reply, that they are, and their representatives annually persist in telling them so, the most flourishing of all the states in India—it was I who made them so. What the valour of others acquired, I preserved, and gave shape and consistency to the dominion which you hold there. I preserved it; I sent forth armies with an effectual, but an æconomical hand, through unknown and hostile regions, to the support of your other possessions, to the retrieval of one from degradation and dishonour, and of the other from utter loss and subjection. I maintained the wars which were of your formation, or that of others, *not of mine*. I won one member of the great Indian confederacy from it, by an act of seasonable restitution; with another I maintained a secret intercourse, and converted him into a friend. A third I drew off by diversion and negotiation, and employed him as the instrument of peace. When you cried out for peace, your cries were heard by those who were the objects of it; I resisted this, and every other species of counteraction, by rising in my demands, and accomplished a peace, a lasting, and I hope an everlasting one, with one great state; and I at last afforded the efficient means by which a peace, if not so durable, more seasonable at least, was accomplished with another.

'I gave you all, and you have rewarded me with *confiscation, disgrace, and a life of impeachment*.'

ART. XXX. *Letters to the Right Hon. Henry Dundas, on his Inconsistency as the Minister of India.* 8vo. 152 pages. Price 3s. Debrett. 1792.

THE present pamphlet contains a variety of charges against Mr. Dundas, and accuses him in very pointed terms, of having lately departed from every principle which he had laid down concerning the government of India, either while 'Lord Advocate of Scotland, in the administration of Lord North,' 'Chairman of the India Committee,' 'Treasurer of the Navy under

under Lord Shelburne,' or, 'as the uncontroled Minister of India, for the last seven years, under Mr. Pitt's bill.'

The author, fearful lest the 'inconsistencies' of Mr. D. should be lost in the length and multiplicity of the arguments through which they are diffused, sums up the substance of them in the following nine articles, which we here adjoin: P. 138.

1. That you moved and carried a Resolution in parliament, that the stoppage of the tribute of the emperor Shaw Allum, was contrary to *policy* and *good faith*; and that such wise and practicable measures should be adopted in *future*, as might redeem the *national honour*. Yet though this resolution passed in 1782, and you have yourself been intrusted with the means of carrying into execution, and have been in effect the acting minister for the affairs in India, from 1784, you have neither caused the tribute to be *restored*, nor taken *any one measure*, either to *redeem*, or *palliate* the loss of the *national honour*.

2. You have voted as a *member of parliament*, that Mr. Hastings made demands of money upon Cheyt Sing, for three successive years, *contrary to treaty*, and that he *unjustly and tyrannically* expelled him from his *dominions*; yet though positively enjoined by law, to *restore* every Rajah and Zemindar who had been *unjustly* dispossessed, you have not restored Cheyt Sing; on the contrary, you have taken credit *annually* for an additional revenue of two hundred thousand pounds a year, *obtained by his expulsion*. You cannot say that you wait the result of Mr. Hastings's impeachment, because you became the India minister in *August 1784*, and *ought* to have sent orders *forthwith*, that is, in the *first year* of your ministerial duty, for his restoration. His expulsion was not stated to be *criminal* by the commons, until June 1786, nearly *two years* after you had been the minister of India.

3. You voted on the 9th of May, 1787, that Bengal was ruined and depopulated, her revenues *diminished*, and her inhabitants *destroyed*, with an infinite variety of circumstances expressive of misery, wretchedness, and oppression. But on the 7th, two days only *preceding*, you had proved the *increase* of the revenues, by the *evidence of figures*. You unequivocally declared that Bengal was the best governed country in India, and that the state of our empire in India, as compared to *this country*, was as *light* opposed to *darkness*. Such a remark could only apply to Bengal, in other words to Mr. Hastings, for Madras and Bombay did not pay *their own charges*, by *half a million a year at the least*.

4. You repeated the same sentiments each year, from 1787 to this day, and you *patiently* heard the managers in Westminster-hall, who unequivocally in each year proclaimed the *ruin of Bengal*, through the mal-administration of Mr. Hastings.

5. You *approved*, in four several letters to Bengal, of certain arrangements formed by Mr. Hastings in Oude, and you ordered that they should be *invariably adhered to*. As a member of parliament, you voted that the *delegation*, under which he formed those arrangements, was *illegal*; you *condemned* the *arrangements*, and voted that Mr. Hastings was guilty of high crimes and misdemeanors for having formed them.

‘ 6. In 1782, you moved a resolution in parliament, that to seize the government and revenues of Tanjore, would be a breach of faith, and *oppressive and ruinous* to the country; and if so seized, it was the duty of the directors to order them *to be forthwith restored* to the Rajah. In 1790, the revenues and government were seized, in *avowed breach of treaty*. In 1791, you *completely and entirely approve* this transaction, and do *not* order them to be forthwith *restored*, or to be restored at all, though the Rajah is even *intemperate* in his complaints of the injustice of the British government.

‘ 7. In 1782, you recorded it as a *fixed, unalterable principle*, that treaties should be *inviolably preserved*. The law states the same principles. In 1786, you sent *orders* to Sir Archibald Campbell to conclude two treaties, one with the Nabob, and the other with the Rajah of Tanjore. Sir Archibald obeys your orders; you transmit to him *your warmest approbation* for the manner in which he carried *your orders* into execution. In 1790, the government of Madras break these treaties, and in 1791 you approve of their conduct.

‘ 8. You have prohibited and condemned all wars for conquest and extent of dominion in India; yet you approve of the present war, which has for its object *conquest*, and extent of dominion.

‘ 9. In the year 1784, you transmit your thanks to Mr. Hastings. (For the *law* makes every act of the directors *yours*, since it is nugatory until it has received your approbation.) In the year 1785, you transmit an acknowledgment of his *long, faithful, and able services*. In the year 1787, you *condemn as criminal*, all the acts of his administration, *civil, military, political, and financial*.’

While we thus readily convey the charges exhibited against Mr. Dundas, it is but fair to observe, that the author who subscribes himself *Asiaticus*, seems to have been induced to this publication, rather from his attachment to Mr. Hastings, than any motives founded on the broad basis of public good.

ART. XXXI. *A Sketch of some late Arrangements, and a View of the rising Resources in Bengal.* By Thomas Law, Esq. late a Member of the Council of Revenue in Fort William. 8vo. 300 pages. Price 6s. fewed. Stockdale. 1792.

WE have perused this work with a considerable degree of satisfaction, for while it points out the means of increasing the riches and prosperity of Bengal, it is decidedly in favour of that system of government, which by meliorating the situation of the natives, unites the interests of commerce with those of humanity, and makes a common cause between the governors and the governed.

It was formerly a question (we hope it is one no longer) whether the Zemindars are the undoubted hereditary proprietors of the soil, or the mere farmers of the revenue? The re-

respectable authorities of Messrs. Francis Vansittart, Boughton Rous, Barber, and Lushington, as well as the voice of a sound and protecting policy, all tend to evince, while they remain in allegiance, and pay their quit-rents to the state, that their claim is clear and indisputable. Montesquieu has very justly observed, "that of all despotic governments, there is none that labours more under its own weight *than that wherein the prince declares himself proprietor of all the lands, and heir to all his subjects,*" under such an administration, as there can be no security, so will there be no improvement.

Mr. Law, as one of the collectors of the public revenue, had the most ample means of information relative to the genius, the industry, and the customs of the natives; and he appears to have employed his knowledge for the best possible purposes. He laments that the *farming system*, by aggrandizing one man in each *Purgunnah*, has been the ruin of Bengal; clearly points out the impolicy of short leases put up to auction; recommends to determine the rights of Zemindars from the year 1771, and above all, to establish *mocurrery* or permanent tenures as the surest means of encouraging the *Ryots*, and promoting agriculture. A variety of important regulations in the interior government are also suggested on purpose to prevent trouble, delay, vexatious contentions, and oppressive exactions.

We readily present the reader with a few extracts from a work, written expressly for the purpose of pointing out the resources of our Asiatic dominions:

'In December 1789, I visited Mr. Brook, at Shawabad, in the province of Bahar, who, in addition to every gratification that politeness and hospitality could afford, gave me the pleasing sight of encroaching sugar cane, cotton, &c. Not long after this I passed through the Boglepore district, where I beheld new villages building by the invalid sepoy and hill people, all of whom informed me, that Mr. Seton was practising the philanthropic measures of the much lamented Cleveland.

'I perceived also much extended cultivation, and increasing population on my way through Bengal; but the satisfaction which these prospects afforded were somewhat damped by the apprehension of exertion ceasing for want of consumption, grain in some places selling 100 lb. and upwards for one shilling, which scarce repaid the expence of tillage, sowing, &c. On my coming to Calcutta, however, these gloomy ideas were dissipated by finding an American ship loading with sugars. Why should not the company do this, I asked? When I was informed of the heavy freight and high duties.

'Since that time I have, with regret, frequently heard that such and such goods were dispatched to Ostend, and that similar articles sold advantageously in foreign markets, which had proved a losing cargo to the merchants who had sent them in the company's ships. Note, I have seen, I think, in the course of my travels about 50,000 acres of plantation, which is mentioned as a proof of the general produce of sugar-cane all over the country.

“What a prospect does this open to the consumption of the manufactures of Great-Britain, provided they could be introduced at a reasonable rate, and paid for with the produce of Bengal! All this to my mind seems easy of attainment, by allowing an unrestrained intercourse; but whilst the trade is restricted to the Company's ships, no extension can be hoped for. By lessening the expence of conveyance, you open to them (the natives of Hindoستان) all the markets of Europe; and in such articles as cotton, sugar, hides and skins, grain, hemp, &c. there is no limiting the extent to which the exports might rise. This would also turn the industry of the country into a channel, of all others the most advantageous to England, and lessen the *rivalship* that its cloths hold with our rising and extensive cotton manufactures.

“It being a fact too well established to admit of contradiction, that the Company has long been a considerable loser by the trade of Bengal, and which is only continued to afford a remittance to the surplus revenue, I apprehend no fair objection to throw it open could arise from that quarter; and I trust that the partial interest of ship-owners will not be allowed to operate long against the mutual benefit of both countries.

“*Soft sugar* of the best quality, from Benares, equal in appearance to the West-India *clayed sugars*, can be bought in Calcutta at about six rupees per *maund*, after passing through two or three intermediate merchants, between the cultivator and the exporter. Were it bought immediately from the cultivator upon the spot by the exporter, it would not perhaps cost more than four-fifths of this price; but I shall allow the difference, to defray charges of conveyance, package, &c. and say that it can be laden on board, free of expence, at six current rupees per factory *maund*, or nine current rupees per hundred weight.

“Sugar is produced in Oude in great quantities, and a manufacture of rum is established there, as also of indigo. The current wealth of the country being almost drained, necessity has awakened the ingenuity of Europeans, and excited discoveries. The soil, which is almost all that remains, is particularly attended to; the plains are cultivated, and mountains disemboweled.”

It is a curious fact that coarse sugar is introduced by the natives as an ingredient in the composition of mortar; the European's surprize will however be greatly diminished, when the fertility of the lands, and the low price of labour (2d. *per diem*) are recollected.

But it is not sugar alone that may be exported to England from Bengal. Deer skins in the hair, which sell here at from 5s. to 8s. each, might be collected for half a rupee a couple; Italian and Spanish kid skins at about 35s. for 120; sheep skins at 20s. per hundred. The cultivation of tobacco has not as yet arrived at a sufficient degree of perfection to answer the European market; hemp however would prove a very valuable commodity, and save the immense sums which we pay for that article to the northern nations; pot-ashes and ginger might be procured in almost any quantity: wheat also, the export of which

which we have lost to a large amount, might be shipped at one sicca rupee for 82 lb. or 7s. 3d. the quarter English measure.

The above facts will clearly point out the beneficial purposes to which our Asiatic possessions in general may be converted, and the advantages that may be derived from Bengal in particular.

We shall conclude this article with the following character of Lord Cornwallis, of whose administration our author appears to be an avowed admirer :

‘ Mr. Macpherson had his constituents’ interest much at heart, and was proceeding with propositions for future benefit, when Lord Cornwallis was opportunely selected with a disposition to heal the wounds of former animosities, and with power to establish a system of permanent prosperity. With the integrity and frugality of a Pertinax he avoided the emperor’s ill-timed severity ; and, without ruinous retrospection, gradually established economy and every other reform :

‘ *Mitius jubetur exemplo.*’

‘ Though his lordship has not the fervid precipitancy of what is called *genius*, which at once grasps a subject, and *basily* adopts a measure ; yet his equanimity enabling him to see every proposition through an unpassioned medium, he is always

‘ *par negotiis, neque supra.*

‘ His public zeal stimulates him to every duty of a ruler ; his disposition is inquisitive, his mind waking, and his judgment decisive. His assiduity encourages disclosure of opinions ; and his discernment of character enables him to select the aptest officers for each department. His good faith has attached all the natives to him, and his openness exploded intrigue. The war with Tippoo was commenced in the just support of a faithful ally, and under the most auspicious circumstances. The French were embarrassed at home ; and as well adverse, as unable to assist the Mysorean, whilst the Nizam and the Mahrattas entered into a partition treaty ; but I am deviating into a distinct subject.

‘ Lord Cornwallis, as a legislator, has stood alone, all the members of the supreme council having differed with him in his revenue plans. He has destroyed the feudal system. He has given stability to landed property, and during an exhausting war, like Henry the IVth of France, in his greatest difficulties he abolished those taxations which destroyed the prosperity of the country, and impeded the sources of revenue, submitting to a temporary privation for future constant advantages.’

ART. XXXII. *Memorial on the present State of Poland.* 8vo. 40 pp. Pr. 2s. 6d. Warsaw, printed ; London, reprinted. Debrett. 1791.

THIS, if it be really authentic, is a most curious pamphlet, and must be highly interesting to those who bend an attentive eye to the connexion of this country with foreign politics ; as it discloses one of the basest and most insidious pieces of low-intrigue

intrigue that ever disgraced any court, and exhibits this country in the degrading light of a mere tool to the selfish designs of Prussia.

The pamphlet consists of two parts, which have been published some months since in Warsaw. The first is a Memorial, which contains 'a confidential note circulated by the English minister at Warsaw,' which advises and urges the cession of Dantzick to Prussia.---In this case, the English ministry offer to transfer the trade which we at present carry on with Russia to the republic of Poland, to be carried on through the medium of the *Prussian ports*, at which the king of Prussia is to lower the duties, &c.

The other part is the substance of a pamphlet written by a native of Poland, in answer to the preceding; in which he expresses, in strong terms, his just indignation against this dark conspiracy.---He shews that Prussia is not calculated for a useful ally either to England or Poland.---That it is not probable the English merchants would tamely give up a trade so necessary as that with Russia; and that if they did, Poland could not furnish them with the commodities which they want, viz. iron, cordage, leather, hides, copper, tallow, &c.---That to abandon Dantzick, would be to break faith with a part of the republic; that it would be ruinous in the highest degree to Poland; that such a measure would put the whole commerce of that country in the power of Prussia, &c. To shew our readers in what light foreigners view our present politics, we shall select a few extracts.

P. 40. 'It would be absurd to suppose that the Polish, at a moment when they appeared to have the greatest fear of Prussia, should have chosen, as confident of their distrust of that power, its intimate ally. In seeing England closely connected with Prussia, and embracing the same system, to enslave Holland, to excite this useless and bloody war, which has for four years desolated one half of our hemisphere, to involve Sweden in a fatal rupture, to encourage the Low Countries, and abandon them to desolation; the Polish naturally supposed that they ought to associate this court in their connection with Prussia, and as, besides, the alliance of England could not appear to them otherwise than as equally respectable and disinterested. They were very far from imagining that this power, as the first mark of its friendship, would persuade them to make a sacrifice.'

P. 71. 'In England, an ambitious minister, who wishes to divert the eyes of the people from the examination of his operations, to put himself in a capacity to arm for his secret views, or to manage a resource, in order to have means, always finds an expedient, on which he can rely, by pretending grievances against Spain or France, and by declaring to the nation, the probability, or necessity of a war against these powers. The strong sentiment of aversion which the English imbibe with their milk against these two nations, whom they consider as their rivals, and natural enemies,

mies, by centering their whole attention in one object, is of admirable use to the minister, not only to baffle opposition, which is never sufficiently formidable to resist the will of the court, but to suppress the voice of the sage, who would presume to explore the intricate labyrinth of intrigue, by the light of reason and humanity."

P. 84. "No reply would be necessary to the assertion of the author, that England is so enlightened, respecting its own affairs, if from this principle he did not deduce a consequence humiliating to us. But a nation, which in the space of fifteen years has lost America, has seen Ireland almost entirely shake off its connection, its debt increase to a sum, which strikes with terror the most vast imagination; a nation which has allowed to be formed under its eyes, the tyrannical establishment of excise, to which the most enlightened politicians announce, if it do not open its eyes, inevitable bankruptcy, the loss of the remainder of its possessions in the two Indies, and, what is still more irreparable, the loss of that shadow of liberty which it still preserves, appears, on the contrary, too little enlightened respecting its own affairs, to understand rightly those of others. When he adds, addressing the Polish, that the English are better judges of our proper line of conduct than ourselves, he insults us in a manner the most indecent; if such an expression had escaped a native of Poland, so bad a citizen would deserve to be for ever excluded from the bosom of a country, which he dares so unworthily to asperse." D.

ART. XXXIII. *A Brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain, since the Conclusion of the Peace in 1783.* 4to. 19 pages. Pr. 1s. Stockdale. 1792.

THE present situation of the kingdom, in respect to trade, manufactures, and revenue, is undoubtedly a subject of great exultation to every good citizen.

The immense accumulation of public debt, and the depressed state of public credit, together with the loss of immense possessions at the close of the last war, led many able and experienced men to doubt whether this island would ever regain its former importance. The object of the present pamphlet, is to point out the means by which this happy change has been brought about, and the author endeavours, in the execution of this plan, to prove that the measures pursued by the present administration have tended greatly to produce our boasted prosperity.

An account of the operations of the commutation act, the manifest act, the acts for excising wine, consolidating the customs, farming post-horses, excising tobacco, &c. &c. follow each other in a kind of historical series.

We subjoin the following comparative statement of the relative situation of our stocks, imports, exports, taxes, &c. at different periods, as it presents to the eye of the reader, at a single

single glance, a brief summary of the facts from whence all the inductions in this pamphlet are made. P. 19.

Price of £.3 per Cents Consol. January 27, 1784.

£.55.

Price of India Stock, January 27, 1784.

£.121.

Value of Imports, 1783.

£.13,325,000.

Value of Exports, 1783.

British Manufactures.	Foreign Produce.	Total.
<u>£.10,409,000</u>	<u>£.4,332,000</u>	<u>£.14,741,000.</u>

No. of British Ships entered Inwards to Great Britain in 1783.

7,690.

No. of British Ships cleared Outwards from Great Britain in 1783.

7,389.

Amount of the Permanent Taxes in 1783.

£.10,194,259*

Price of £.3 per Cents Consol. January 26, 1792.

$\text{£.92}\frac{1}{4}$

Price of India Stock, January 27, 1792.

£.191

Value of Imports, 1790.

£.19,130,000

* Including a postponed payment of the India Company for Duties which were not paid till a subsequent year.

Value of Exports, 1790.

British Manufactures.	Foreign Produce.	Total.
<u>£. 14,921,000</u>	<u>£. 5,199,000</u>	<u>£. 20,120,000</u>

No. of British Ships entered Inwards to Great Britain in 1790.

12,294.

No. of British Ships cleared Outwards from Great Britain in 1790.

12,762.

Amount of Permanent Taxes in 1790.

£. 14,072,978.

ART. XXXIV. *A Review of the Principles and Proceedings of the Parliament of 1784.* 8vo. 178 pages. Pr. 2s. Edwards. 1792.

ALTHOUGH the professed object of this publication is to detail the proceedings of the last parliament, the author recurs to the one immediately preceding, on purpose to reprobate the principles of Mr. Fox's celebrated India bill.

SECT. 1. Under the title of India, contains a review of the India bill of 1784; the India declaratory bill, and the impeachment of Mr. Hastings.

SECT. 2. Under that of trade, collects the arguments for and against the Irish propositions; the commercial treaty with France, the consolidation of the customs, the trade with America, and the comparative state of trade and navigation.

We shall here present the reader with an extract relative to these two last subjects. P. 73.

'The commercial intercourse with America is an object of the first importance to Great-Britain. America is now, and will probably for a considerable time remain, in such a situation as affords an extensive market for the produce of British industry and manufacture. The natural fertility of the soil of most of the provinces of America, and the great quantity of unoccupied ground which these contain, will give to their industry and capital a natural tendency towards agriculture. It will be long before they will leave that first stage of labour for the more complicated business of manufacture, or the distant speculations of commerce. They will find in the manufactures of this country what the wants of such a situation require, for which their natural produce may be advantageously exchanged; and the increasing population to which the agricultural state is peculiarly favourable will increase the number of consumers for those articles which the British artisan or merchant can afford them. To the British artisan or merchant

chant they will naturally be directed not only by the superiority of the articles which these can afford them, but by two circumstances which must always have a powerful effect in associating and connecting the two countries, a common language and a common religion. This amicable and mutually advantageous intercourse has already begun to heal that animosity which rankled in the bosom of America from the recollection of the late unfortunate contest; and it is some compensation to this country for the loss of honour and waste of treasure with which that contest was attended.

‘ To what extent the policy of those commercial regulations, of which the foregoing sketch has been given, has contributed to the present state of the trade of Great-Britain, it may not be easy precisely to determine. That they have essentially contributed so it is a conclusion which will naturally be drawn by the unprejudiced. The result, however, from whatever cause it may be held to arise, it is highly gratifying to state. It appears, from the latest and best authenticated accounts, that the increase of the trade and shipping of this country, since the conclusion of last war, has been greater than the most sanguine ideas could have reached. In the year 1783 there were cleared outwards from the various ports of the kingdom, of

British vessels,	—	—	7329
Foreign,	—	—	1544

In the last year of which an account has been taken, to wit, in 1790 the number was as follows:

British,	—	—	12,762
Foreign,	—	—	1,149

Of our imports and exports, during the same period, the increase has been proportional.

In 1783 the value of our imports was — £. 13,122,236

In 1790 — — — 19,130,886

In 1783 our exports amounted to — — — 24,175,818

In 1790 to — — — 20,120,131

‘ It will not escape observation, that though the increase of either sufficiently marks the growing commerce of the State, yet the great augmentation of our export trade is a flattering proof of the thriving situation of our manufactures, and the demand which is made for them in foreign markets.’

Sect. 3. Finance. This includes the commutation act, reduction of duty on spirits, excise upon wine and tobacco, act for the prevention of smuggling, manifest act, act for appointing commissioners to audit the public accounts, act for applying the annual million, &c.

Sect. 4. Interference of Great-Britain in the settlement of Holland. It is here asserted, that the Dutch revolution, or rather restoration, was the means of destroying a formidable and dangerous combination against us, that might have been highly detrimental to our Asiatic settlements.

Sect. 5. Dispute with Spain. ‘ The issue of this business,’ says the author, ‘ was flattering to Great-Britain.’ The resources

sources and force of the empire were proved and exerted ; and that power and dignity which the misfortunes of the last war had been supposed so much to abate, were now restored to this country, and employed with a moderation, and at the same time with a firmness and an effect, which tended alike to exalt the national character, and to secure the public tranquillity.

Sect. 6. Repeal of the Test and Corporation Acts. The defeat of the partisans of these measures is thus accounted for :
P. 134.

‘ A spirit of innovation and revolution had begun to arise, of which prudent and moderate men were afraid, and which in a country, and at a period that could boast so much actual prosperity and happiness, they saw no reason to encourage. The flourishing situation of that body of men, on whose behalf this question was now stirred, did not seem to imply the existence of any material grievance, any oppressive restriction attached to their peculiar form of worship. The present measure, it was said, bore rather the appearance of a step towards incroachment on the rights of the established Church, than of a mere defence of that of their own. Such, at least, it was asserted, might fairly be supposed to be the intentions of certain factious and designing men, of considerable influence among the Dissenters, who had, in sermons and discourses, avowed their hopes of a speedy abatement of the hierarchy of the Church of England ; and, in the same publications, had breathed a congenial spirit of disaffection to the wisely-established monarchical part of our civil government. Such, it was allowed, might not be the sentiments of the great body of the Dissenters : they were too much interested in the national welfare to risk its peace by such attempts ; but to men whose turbulence and ambition overcame at once the mildness of religion, the principles of patriotism, and the considerations of prudence, it was necessary to oppose any just and legal barrier which could guard the tranquillity of the empire, or the safety of the constitution.’

Sect. 7. Abolition of the Slave Trade. The author contents himself with a simple recapitulation of the arguments on both sides of this question, avowedly important to the interests of humanity.

Sect. 8. The Regency. We shall here quote only the concluding paragraph : ‘ The people by a happy combination, while they enjoyed the restoration of their monarch, felt the energy of the constitution, and triumphed in the virtue of the parliament. They rested with peculiar satisfaction on the late recognition of this great constitutional principle, that in parliament alone, as their representative, resides the power of regulating every emergency not already provided for by the express law, or by the known established custom of the realm.’ We fully agree as to the justice of the above constitutional proposition ; but cannot place equal reliance on a subsequent assertion, viz. “ That the aristocracy of Great-Britain is essentially different from the aristocracy in other monarchical governments of Europe ; that its rights are more attached to personal merit,
and

and left to accidental advantages; that it is as much an aristocracy of talents as of rank.'

The author of this Review is avowedly a partisan of the present administration; the ministers of the executive power seem never to be in the wrong; their opponents never in the right: it is less an historical sketch of the public affairs of a great nation, than the narrative of the operations of two rival and contending parties in a free state.

G.

ART. XXXV. *An Appeal to the Humanity and Equity of the Nation, and especially to those whom it more immediately concerns, on the Execution of Criminals.* By Samuel Neely, of Great Yarmouth, Norfolk. 8vo. 40 pages. Price 1s, Yarmouth, Downes and March; London, Debrett, 1791.

THERE is, unquestionably, much room for reformation and improvement in the penal code of this country. The frequent use of capital punishment is as impolitic as it is inhuman: and both these topics afford ample scope for declamation. Mr. Neely appears to be deeply impressed with the idea of the importance of his subject. He expatiates on the impiety of depriving a rational being of life; the criminality of making, without absolute necessity, an annual sacrifice of a great number of our fellow-creatures; the inhumanity of adopting modes of punishment attended with so many circumstances of horror; the want of christian charity, in shortening, with respect to any individual, the period of repentance and reformation. The injustice of not proportioning the punishment to the offence, and especially of inflicting death for crimes, when not of the most heinous nature, or attended with extenuating circumstances; and, lastly, the impolicy of not making the reformation of the offender one principal object in inflicting punishment, of not adopting every practicable expedient for the prevention of crimes, and of executing the laws in a manner which operates even as an encouragement to the greatest enormities.

The spirit of humanity which appears to have dictated this appeal, might entitle the author to attention; but his work would have been more likely to command it, had he treated the subject in a more philosophical manner. The style of the piece is affectedly abrupt, and frequently inaccurate; and the punctuation, in many instances, so faulty, as to obscure the grammatical construction. We add a short specimen. P. 16.

The question immediately before us is easily comprehended, it may be couched in a few intelligible terms; admits not of very elaborate investigation; and is open to the research of ordinary minds. Without bewildering us in the labyrinths of legal distinctions, it resolves itself into the plain enquiry, whether the

crimes to which death is adjudged in our statutes, deserve in equity, or should be visited, with the penalty of death. And the answer, we think, is equally obvious.

‘However we may determine in the case of murder, where it might be contended the retaliation is natural, ‘blood for blood;’ yet may it with confidence be demanded in other cases, whether life be not immensely more valuable than property, of any nature or degree? Where is the proportion, or with what propriety can the one be violently invaded; as the just requital for pilfering, or the injury of the other?’

‘The dictates, the claims of equity, assuredly militate against the position. Her immutable laws direct to a conclusion the very opposite. They require ‘that we do also to others, what we would that men should do unto us.’ They demand that the culprit be weighed in equal balances; that no greater pain or penalties be enacted than are indispensibly requisite; than his offence in strict and eternal justice deserves.

The following may serve as examples of this writer’s phraseology. ‘No extra depths of political sagacity are necessary—to attempt the cognizance of the multifarious shades—A second default in our penal statutes—The public mind is inured to sights of woe.—We have heard of those, &c.—We have had the instances authenticated, &c.—We have wondered, till we investigated the sources of the department.—The career of inhumanity must be impeded, otherwise the torrent—will deluge all.—Let the opulent improve the antique admonition.’ D. M.

ART. XXXVI. *Tales. Translated from the French of M. Marmontel. Consisting of the Village Breakfasts, The Lesson of Misfortune, The Error of a good Father, Palemon, A Pastoral; and the solitary Fugitives of Murcia. Vol. II. 266 Pages. Price 3s. sewed. Bew. 1792.*

THE character of Marmontel’s tales is well known, but this volume seems to have a juster claim to the epithet of moral, though it is withheld, than any of the former. The knowledge of human nature conspicuous in his works is however very partial. Gallantry and the prettinesses of sentiment, too often supply the place of the simple graces of passion; and whim rather than fancy continually points out the Frenchman.—Still, the tales are mostly amusing and frequently instructive. *The Shepherdess of the Alps, though much admired, is, in our opinion, one of the most unnatural, and others contain a fantastic kind of licentiousness truly French. We do not mean to be illiberal, and must therefore explain ourselves. The iron mace of despotism for ever held aloft, produced a fondness for intrigue in France that pervaded the whole national character, and the idleness of the numerous tribes of nobility generated a kind of refined gentlemanly sensuality, that rendered their taste
vicious

vicious, and ever at war with nature. Insincere in their manners, their taste for the arts, eloquence, &c. was artificial; in short, their politeness and finesse undermined the energy naturally softened by truth. From these originals Marmontel drew, and unable to rise above his native atmosphere, he has faithfully delineated some prevailing passions modified by the national character.

Some judicious people have thought the former volumes not quite proper for the eyes of youth; a similar objection cannot be made to the present; they will find the Lesson of Misfortune and the Errors of a Good Father particularly instructive, and the rest very interesting.

The translation is spirited, and superior to that of the other volume.

W.

ART. XXXVII. *Flights of Inflation; or, The Sallies, Stories, and Adventures of a Wild-Goose Philosopher.* By the Author of the Trifler. In Two Volumes. 480 pages. Price 6s. Stalker. 1791.

WE are almost at a loss to guess whether the author designed to be witty or pathetic, when he relates, in figurative language, the dismal story of a lover fainting on a bank of violets, after telling the fair object of his flame, for whom he ran mad, before he had even spoken to her. — But he shall speak for himself. P. 31.

"I have fallen into the calamities of a violent passion for a lady," answered *Dorimond*, while the tears gushed from his eyes, in all the pathos of grief and distraction, "so far my superior in her virtues and in her fortune; and so far above my hopes of obtaining her, that the thought of it recoils again to my breast with such an insupportable pressure, that I cannot survive the excruciating torments that tear my heart, and prey upon my vitals."

"Who is it? Who is it?" replied *Eliza*, with all the eagerness of the most animated expectation.

"It is you! It is you!" exclaimed *Dorimond*; and he fainted upon a bank of violets.

Now for the lady. — To prove that she was worthy of such a lover, we must bring forward her fainting scene, when, after a little reflection, she called back the disconsolate swain, who had suddenly fixed his hand upon his forehead, and, with that quick turn of despair which succeeds the most flattering expectations, when checked in any glimmering prospect of infinite happiness, he faded away like a ghost upon the banks of the Stygian lake, seeking for a passage to the realms of oblivion, in order to drown his cares in an everlasting stupor of the senses.

He was thus giving himself up to those suggestions of absolute despondency, which are the immediate forerunners of a broken heart, and was retiring through the grove, languid, horrible, and wretched;

when *Eliza*, rousing herself from her reverie, and missing the dear object of her reflections, cried out, with the shrill and impatient voice of affright and anxiety, "*Dorimond! Dorimond!*"

The forlorn youth heard the sound, and started; but doubted from whence it sprung.—"Surely," said the unhappy creature to himself, "it cannot be *Eliza*; oh! no, no, no, it cannot be *Eliza*.—Some of my people are seeking for me, and I will turn back to avoid them; I cannot bear their solitudes now; their kind attentions and inquiries will but distract me the more."

He had no time for further comments upon his forlorn situation. The voice of *Eliza* sounded again in his ears; and, having no doubts now from whence it came, he met her all dissolved in tears and lamentations, by the side of a seat of turf, raised for the accommodation of the lover or the contemplative wanderer.

"Where have you been?" said *Eliza*: "Why did you leave me? Why did you not follow me? What mean those dejected looks, that countenance of despair? Cheer your spirits; in God's name, be comforted!"

"I cannot receive any comfort but at the expense of disturbing your peace of mind," said *Dorimond*, "and sooner than do that, I will abandon myself to all the racks and torments which the vengeance of heaven can inflict upon me for my presumption, in daring to discover a passion for so divine a creature!"

"You rate me at too high a price," said *Eliza*, tenderly, "indeed you do; I have unfortunately fixed my affections upon a youth, so far my superior in worth and dignity of character, that the thoughts of my own deficiencies, when set in a comparative view with his defects, distract me beyond conception!"

"Who is it? Who is it?" cried *Dorimond*.

"It is you! It is you!" exclaimed *Eliza*, and she flew into his arms, and fainted with him upon the lover's seat.

In these volumes there is some tolerably amusing trifling, and a few just observations; yet, upon the whole, the jokes and tricks, in this farcical tragi-comedy, appeared to us flat and coarse; and, we shrewdly suspect, that we only laughed where the author aimed at being pathetic. But, we are not quite sure that he ever designed to be serious throughout; yet the lengthened visages, and soporific yawnings, that frequently obliged the patient reader at our divan to stop and ask—"Well, gentlemen, surely you have heard enough"—proved that it was thought very dull by those who, like patient asses, have long been condemned to munch sorry weeds at every hedge side.

ART. XXXVIII. *Plans of Education; with Remarks on the Systems of other Writers. In a Series of Letters between Mrs. Darnford and her Friends.* By Clara Reeve. 12mo. 244 p. Price 3s. sewed. Hookham and Co. 1792.

THIS volume, though we do not see why it should assume the form of a novel, contains some just observations on common life, and hints respecting education, that claim some attention, especially the plan of a female community, and a semi-

nary of female education. If girls must be educated from home, such a situation would be particularly desirable, and if such an asylum were opened, many respectable females who now pine in secret, unable to work, and ashamed to beg, might become useful to society, and comfortable to themselves. We shall add a few extracts from the plan which we have alluded to. It is immediately addressed to the public without any tiresome circumlocution.

P. 137. 'We have observed from the increase of boarding schools, and from the general style of education among the middling and lower ranks of people, every degree educating their children in a way above their present circumstances, and future expectations, that a great number of young women come into the world without fortunes suitable to their educations, and afterwards, by the death or misconduct of their friends, are exposed to all the dangers of a deserted and friendless situation.'

P. 139. 'Our present undertaking, is partly designed to provide for these helpless, friendless, destitute young women, to take them from the dangers that surround them, to give them habits of industry and employment, to give them some business for their future support, and, finally, to make them useful and happy members of society.'

'These, and many other noble and useful purposes, are designed in this our plan of female education, which is here offered to the public consideration; if they appear worthy of encouragement, it is hoped they will meet with the assistance necessary to carry so great a design into execution; we claim the patronage and protection of the virtuous and generous, and we despise the attacks of the ignorant and malignant censurers of our Plato, conscious of the rectitude and integrity of our intentions.'

'Influenced by the consideration above mentioned, several ladies of unquestionable characters and abilities, have determined to form a community, for the purpose of founding a seminary of Female Education upon the following plan:

'They will enter into a voluntary engagement, for three years, to be renewed at the end of the term; or, in case any person chooses to be released from her engagement, she may then be freed from it.

'They will each subscribe a certain part of their respective fortunes, for the support and service of the said community.'

'The community thus united, shall hire or purchase a large and commodious house, in a convenient situation, at a limited distance from a market town, but not in it, which they shall furnish and prepare for the reception of boarders.

'Each of the ladies shall apply for the particular department which she desires to undertake; and her pretensions shall be examined, and decided by the majority of the community.

'As soon as every department is filled up, the ladies shall hold a council every Monday morning, to compose the rules for governing the society, and to consult on the best methods of putting them into execution.

P. 144. 'After the community shall be established, there shall be as many young ladies received and educated, as can be accommodated.

They

They shall be the children of people of good fortune, who will be expected to pay a handsome price for their board. They shall have every advantage of the best education, without any of the dangers of a common boarding school. The strictest attention shall be paid to their moral, and mental, as well as personal improvements; and they shall be taught every branch of useful knowledge in common life, to qualify them to govern and conduct a family.

These young ladies must in all respects conform to the rules of the community, and they must have every thing they wear made by the servants of it.

It is proposed, that all kinds of work, for the use of the community, shall be done within its own walls.

It is proposed, that a certain number of young girls, the daughters of clergymen, officers in the army and navy, placemen, or any other profession whose parents have died in indigent circumstances, and left them entirely destitute of any provision, shall be received into this community for the term of seven years; to be employed in the service of it during that time; and if their behaviour is approved, they shall receive proper testimonials and other tokens of approbation, in proportion to the ability of the community to confer on them, in order to promote their establishment in their respective business or employment.

During the time of their residence in the community, they shall receive all the advantages of tuition which are given to the pupils of condition, and shall be constantly employed in their assigned departments; and every one shall learn a trade, or business, for their future support and provision.

There shall be one of each business here mentioned.

1. The milliner to the community, and teacher of her art.—2. The mantua-maker, and teacher of the same.—3. The clear-scarfer, and teacher of the same.—4. The lace-maker, and teacher.—5. The stay-maker, and teacher.—6. Embroiderer, and teacher of curious works.—7. Plain-worker, and teacher.—8. Spinner of hemp and flax, and teacher.—9. Knitter of thread, cotton, and worsted hose, &c. 10. The florist, who makes flowers, and draws patterns for work.—11. Assistant to the sub-governess, and teacher in the school.—12. Second assistant to the same, and teacher.—13. Assistant to the house-keeper.—14. Assistant to the intendent of the dairy, &c.

If there should be room for more, the rest must be occasional assistants to the community, in whatever department they may be wanted, and succeed to the trades as the elder ones leave the community.

In order to avoid every incitement to pride, vanity, and self-conceit, it is proposed, that all the young pupils of this community shall be clothed in a neat plain uniform; and that nearness in the wearing it, shall be the only mark of distinction.

The assistants to wear an inferior uniform.

The servants another uniform, of inferior materials.

No kind of distinction shall be shown to children of birth, fortune, or any accidental advantages.

M.

ART. XXXIX. *Observations sur l'Education des Jeunes Gens.—*
Observations upon the Education of Young People, from the
finishing

Finishing of their Studies, to their Entry into the World. A Work designed solely for England. By Mr. Routh, Teacher of the French Language. 8vo. 53 pages. Pr. 1s. 6d. No. 13, Duke-street.

THE purpose of this pamphlet is, to recommend it to parents and guardians of young men, to entrust them, during the interval between finishing their academical studies and entering on the world, to the private tuition of some one of those French gentlemen, who, preferring a voluntary exile in Britain to the humiliating situation of Gallic equality, find themselves possessed of a considerable portion of leisure, which they wish to turn to some account. Those Britons, if such there be, who are desirous of giving their sons a finishing of this kind, will of course apply to Mr. Routh, at No. 13, Duke-street, Grosvenor-square, for the particulars of his plan.

D. M.

ART. XL. *The Friendly Monitor; or, Dialogues for Youth against the Fear of Ghosts, and other irrational Apprehensions: with Reflections on the Power of Imagination, and the Folly of Superstition* By the Author of the *Polite Reasoner*, and *Juvenile Speaker*. 12mo. 120 pages. Pr. 2s. Bent. 1791.

THOUGH the language of these useful dialogues be not as correct as we could have wished; yet they contain closer reasoning than we have often met with in similar productions; and reasoning on a level with the capacity and experience of young people. The author modestly recommends her little work to the notice of parents, and we shall enforce the recommendation which its merit demands from us by repeating her own words.

‘The good intention with which the following work is written, it is hoped will be accepted as some apology for its defects; while the universality of a slavish fear in the minds of children, and its disagreeable consequences, must appear as powerful arguments in favour of committing it to the press, and of soliciting the candour of the public for its reception.

‘But to the tender parent, and those who have children under their care, the author feels an anxious wish that this little work may prove acceptable; and trusts the design with which it is undertaken may recommend it to their notice; not as a perfect work, but as one professedly designed for the use and benefit of children, in assisting them to banish the tales of the nursery, by pointing out their absurdity, and opening the way to reason and reflection.

‘For any inaccuracies in the following pages, that have escaped the pen of the author, she entreats the indulgence of the public, and hopes her distance from the press, and the important duties wherein she is engaged, will plead some excuse.’

ART. XLI. *The Triumphs of Reason; exemplified in Seven Tales. Affectionately dedicated to the juvenile Part of the Fair Sex.*
The

The Second Edition. Fool's-cap 8vo. 86 pages. Pr. 2s. Risch. Williams. 1792.

THESE little moral tales will be found both interesting and instructive; but as they are designed for mere girls, we should have been better pleased if the style had been simpler, and the tales omitted.

ART. XLII. *The Literary Miscellany, or elegant Selections of the most admired fugitive Pieces and Extracts from Works of the greatest Merit, with Originals, in Prose and Verse, on Cards.* Pr. 14s. 6d. Knott.

IN this compilation from our best authors some few pieces of inferior writers are injudiciously mixed; but this the publisher intimates is of little consequence.

'This work,' says the advertisement, 'is calculated to obviate the inconveniences usually attendant on compilations designed for pocket companions. It is impossible that any of those books should suit all readers; for either we find nothing that is congenial to our taste, or the compositions we do admire are accompanied with a number of pieces unworthy of notice. But here every reader can form a miscellany agreeable to his own judgment, in which he will have an ASSEMBLAGE OF CLASSICAL BEAUTIES, detached from trivial or less interesting subjects. *The Literary Miscellany* is thus formed to supply the public with particular favourite pieces for the parlour, the closet, the carriage, or the shade, unincumbered with those which may be disapproved, which is entirely impracticable on any other plan. Several of the subjects are well adapted for occasional honorary rewards, from tutors in academies to their pupils.'

All this might be summed up in one phrase—a Literary Toy.

ART. XLIII. *Interesting Anecdotes of Henry IV. of France, containing sublime Traits and lively Gallies of Wit of that Monarch, digested into chronological order, and forming a complete Picture of the Life of that amiable and illustrious Hero.* Translated from the French. 2 vol. fol. cap. 8vo. 429 pages. Price 6s. sewed. Debrett. 1792.

PLUTARCH, in order to give the individual touches to biography, preserved many characteristic observations and pointed sayings; but the picture of a life thus made entirely up of scraps is a kind of mongrel production which scarcely deserves to rank above a jest book; with this proviso, that unless in the playfulness of hilarity or the fretfulness of disappointment, they come from the mouth of a king or an author, a Henry, or a Johnson. Yet smart retorts, carelessly dropped by these distinguished characters, might, like many wise and trivial colloquial remarks uttered by persons of less celebrity, have fallen to the ground had not awe-struck folly been gaping to receive whatever crudely fell, anxious to record them with all the plodding industry of dullness, without exerting any judgment to separate from the wheat the chaff.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. IMPERIAL AND ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES, AT BRUSSELS.

Oct. 25. The prize for the historical question respecting the disputes of Margaret, countess of Flanders, with her sons [see our Rev. Vol. VIII. p. 465], was adjudged to Mr. Isfride Thys, canon regular of Tongerlo; a silver medal was bestowed on abbé Amand, sub-principal of the college of Ath: and honourable mention was made of a memoir in Dutch.

On the subject of salt-works [see as above] nothing satisfactory was sent.

The following new questions are proposed for 1792.

1. *Why are the different kinds of paper and paste-board at present fabricated in the Austrian Netherlands inferior to those of several foreign countries? and how may those manufactures be improved?*

2. *Of what districts in ancient Flanders was Baldwin, surnamed Iron-arm, count? how many years was he so? and what degree of power did he enjoy?*

The papers must be sent before the end of July next.

The following are for 1793.

1. *What are the plants of the Austrian Netherlands? They must be described according to the sexual system of Linné, as well as according to the species for the most part described by Miller.*

2. *A dissertation on any subject of Belgic history.*

The papers on these must be sent before the 16th of June, 1793.

The prize for each of the questions is a gold medal of the weight of 25 duc. [12l. 10s.]

ART. II. ROYAL COLLEGE OF FRANCE.

Nov. 14. The meeting was opened by Mr. de la Lande, who read a history of astronomy for 1791, and an eulogy of Mr. Lepaute-d'Agelet, astronomer to the academy, who sailed round the world with Mr. de la Peyrouse: Mr. Levesque read a memoir on the insidious policy of Lewis XI: Mr. Gail, a translation of two idylls of Theocritus, with a discourse on pastoral poetry, particularly on that author, of whom he purposes soon to publish a translation: Mr. de Courmand, an essay on the dramatic art, and the perfection of which the revolution has rendered it susceptible: and abbé de l'Isle, several copious extracts from his fine poem on the imagination.

ART. III. ROYAL ACADEMY OF SCIENCES, AT PARIS.

Nov. 12. At this meeting the abbé Rochon read a memoir on the manner of correcting the distances from the moon to the stars, observed at sea, for finding the longitude: Mr. Gentil, one on the cause of the overflowing of the Nile: Mr. Condorcet, an eulogy of Mr. Fougere.

VOL. XII.

R

ROUX,

roux, the naturalist, nephew of Mr. Duhamel: Mr. Lavoisier, a memoir of considerable extent, made by him, in conjunction with Mr. Seguin, on the nature and products of the human perspiration; and Mr. Sabathier, one on the difference of conformation between the fetus and adult.

ART. IV. ROYAL ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS, AT ROUEN.

The following subject is proposed for the prize for this year: *To compare together the French revolution, and that of England.* The papers are to be legibly written in Latin, English, or French, and sent post-free, before the first of July next, to Mr. Haillet, perpetual secretary to the academy. The prize is 300l. [12l. 10s.]

ART. V. ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES, AT BERLIN.

Oct. 6. The prize of the physical class on the question relative to the primitive earths [see our Rev. Vol. VI. p. 232] was obtained by Mr. J. Fred. Widenmann, counsellor of the mines to the duke of Wirtemberg.

The new question of the mathematical class for 1794 is: *Experience showing, that projected bodies deviate from the perpendicular in which they were first directed, what are the causes of this deviation, and how can its quantities be calculated?*

At this meeting count Hertzberg read a discourse on the revolutions of states [see below p. 233], in which he showed, that they had not been so numerous in the world as was commonly believed, and were not so much to be feared as in despotic and aristocratic governments. [According to the count, that of Prussia is by no means despotic.] Count H. also showed the assembly a sextant, with a book containing tables of the altitude of the pole in the principal towns in Germany, by means of which the true solar time might be known every day, and clocks regulated accordingly. These were invented by Mr. Muller, a clergyman at Schwelm. Mr. director Achard read and made some experiments on the different gravities of common and fixed air. His excellency Mr. von Wollner read a dissertation on what is called *koppelwirthschaft* [we believe a species of pasturage in common], in use in Mecklenburg and Holstein; and at the same time announced, by order of the king, a prize of 100 duc. [12l. 10s.] *for the best treatise showing whether this practice might be employed in the Prussian dominions with advantage, or not.* Mr. Erman concluded the meeting with a continuation of his memoirs of Sophia-Charlotte of Prussia.

ART. VI. ROYAL ACADEMY OF SCIENCES, AT PRAGUE.

Sept. 25. After a discourse by count Lazansky, in which he gave a brief history of the academy, Mr. Riegger read a memoir on the economy of Bohemia, count Sternberg made an experiment of his invention for the solution of the diamond in a preparation of air, which causes it to take fire and consume in a very short time: the experiment succeeded perfectly, to the astonishment of all present. Mr. Gruber exhibited a model of a new pump, put in motion by the compression of common air, occasioned by the vapour of water. Mr. Struadt showed a delineation of the solar eclipse of 1793, with his calcula-

calculations of it; and prof. Prochaska, the microscopic figures of several intestinal worms lately discovered. Mr. Dobrowsky read a treatise on the dependance of the Slavonian nation on the house of Austria; and prof. Gerstner, a sketch of his tables of the natural and artificial productions of the kingdom of Bohemia.

Two large medals were given to Mr. Preißler and Mr. Schmitt, for their works on natural history, which had obtained the approbation of the society.

ART. VII. ACADEMICAL AND PATRIOTIC SOCIETY OF VALENCE, DEPARTMENT OF THE DRÔME.

Aug. 26. Only one eulogy of Vaucanson being sent, and that inferior to the former, though it contained the materials of a good one, the prize is again renewed [see our Rev. Vols. II. p. 588, VI. 234, and IX. 106], and the term prolonged to the end of May, 1794.

At the same time the following subject, for a prize of 300l. [12l. 10s.], was proposed. *To point out the best and least expensive method of discovering, collecting, and employing water, for the improvement of land, particularly in the department of the Drôme.* The papers to be sent before the first of June, 1792.

Before the meeting terminated, Mr. Chaix-Loche, the president, read an eulogy of the late Mr. Tardivon, abbé-général of St. Ruf, his predecessor, whom the academy considers as its founder; and afterwards some remarks on a problem proposed by Rousseau, in his *Emilius*: if we go back to the state of nature, were men born free or slaves, social or independant? Mr. C. thinks, that they were neither slaves nor independant, but social and free. Mr. Naillac then read a memoir on Italy in general, with some particular circumstances, little known, respecting the republic and city of Venice. From a manuscript collection of marine charts, drawn in 1436, and discovered within a few years in St. Mark's library, and a manuscript account of the voyages of Marin. Sanudo, a celebrated Venetian navigator, who lived at the end of the thirteenth century, and beginning of the fourteenth, Mr. N. is fully convinced, not only that the seas of Africa and the East Indies were known to the Venetians long before the voyages of the Portuguese, but even that the Antilles, Hudson's-bay, and Newfoundland, were discovered and frequented by their sailors above a century before the voyage of Columbus. Mr. Rostaing then read a proposal for cultivating rape or cole-seed, to supply the want of nut-oil, occasioned by the perishing of many nut-trees from the severe cold of 1788-9: and Mr. Sacy, a memoir on the arts of painting, sculpture, and architecture, considered relatively to the new constitution. In this, after showing, that the cultivation of the fine arts does not tend to destroy the government of a free people, Mr. S. proceeded to examine their influence and use.

THEOLOGY.

ART. VIII. Ulm. *Wahre und allein hinreichende Reformationart, &c.* The true and only sufficient Mode of Reforming the Catholic Priesthood in general, according to the original Idea of its divine Founder: by an active Friend of pure Truth, and the general Good. 8vo. 256 p. 1791.

Who could have supposed, that principles completely destructive of

the constitution of the catholic clergy would have been thus pressing urged by a Bayarian ex-jesuit (Mr. Benedict Stattler), who is held in great esteem by those of his order, by the catholic clergy in general, and by the court of Munich, which has lately appointed him a censor of the press? That a man, neither young nor inconsiderate, should thus declare war against all bishops, dignitaries, and monks, would be inconceivable, were he not assured of the protection of his sovereign, whose rights over the clergy and all ecclesiastical possessions, as lately exercised in France, he maintains in a manner that must shock most German episcopals. His leading idea is, that there should be but one class of priests, though of different ranks, who should be solely occupied in the cure of souls, and instruction of youth, and whose authority should be purely spiritual. Even the power of dispensing with obstacles to matrimony he ascribes solely to the state, as being of a temporal nature, with which the clergy have nothing to do. Protestants in general would be much better pleased with the scheme of Mr. S., did not his inculcating the celibacy of the clergy, and confining the instruction of youth to the priesthood, favour too much of the spirit of the order in which he was educated.

Jen. Allg. Lit. Zeit.

MEDICAL JURISPRUDENCE.

ART. IX. Paris. *L'Enfant qui naît au cinquième Mois de la Grossesse peut-il conserver la Vie? &c.* Can a Child born in the fifth Month of Pregnancy live? a medico-juridical Question in which are advanced some Laws of Nature tending to explain what life is: by Alph. le Roi. 4to. 19 p. 1790.

Mr. le R. is of opinion, that a child born at five months may live, though he is not able to bring any incontestible proof of it. This pamphlet was written on occasion of the inheritance of a child born in the beginning of the sixth month being disputed in a court of law.

Jen. Allg. Lit. Zeit.

MEDICINE.

ART. X. Paris. *La Médecine éclairée par les Sciences physiques, &c.* Medicine improved by the Science of Natural Philosophy, or a Journal of Discoveries relative to the different Branches of the Healing Art, compiled by Mr. Fourcroy. Vol. I. 8vo. 396 p. 1791.

In this publication Mr. F. promises the physician a collection of every thing new, that may occur in the daily progress of 1. natural philosophy, 2. mineralogy, 3. chemistry, 4. botany and vegetable physics, 5. zoology, 6. anatomy, both of man and animals, 7. physiology, 8. hygiene, 9. pathology, nosology, and semeiotics, 10. therapeutics and materia medica, 11. pharmacy, 12. the knowledge of epidemic and endemic diseases, and those which arise from the practice of the arts, 13. surgery, 14. forensic medicine, 15. the veterinarian art, 16. the knowledge of medical errors and prejudices. In the execution of this extensive plan, he reckons on the assistance of the learned of Paris; the societies there, of many of which he is a member, and attends their meetings with diligence; and his own private correspondence, which he hopes to enlarge. The articles communicated to him will be pruned of all their superfluities, in order to com-

prise

prise as much matter as possible in a small compass, and will be submitted to some medical gentlemen, who have promised him their assistance, for their approbation, previous to their being inserted in his journal. That our readers may form some little judgement of the work, we will briefly enumerate the contents of this volume.

On the reduction of earths into metals. [Of the particulars of this supposed reduction we have already given an ample account in our 8th and 9th vols.] An abstract of the principal phenomena dependent on caloric, by Mr. Seguin. An article relative to toads fixing on the heads of carp, by Mr. Dufay. On the culture and economical uses of the *arum esculentum*, by Mr. de Sa. Inoculation of a gangrenous disease of cattle in man by insects. It seems to follow from the account here given, that insects, particularly flies, after having remained for a time on the putrid and ulcerated parts of dead animals to deposit their eggs, can insinuate the putrid virus under the human skin by means of their trunks. Conjectures on the cause that occasions loss of sight to many new-born infants. Ideas on a new mean of investigating the nature of diseases. This new mean is chemistry. On a particular species of melancholy, that leads to suicide, by Mr. Pinel. These observations may be useful, particularly with regard to the physical education of children. On the electric property of the magnesian calcaireous borat, by abbé Haüy. On the composition of water. On the spontaneous alterations of the urine of a man in health, by Mr. Hallé. On fossil wood and coal, and the origin of the black iron of the isle of Elbe, by Mr. Vauquelin. On the disposition of the vessels of the uterus and placenta. Account of a person poisoned with vitriolic acid. On the different species of plants called *ipeacuanha* at Brasil, by Mr. d'Andrada. On the nature and treatment of retentions of urine, by Mr. Sabatier. On the action of different vegetables on tartarised antimony and muriated quicksilver, by Mr. Berthollet. On the crystallization of water, by Mr. Girsund. On the advantages of Mr. Clare's method of curing the venereal disease by rubbing calomel into the gums, by Mr. Pascal. On the mode in which certain animals pass the winter, by Mr. Fabricius. Mr. F. is of the opinion, that swallows conceal themselves under water. On earthen ware. On the isinglass furnished by different species of the *gadus* caught at Brasil. There are also in this volume some other articles of natural history.

Journal Encyclopédique.

ART. XI. Dr. Vachier has now completed his *Treatise on Diseases* [see our Rev. Vol. I, p. 597, and XI, p. 468]. It consists of fourteen volumes.

CHEMISTRY.

ART. XII. Leipzig. *Einleitung zur allgemeinen Scheidekunst, &c.* An Introduction to Chemistry in general: by Christian Ehrenfried Weigel, Parts I. II. 8vo. 975 p. 1788-90.

In these two volumes, written with great modesty and not less ability, Mr. W. gives us an enumeration of the various works that have been published on the science, separately, or in the Transactions of different Academies, and of all their editions that have come to his knowledge, with a brief account and character of those he has seen; a

task that must have required immense and attentive reading. The whole of his work will consist of six volumes.

Mr. Grunwald and M^{lle} Willemet. Journ. de Méd.

NATURAL KNOWLEDGE.

ART. XIII. *Mémoire sur les Pierres composées, &c.* Memoir on compound Stones and Rocks; by the Commander Deodat de Dolomieu. *Journal de Physique.*

According to Mr. de D., none of the systems hitherto invented is sufficient to account for the formation of our secondary strata. As to the primitive ones, he supposes, that there once existed on our globe a fluid capable of holding all their component parts in solution. He hazards a conjecture, that this universal solvent might be some modification of light or fire in a state of combination, somewhat similar to the phlogiston of Stahl and the ancients, or rather to the *causticum*, or *acidum pingue*, of Mayer. This solvent being gradually lost, and leaving behind a fluid incapable of retaining the several earths, they precipitated in proportion to their insolubility. Thus our primitive strata were formed in horizontal layers, the position of which some violent catastrophe afterwards deranged. With respect to the strata formed since, he observes, there are three grand questions occur. Taking it for granted, from their form and situation, that they were deposited by a fluid, he asks: whence did the sea take the materials of which it formed them? By what means did it take them up? And how did it transport them from place to place, and deposit them? The first he thinks easily answered by the supposition, that the catastrophe abovementioned took place whilst the last deposit of the primitive sea, consisting chiefly of calcareous earth, was yet soft, and that the cause began to act before it was hardened. The sole cause he imagines capable of affording a solution to the second and third questions, is a violent agitation of the sea, produced by tides, rising to a height of perhaps 800 fathoms, and thus overflowing our continents. He leaves the astronomer to find a cause for such tides, which he supposes to have diminished gradually; only observing, that our tides must necessarily be much heightened if we were a little nearer the sun.

MINERALOGY.

ART. XIV. *Leipsc. Bergbaukunde.* The Art of Mining. Vol. II. 4to. 468 p. with plates. 1790.

In the present volume of this work [for the first see our Rev. Vol. VII. p. 351] are the following essays. 1. Account of the gold-mine at *la Gardette*, in Dauphiny; by Mr. Schreiber. It appears, that it will not answer working. 2. Chemical analysis of the cruciform crystal from St. Andreasberg, and a species of compact heavy spar from Rammelsberge; by Mr. Westrumb. In the first Mr. W. found 44 gr. of siliceous earth, 20 of barytes, 20 of aluminous earth, and 16 of water: the composition of the spar differed so much from the usual proportions, that he almost gives up the hope of establishing a system of mineralogy on chemical analysis. 3. Description of a machine used in the Saxon mines: by Mr. Stockicht. This consists of a double waggon-way: the loaded waggon going down one side draws up the empty one on the other, by means of a rope reeved through a block

a block at the top. 4. On the preparation of the ore at St. Anne's mine, at Kremnitz; by Mr. von Charpentier. The precautions taken at this place to prevent loss of the gold and silver are carried to the greatest lengths. 5. On the smelting of lead ores in reverberatory furnaces, at Bleyberg in Carinthia; by count. von Born. 6. On the use of coak, or charred coal, in smelting lead or copper-ores containing silver, at Weyer, in Wiedrunkel; by Mr. Kleinschmidt. Coak, if well made, appears far preferable to charred wood. 7. History of the process of amalgamation at Joachimsthal; by Mr. Rössler. In this paper all the obstacles that occurred are noticed, and the means by which they were surmounted. 8. Theory of amalgamation continued; by don d'Elhuyar. This will be continued in the next volume.

Of extracts there are: 1. the conclusion of bar. von Leibnitz's unsuccessful experiments on the machines of the mines of Hartz. 2. History of an hydraulic secret of the year 1565; by Mr. Voyt. This is on many accounts entertaining. 3. The bed of bricks at Marsal in Lothringia; by Mr. de Laumont.

Under the head of remarks are: 1. on the mines of Piedmont, Savoy, Westphalia, and Hesse. 2. Conclusion of Mr. Lefius's tour. 3. Account of the manner of making gun-flints at Avio in Wälschtirol. 4. On a salt formed naturally on the surface of a brick; by Mr. Gmelin. This was Glauber's salt. 5. On the use of iron slag in smelting sulphurated lead-ores; by Mr. Hsemann. 6. On stones pretended to have fallen from the skies; by Mr. Stutz. Mr. S. supposes, that changes produced in stones by the electrical matter in storms have given birth to these notions.

Extracts of letters, 1—4. relate to the mineralogy and mines of Guanaxuato in South-America. 5. New occurrences relative to mines in England; by Mr. Hawkins. 6. Account of the process of amalgamation at Freyberg; by Mr. v. Charpentier. 7. On some vitrified walls on hills in the highlands of Scotland [see our Rev. Vol. VIII. p. 261]; by prof. Grotshke. 8. Chemical and mineralogical views from Helmstadt. 9. On the newly discovered metallic calces, and on stone-coal; by Mr. Haidinger. 10. Short account of a journey from Mexico to Somberete; by don d'Elhuyar. 11. Further accounts of Guanaxuato. 12. On the process of amalgamation at Joachimsthal; by Mr. Mähling. *Jen. Allg. Lit. Zeit.*

ART. XV. Florence. *Dell' Antracite, o Carbone di cava, &c.* On Anthrax, or Pit-coal, commonly called fossile Coal, compiled by Order of Government. 8vo. 358 p. 12 plates. 1790.

Amongst the benevolent views of Leopold II, that of encouraging the working of coal-mines was one. This treatise, composed in consequence of it, contains all the information that can be desired on the subject. *Mr. de Vozelle. Journ. des Sçavans.*

ART. XVI. Dresden. *Orographie des Nordwestlichen Mittelgebirges, &c.* Orography of the Northwest Middlemountain in Bohemia: a Fragment in Answer to the Question, is Basaltes a volcanic Product, or not? by Fr. Amb. Reuss, M. and Ph. D. &c. 8vo. 180 p. price 12 g. [1s. 9d.] 1790.

We have met with few mineralogical tracts, that have given us so much

much satisfaction as this. From his observation on the mountain here described, Dr. R. infers the negative of the question announced in the title.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. XVII. Dijon. *Mémoire sur l'Objet le plus important de l'Agriculture, &c.* An Essay on the most important Subject of Agriculture: by Mr. J. Calignon, Farmer at Arc-sur-Tille. 8vo. 24 p. 1791.

The grand secret of Mr. C. consists in sowing thin, and liming his seed. The advantages of this practice are a more abundant crop, less exposed to injury from frost, insects, or weeds, and secured against smut or mildew. His assertions are founded on long practice, and repeated experiments; and he engages to forfeit the value of a crop, if the smut make its appearance among it, when the seed is properly limed in his manner, which is as follows. "Into a cask, with the head knocked out, and half filled with water, I put eight or ten pounds of quicklime. Whilst this is slacking, I set on the fire a large boiler half full of water, in which I dissolve a pound of green vitriol and half a pound of alum. Having taken the boiler from the fire, I put into it five or six pounds of fresh wood-ashes. These I put in by a handful only at a time, and have some cold water at hand, to stop the effervescence, if the liquor should be like to run over. When the effervescence is ended, I pour the mixture on the slacked lime: having stirred the liquor well, I put in by degrees, stirring it all the time with a stick, six measures of corn (weighing 45 pounds each) previously well sifted. The cask should not be quite full, and the liquor should be four or five inches above the wheat. If any faulty grains swim on the surface, they must be taken off. In this liquor the wheat is to be left four and twenty hours, that it may be thoroughly penetrated with the water, and disposed to a quick and vigorous germination; during which time it is to be stirred twice or thrice. I then draw off the water, which runs almost clear out of a peg-hole in the bottom of the cask, and spread the wheat on the floor, stirring it occasionally, till it is dry enough to be sown easily, which it generally is in twelve or fifteen hours. From being swelled with the water, and from the lime mixed with them, the six measures of wheat will now fill nine. These are sufficient to sow 1080 perches of land, each perch being nine feet and half [a little more than 10 feet English]. If any accident should prevent this seed from being sown immediately, it may be kept some days, taking care to spread it out, and stir it several times a day. I have sown some that had been kept upwards of ten days, and had pushed out germs of two or three lines long, yet produced me a very fine crop."

L'Esprit des Journaux.

ART. XVIII. Altona and Leipzig. *Anmerkungen über den Kattunbau, &c.* Remarks on the Cultivation of Cotton, for the Use of the Danish West-India Colonies: by Jul. Ph. Benj. von Rohr: with a Preface by Dr. Ph. Gab. Henßler. Vol. I. 8vo. 144 p. price 8 g. [1s. 2d.] 1791.

The cotton planter may no doubt find benefit from this work of Mr. von R., which appears to be the fruit of much experience, and careful observation; though from the faultiness of the style some passages in it are scarcely intelligible.

Jen. Allg. Lit. Zeit.

ART.

POLITICAL OECONOMY.

ART. XIX. Paris. *Traité complet sur les Abeilles, &c.* Complete Treatise on Bees, &c. by Abbé Della Rocca. Vol. II. 8vo. 500 p. with plates. [See our Rev. Vol. IX. p. 236.]

In this volume ab. R. gives us his observations on the generation of bees. According to him, the queen, fecundated in the month of June, is in a state of laying eggs in July and August, and even in the May of the following year: both the queens and working bees are females: both must couple with the drones, which are males, to be capable of producing young: the former always produce females, the latter always males. The hives he recommends are of earthen ware, cylindrical, and about three feet long and one in diameter, and open at each end, to which a cover is fitted. For this cover tin is the best material. The hives are to be laid horizontally; and round each cover are to be made seven or eight small openings for the passage of the bees. At the beginning of winter these openings are to be stopped up with earth, leaving only a small hole for the passage of the air on the lower side of that end where the bees are with their provisions, and a few small holes at the other end, none of them large enough to afford passage to a bee. Thus they are to be shut up during the winter.

Mr. de la Lande. *Journ. des Sçavans.*

ART. XX. Aix. *Mémoire sur la Maniere de resserrer le Lit des Torrents & des Rivières, &c.* Essay on the Manner of contracting the Beds of Torrents and Rivers: by Mr. Beraud, Prof. of Mathematics and experimental Philosophy, &c. Printed by Order of the Administration of the Department of the Mouths of the Rhone. 8vo. 116 p. with plates. 1791.

Never perhaps did the celebrated author attempt any thing of more utility than the present work. The means here pointed out are attended with little expence, and appear from experience to be effectual in gaining and securing land from the ravages of the water. For the particulars we must refer to the work itself, but it may not be useless to observe, that the principal part of the scheme consists in planting several rows of aquatic trees, parallel to the current, at about two yards distance, and in two or three years bending them down towards the water, first cutting them half through, about two or three feet from the ground. The plantations are to be repeated annually, that there may be a succession of trees to lay down every year, till, by means of the earth and gravel deposited amongst their branches by the water, a sufficient bank is formed.

L'Esprit des Journaux.

ART. XXI. Berlin. *Mémoire sur les Révolutions des Etats, &c.* Essay on the Revolutions of States, external, internal, and religious, read at the public Meeting of the Academy of Sciences of Berlin, Oct. 6, 1791, to celebrate the Birth-day of Frederic William II, King of Prussia, and the fifth Year of his Reign: by Count Hertzberg. 8vo.

With respect to the utility of standing armies, and the freedom of the Prussian government, some of his readers will probably differ in opinion from the count; yet, whilst they consider him by no means exempt

exempt from error and prejudice, they cannot fail to allow him judgment and talents.

Journal Encyclopédique.

PHILOSOPHY.

ART. XXII. Copenhagen. *Naturen betragtet efter Bunnets Måde, &c.* Nature considered after the Manner of Bonnet: by Tyge Rothe. Vol. I. small 8vo. 400 p. 1791.

The worthy author, to whose philosophical mind and eminent talents we are already indebted for several excellent works, has by this added not a little to his merits. From the contemplation of nature, both as a whole and in its parts, he endeavours to inspire a lively conviction of the existence of a deity, good, wise, and powerful, whose operations tend ultimately to the universal happiness of his creatures. The introduction contains remarks on the importance of the study of natural philosophy to man's improvement, and the promotion of a rational belief in God; to which is added a short account of the present state of that science in Denmark.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. XXIII. Berlin. *J. G. C. Kiefewetter über den Ersten Grundsatz der Moralphilosophie, &c.* J. G. C. Kiefewetter on the First Principles of Moral Philosophy. Vol. I. containing an Examination of former Systems of Morals; with an Essay on Free Will, by Prof. Jakob. The 2d Edition revised throughout. 8vo. 179 p. 1790. Vol. II. containing an Exposition and Examination of Kant's Moral Principle. 238 p. 1791. price 1 r. 12 g. [5s. 3d.]

Mr. K.'s tract, published in 1788, has undergone so complete a revision, that it may now be deemed a new work. (It then occupied 112 pages only.) In its present state it possesses a considerable degree of utility, and may contribute not a little to the elucidation and propagation of pure morality.

Jen. Allg. Lit. Zeit.

ORIENTAL LITERATURE.

ART. XXIV. Palermo. *Rerum Arabicarum quæ ad Historiam Siculam spectant, &c.* A Collection of Arabic Works relative to the History of Sicily: published by Rosario Gregorio. Fol. 262 p. large paper.

This grand collection of Arabic writers, undertaken by order of the king of Naples, ought to be considered as one of the noblest works of the present age. If similar researches continue to be made, particularly in Africa, yet not neglecting Asia, we doubt not but a number of works will be found, relative to the history of all the Mediterranean islands, of Spain, and of the incursions of the Arabs on the coasts of France and Italy, as well as to that of Sicily. Mr. G. has added an explanation of many Arabic inscriptions found in Sicily, and remarks on the different manners of computing time employed by the Arabs.

Journal des Sçavans.

ART. XXV. Nuremberg. *Inscriptio Arabica, Litteris Kuficis Auro textili picta, in infimâ Fimbriâ Pallii imperialis, &c.* An Arabic Inscription, in Cufic Letters, wrought in Gold on the lower Border of the Imperial Cloak, which was made at Palermo in the Year 1133.

and

and is kept amongst the Regalia of the Emperor of Germany at Nuremberg, delineated and explained: by Christ. Theoph. von Murr. 4to. 28 p. with sixteen wooden cuts, and two copper-plates. 1790.

Besides the inscription mentioned in the title page, M. von M. gives us some others of a similar kind, found in Sicily, with explanations. It is somewhat remarkable, that Arabic inscriptions were wrought on the robes in which Christian princes of that island have been buried, subsequent to the expulsion of the Arabs.

Mr. de Guignes. Journ. de Savans.

ART. XXVI. *Copenhagen.* The second volume of Abulfeda's Moslem Annals [see our Rev. Vol. II. p. 102.] was published in the course of 1790. It consists of 790 p.; and though the Arabic text is not quite faultless, it is printed still more carefully than that of the first volume.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XXVII. *Turin. Della celebratissima Tavola Alimentaria di Trajano, &c.* On the celebrated Alimentary Table of Trajan, discovered in the Territory of Placentia in the Year 1747: by Secondo Gijs. Pittarelli, read and approved by the Royal Academy, &c. 4to. 332 p. with 2 plates. 1790.

This is one of the most learned works on the subject of antiquities, that we have seen of late from Italy. On the table itself are pointed out with great precision various lands and houses, consigned to certain persons, on condition that they should pay annually a sum of money for the support of 245 boys and 34 girls, of the city of Velleia, all legitimate, besides one boy and one girl illegitimate. From the notes of Mr. P., which are chiefly geographical, we are led to form great expectations of his *full and accurate map of ancient Italy*, on which he informs us he is engaged.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXVIII. The Rev. Dr. Gregory, F. A. S. domestic Chaplain to the Lord Bishop of Landaff, and Author of *Essays Historical and Moral*, &c. has issued Proposals for publishing by Subscription a History of Great Britain, from the Revolution to the present Time. The Work will consist of Four Volumes Quarto, printed in an elegant Manner, on fine Vellum Paper, and ornamented with Historical Engravings (in which the Portraits of remarkable Personages will be preserved), designed and executed by the most eminent Artists. Each Volume will be published separately, at the Price of 1l. 11s. 6d. to be paid on Delivery. The Price will be necessarily raised to Non-Subscribers. The First Volume will be prepared for the Press with all possible Expedition.

The Names of Subscribers will be received by J. Johnson, St. Paul's Church-yard; J. Sewell, Cornhill; J. Debrett, Piccadilly; T. Hookham, New Bond-street; and C. and G. Kearley, Fleet-street.

‘Whatever prejudices,’ observes the doctor, ‘may be entertained concerning the virtues, the science, or the manners of antiquity, it is a truth, which will scarcely be disputed, that the importance of history is always increased in proportion as it approaches our own times. The circum-

circumstances, which immediately interest and agitate the world, are most closely connected with those which have just preceded; and truth, which is so estimable in every view, and on every occasion, is doubly estimable upon this, as both the politics and sentiments of a people are materially influenced by a just conception of public events.

There is one advantage, which all are ready to allow the writer, who investigates and records recent facts, and that is, actual observation. Indeed, however unexceptionable the sources of information, it is scarcely possible to delineate with accuracy the manners, the characters, the minuter features, of distant times. Ignorance of these circumstances must frequently mislead in developing the motives of transactions, and must always render the portrait in some instances incorrect or defective.

Another obvious advantage possessed by the historian of his own times is, that as his observation is more accurate, so his mind will be more interested in the events which he records. To have known the principal actors in those great scenes; to have been personally engaged in some of the transactions, and a spectator of them all, must naturally excite and invigorate the human faculties. To write on such subjects is to live over a part of life, and to renew our acquaintance with the most pleasurable ideas of our early years.

The most judicious of the ancient critics, therefore, would scarcely dignify with the name of history those collections which reported only the hearsay narratives of former periods, and distant nations: and such of our own countrymen as are desirous to catch the spirit, to remark the manners, and to feel the sentiments of their ancestors, will resort to the original compositions of a Bacon, a Clarendon, a Ludlow, or a Burnet, in preference to the compilations of Smollet or of Hume.

To Englishmen the revolution, and the events which have since occurred, are on many accounts of superior importance to every other part of our domestic history. The revolution was one of those extraordinary periods which immediately succeed the birth or regeneration of science; when the human powers are rendered most active, and when mankind awake from animal to intellectual life. Before that important crisis we could scarcely be said to possess a constitution; we were actors of little consequence or dignity on the grand theatre of continental politics. It was then that our commerce began to assume its present forms; the system of funding was invented; and the foundation was laid of all those arrangements, which have brought the politics of Europe to their present critical state. In a word, the conduct of courts, the policy of ministers, the objects of negotiations, the deliberations of senates, have assumed a different bias from that which they formerly held; and this period forms a new æra essentially distinguished from all which have preceded, and the only æra worthy to be considered as something beyond a mere object of curiosity to the present inhabitants of Europe.

These and similar considerations have induced me to confine my attention to a short period of our history. To perform any task with fidelity and success, the mind must not expatiate in too extensive a range; and it is a considerable undertaking to give with perspicuity the history of a single century.

'It has been said, indeed, that of many political transactions the true motives can seldom be discovered till after the lapse of years; but this observation certainly applies more forcibly to former ages than to the present. The public eye has been more intently and assiduously directed to the motions of politicians than in former periods; men are become better judges, and possess more copiously the means of judging; the interests are more variable, and the proceedings of courts more exposed, than they formerly were.

'Another objection which has been urged against the histories of recent times is, that it is not easy for their authors to be impartial. This defect, however, even where it confessedly exists, is commonly compensated by some other advantages; and if we look for impartiality in those writers whose attention has been employed upon more distant ages, are we in less danger of disappointment? What late historian has related with unimpeachable candour the history of the Stuarts? What violence and passion has distinguished the modern partizans of the unfortunate Mary, as well as the generality of her opponents! As I wish to obtrude myself as little as possible on the patience of the reader, I shall only say, that I come to this undertaking with at least no motive for undue partiality. The man, who devotes his pen to the ignominious and selfish views of any party, must be wanting either in honesty or judgment; and that man must be not less deficient in philosophy and candour, who will not discriminate what is good and praise worthy in the proceedings of all parties, and much more if he neglect to do justice to the virtues or merits of individuals.

'In the acquisition of materials no pains shall be spared, and no expence shall be withheld in procuring every assistance, literary or otherwise, which may serve to render this work as deserving as possible of the patronage of the public.

'As I cannot limit myself in the acquisition of information; and as the time in which I may be able to satisfy myself in this respect must be uncertain, I will not directly fix any period for publication. On this account I have declined the usual mode of subscription, by insisting on a deposit; and only wish the names of such as favour the work, that I may be able to form some judgment of the support which I am likely to receive, and to adjust the arrangements of publication.

'It is almost unnecessary to add, that every communication and information relative to the subject of this history will be most thankfully received and acknowledged by the public's most faithful servant,

Bedford-Row, Feb. 1, 1792.

G. G.

HISTORY OF PHILOSOPHY, ARTS, SCIENCES, &c.

ART. XXIX. *Observations sur la Physique, &c.*

Mr. Delametherie's retrospective view of the progress of the sciences in 1791, in his preliminary discourse to Rozier's Journal, takes them in the following order.

Astronomy has this year afforded no singular phenomena, or striking discoveries, though it has facts deserving a place in its history. Mr. de Lambre has terminated his grand labour on the satellites of Jupiter. His tables will make their appearance with the third edition of Mr. de la Lande's astronomy, which, having undergone a thorough revision, will soon be published. At the observatory of the military school, Mr. de la Lande, and his nephew Mr. le François, have already deter-

determined the places of ten thousand stars in the northern hemisphere. Mad. le François has completed her horary tables for finding the longitude at sea, by the altitude of the sun or a star, at any time and place. They were sent to the press in December last, pursuant to a decree of the National Assembly, by whom they were deemed of public importance. On the 19th of October, the long expected conjunction of Venus was observed. The astronomers who accompanied Mr. de la Peyrouse have made many astronomical and geographical observations, on the western coast of North America, and the eastern coasts of Asia and New Holland: these the National Assembly has directed to be printed. The elector Palatine has enlarged his observatory: at Palermo Mr. Piazzzi has set up his grand five foot circle by Ramsden, the finest astronomical instrument ever made: the astronomers of Milan have continued as far as Genoa their trigonometrical operations for the measure of a degree, and for a map of Lombardy: Mr. Tranchot has made a very accurate map of Corsica, and has measured an arc of the meridian of $1^{\circ} 37' 20''$, from point Tolare to Bonifacio; he has also united this island to Tuscany by grand triangles: but one of the most interesting undertakings in this science is the measure of an arc of the meridian from Dunkirk to Barcelona, decreed by the National Assembly, from which a standard is to be taken for an uniformity of weights and measures. Miss Herschel has discovered a very small comet, which has since been seen at Paris by Mr. Méchain.

Zoology. Dr. Girardi has published a work on the origin of the intercostal nerve. He adopts the opinion of Petit, who thought, that this nerve did not arise from the brain, but ascend to it. Hence he maintains, that the seat of the mind may be in the spinal marrow, and in all the ganglions which contribute to it, as well as in the brain. The same opinion is embraced by ab. Fontana, who is preparing a large work on irritability, and sensibility, and imagines he is able to establish some new principles relative to organic matter. Mr. Camper has published a dissertation by his father on the real differences of feature in men of different countries and different ages. Dr. Odier has published tables of mortality for Geneva, from 1560 to 176c, which shew, that the probability of life was greater amongst old people formerly than at present; amongst children, and young people, less. Dr. Simmons and Mr. Jacquin have each observed a considerable quantity of saccharine matter in the urine of a person labouring under diabetes. Mr. Pinel continues his researches into the mechanism of the animal economy, in man and quadrupeds. Mr. d'Aubenton has observed regular crystallizations under the first strata of oriental bezoar stones. The Parisian Society of Naturalists has enriched the science of *entomology* with a great number of unknown insects; and at London the Linnean Society is equally ardent in the pursuit of natural history. Mr. Sparman and Mr. Latham deserve to be mentioned for their publications in *Ornithology*, and Mr. Martyn for his plates of shells and insects. Mr. Gustoff Paykul has undertaken to ascertain the several species of the genus carabus, that are natural to Sweden; Mr. Olivier continues his grand work on the coleoptera; and Mr. Gigot d'Orcy, his on the busterflies of Europe.

In *botany* the names of Hoffman, Smith, l'Heritier, la Billardiere, Banks, Willemet, Gaesner, Cyrillo, Cavanilles, Laureiro, de la Marck, Desfon-

Desfontaines, Gmelin, and Coulomb, deserve mention for their respective labours.

Aided by chemistry, the science of *mineralogy* has made a rapid progress. Of most known mineral substances we shall soon have analyses; though many of these, it is true, have not the degree of precision that might be wished. [For the particular occurrences in this science, we must refer to the different parts of our Literary Intelligence.]

Whilst the mineralogist has been analysing the various substances of our earth, the *geologist* has not been idle in endeavouring to explain their formation. The principal theories advanced are Mr. de Luc's, [which we have given pretty fully]: Mr. Patrin's, who supposes, that the greater part of our mountains have been raised up by some cause or other: Mr. de Dolomieu's, who assumes tides of excessive height: and mine, that the waters covered the highest mountains; that they had a movement from the equator to the poles, and from the poles to the equator; and that there are caverns within the globe, into which a part of these waters has sunk.

In *natural philosophy* many advancements have been made. We shall only mention a new circumstance observed respecting the theory of motion by Mr. Charles. Mr. C. has constructed a billiard table of polished marble, about nine feet in length. On this he has found, that the ball when it strikes against one side flies off, apparently at least, in a right line; but on striking a second side it rebounds in a peculiar curve.

The science of *chemistry*, too, has been pursued by its numerous votaries with indefatigable ardour; yet the grand points in dispute are not determined; though we may hope what has been done will contribute to advance that desirable object. Mr. Keir has formed a new compound acid, from the vitriolic acid and nitre, which, having the property of readily dissolving silver, without acting on copper, will be of no small use in the arts. Mr. Bayen has obtained nitrous acid in distilling manganese of Lorrain; and Mr. Van Mons has procured it by means of litharge. Inflammable air appears to be requisite to its composition, as well as pure and dephlogisticated air; and this is confirmed by Dr. Priestley's experiments. Of the defects of the new nomenclature even they who framed it begin to be sensible.

The *arts* highly deserve the attention of every nation, and the present advanced state of chemistry and natural philosophy cannot fail to have improved them. Yet in France many are neglected, that might be carried on in perfection, and with advantage, and its inhabitants procure from foreign nations, manufactures of which their country produces all the materials.

Of all the arts *agriculture* has the strongest claim to the notice of men in a state of society, as on account of their great multiplication the ordinary produce of nature is insufficient to supply their wants. Who can reflect without alarm, that one or two deficient crops in several parts of Europe at the same time, would occasion a dreadful famine? It would be prudent in her to dispense with several articles she derives from abroad, or to cultivate them at home: for her distant commerce is continually draining her of her citizens, and serves as a pretext to the most unjust and bloody wars. Another more powerful consideration is, that every thing announces she cannot long retain her

her colonies. "Already has England lost the greater part of North America, and she must expect soon to lose the remainder. Her power in India will either be destroyed by Tippoo and the Mahrattas; or, if she destroy Tippoo, that colony will soon render itself independent."

BIOGRAPHY.

ART. XXX. Paris. *Vie du Capitaine Thurot, &c.* Life of Captain Thurot: by M * * *.

The name of Thurot is well known; but perhaps the circumstance that led him to embrace a profession in which he rendered himself so famous is not. The son of a post-master in Burgundy, who left his widow in great distress, he had been some time apprentice to a surgeon, when, to supply his mother's wants, he was tempted to steal some plate from one of his aunts. Ashamed of what he had done, he set off for Calais, with one clean shirt and twenty shillings in his pocket, and engaged as surgeon of a privateer. Being taken prisoner, he made his escape by night from Dover in an open boat; when, at the persuasion of marshal Belle-Isle, whom this bold act made his friend, he betook himself to the study of seamanship, in which he was afterwards so highly distinguished.

This book is published for the benefit of his daughter, whom he left in indigence, but to whom the national assembly has granted a pension of 2000*l.* [8*3*]. 6*s.* 8*d.*]

Mercure de France.

POETRY.

ART. XXXI. Copenhagen. *Ungdomsarbejder af Jens Baggesen.* The Youthful Attempts of J. Baggesen. 2 vols. small 8vo. 480 p. 1791.

Under this modest title prof. B. presents us with a collection of poems that possess considerable merit.

Jen. Allg. Lit. Zeit.

ART. XXXII. *Almuens Sanger, &c.* Popular Poems: by Claus Frimann. 8vo. 238 p. 1790.

This collection of fables, songs, &c., written in a familiar style, is well calculated to improve the minds and morals of people of the lower class.

Jen. Allg. Lit. Zeit.

D R A M A.

ART. XXXIII. Paris. *Tbâtre de la Rue de Louvois, Oct. 29.* Zelia, a comic opera in three acts, by Mr. Dubuiffon, the music by Mr. Deshayes, was performed with very great success. This piece, which is of the serious kind, is taken from *Stella, or the Husband with Two Wives*, a German play by Goethe, author of the *Sorrows of Werter*.

L'Esprit des Journaux.

E D U C A T I O N.

ART. XXXIV. *Zurich.* To compete for the prize announced in our Rev. Vol. IX. p. 479. five plays were sent. One entitled *William Tell*, being decidedly superior to the rest, and better calculated for the purpose intended, the 12 duc. were awarded to its author *Lewis am Bâbl*. The play is since published.

Jen. Allg. Lit. Zeit.

T H E ANALYTICAL REVIEW,

For M A R C H, 1792.

ART. I. *A Vindication of the Rights of Woman; with Strictures on political and moral Subjects.* By Mary Wollstonecraft. 8vo. 477 pages. Pr. 6s. in boards. Johnson. 1792.

IN the introduction Mrs. W. laments that the minds of women do not appear at present to be in a healthy state. Like plants in too rich a soil, strength and excellence have been sacrificed to beauty. More pains are bestowed to make them pleasing mistresses than good wives. She admits however a physical superiority, which she allows is supported by the analogy of the other ranks of being. She addresses herself in this publication chiefly to those of the middle rank, because she thinks them most in a natural state. She wishes to point out in what true dignity and human happiness consists—To persuade women to endeavour to acquire strength of mind and body, and to convince them that the soft phrases *susceptibility* of heart, *delicacy* of sentiment, &c. are synonymous with epithets of *weakness*, and that those beings which are objects of pity and that kind of *love* which has been termed its sister, will soon become objects of *contempt*.

The 1st chapter treats of the rights and involved duties of mankind. From the exercise of reason, virtue and knowledge, our authoress observes, these naturally flow; and that society is formed in the wisest manner, whose constitution is founded on the nature of man. To urge prescription, therefore, to justify the depriving men, or women, of their natural rights, is one of the absurd sophisms that daily insult common-sense. 'What, says she, but a pestilential vapour can hover over society, when its chief director is only instructed in the invention of crimes, or the stupid rotine of childish ceremonies!' After speaking thus freely of kings, she adds, her firm persuasion that every profession in which great subordination of rank constitutes its power (as a *standing army* for instance) is highly injurious to morality. Her further observations on this subject are however too striking and too useful not to demand an extract. P. 26.

Vol. XII. N° III.

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‘ Besides, nothing can be so prejudicial to the morals of the inhabitants of country towns as the occasional residence of a set of idle superficial young men, whose only occupation is gallantry, and whose polished manners render vice more dangerous, by concealing its deformity under gay ornamental drapery. An air of fashion, which is but a badge of slavery, and proves that the soul has not a strong individual character, awes simple country people into an imitation of the vices, when they cannot catch the slippery graces, of politeness. Every corps is a chain of despots, who, submitting and tyrannizing without exercising their reason, become dead weights of vice and folly on the community. A man of rank or fortune, sure of rising by interest, has nothing to do but to pursue some extravagant freak; whilst the needy *gentleman*, who is to rise, as the phrase turns, by his merit, becomes a servile parasite or vile pander.’

In the 2d chapter Mrs. W. discusses at large the opinion of a sexual character. The mental weakness of women she attributes entirely to a vicious education, which inculcates a childish and trifling cunning, instead of the truly great and eminent qualities. Mrs. W. in this part of her work, very pointedly observes, that individual or private education cannot do much unless society should be differently constituted. The best way, however, she thinks to promote virtuous habits, is to begin as early as possible the exercise of reason. In the instance of the officers of the army she evinces, that a defective education produces the very same effects in men as in women: this instance leads her to a political remark. P. 43.

‘ Standing armies can never consist of resolute, robust men; they may be well disciplined machines, but they will seldom contain men under the influence of strong passions, or with very vigorous faculties. And as for any depth of understanding, I will venture to affirm, that it is as rarely to be found in the army as amongst women; and the cause, I maintain, is the same. It may be further observed, that officers are also particularly attentive to their persons, fond of dancing, crowded rooms, adventures, and ridicule*. Like the *fair sex*, the business of their lives is gallantry.—They were taught to please, and they only live to please. Yet they do not lose their rank in the distinction of sexes, for they are still reckoned superior to women, though in what their superiority consists, beyond what I have just mentioned, it is difficult to discover.

‘ The great misfortune is this, that they both acquire manners before morals, and a knowledge of life before they have, from reflection, any acquaintance with the grand ideal outlines of human nature. The consequence is natural; satisfied with common nature, they become a prey to prejudices, and taking all

* ‘ Why should women be censured with petulant acrimony, because they seem to have a passion for a scarlet coat? Has not education placed them more on a level with soldiers than any other class of men?’

their

their opinions on credit, they blindly submit to authority. So that, if they have any sense, it is a kind of instinctive glance, that catches proportions, and decides with respect to manners; but fails when arguments are to be pursued below the surface, or opinions analyzed.'

She admits, however, that from the constitution of their bodies, men seem, collectively speaking, to be designed to attain a higher degree of virtue than the female sex; but still she asserts, that the virtues to be cultivated in both sexes are the same.—She censures Rousseau with great justice, for his pernicious sentiment *that the chief object of female education should be to render them pleasing*. P. 52.

'The chaste wife, and serious mother, should only consider her power to please as the polish of her virtues, and the affection of her husband as one of the comforts that render her task less difficult and her life happier.—But, whether she be loved or neglected, her first wish should be to make herself respectable, and not to rely for all her happiness on a being subject to like infirmities with herself.'

Nor does Dr. Gregory escape our authoress's keen reprehension as a teacher of hypocrisy. P. 64.

'Gentleness of manners, forbearance and long-suffering, are such amiable Godlike qualities, that in sublime poetic strains the Deity has been invested with them; and, perhaps, no representation of his goodness so strongly fastens on the human affections as those that represent him abundant in mercy and willing to pardon. Gentleness, considered in this point of view, bears on its front all the characteristics of grandeur, combined with the winning graces of condescension; but what a different aspect it assumes when it is the submissive demeanour of dependence, the support of weakness that loves, because it wants protection; and is forbearing, because it must silently endure injuries; smiling under the lash at which it dare not snarl. Abject as this picture appears, it is the portrait of an accomplished woman, according to the received opinion of female excellence, separated by specious reasoners from human excellence.'

Passive and indolent women, our authoress observes, do not make the best wives, or perform their part best, even confining our views to the present state of existence.

The subject of the 2d chapter is continued through the 3d.—The only real superiority which Mrs. W. allows to man is that of bodily strength. 'Till *women are better educated*, she asserts, the progress of human virtue and improvement in knowledge must receive continual checks. In particular she guards her sex against the pernicious and absurd notion that a defect, that bodily or mental weakness, can by any chemical process of reasoning, become an excellence. P. 84.

'To preserve personal beauty, woman's glory! the limbs and faculties are cramped with worse than Chinese bands, and the sedentary life which they are condemned to live, whilst boys frolic in the open air, weakens the muscles and relaxes the nerves.'

—As for Rousseau's remarks, which have since been echoed by several writers, that they have naturally, that is from their birth, independent of education, a fondness for dolls, dressing, and talking—they are so puerile as not to merit a serious refutation. That a girl, condemned to sit for hours together listening to the idle chat of weak nurses, or to attend at her mother's toilet, will endeavour to join the conversation, is, indeed, very natural; and that she will imitate her mother or aunts, and amuse herself by adorning her lifeless doll, as they do in dressing her, poor innocent babe! is undoubtedly a most natural consequence. For men of the greatest abilities have seldom had sufficient strength to rise above the surrounding atmosphere; and, if the page of genius has always been blurred by the prejudices of the age, some allowance should be made for a sex, who, like kings, always see things through a false medium.

'In this manner may the fondness for dress, conspicuous in women, be easily accounted for, without supposing it the result of a desire to please the sex on which they are dependent. The absurdity, in short, of supposing that a girl is naturally a coquette, and that a desire connected with the impulse of nature to propagate the species, should appear even before an improper education has, by heating the imagination, called it forth prematurely, is so unphilosophical, that such a sagacious observer as Rousseau would not have adopted it, if he had not been accustomed to make reason give way to his desire of singularity, and truth to a favourite paradox.'

Our authoress here draws a striking picture of an uneducated woman, whose want of cultivation proves the ruin of herself and family—such instances in real life are, we fear, too numerous. This picture is relieved by another, which, in justice to our authoress and our readers, we select. P. 103.

'Let fancy now present a woman with a tolerable understanding, for I do not wish to leave the line of mediocrity, whose constitution, strengthened by exercise, has allowed her body to acquire its full vigour; her mind, at the same time, gradually expanding itself to comprehend the moral duties of life, and in what human virtue and dignity consist.

'Formed thus by the discharge of the relative duties of her station, she marries from affection; without losing sight of prudence, and looking beyond matrimonial felicity, she secures her husband's respect before it is necessary to exert mean arts to please him and feed a dying flame, which nature doomed to expire when the object became familiar, when friendship and forbearance take place of a more ardent affection.—This is the natural death of love, and domestic peace is not destroyed by struggles to prevent its extinction. I also suppose the husband to be virtuous; or she is still more in want of independent principles.

'Fate, however, breaks this tie.—She is left a widow, perhaps, without a sufficient provision; but she is not desolate! The pang of nature is felt; but after time has softened sorrow into melancholy resignation, her heart turns to her children with redoubled fondness, and anxious to provide for them, affection gives

gives a sacred heroic cast to her maternal duties. She thinks that not only the eye sees her virtuous efforts from whom all her comfort must now flow, and whose approbation is life; but her imagination, a little abstracted and exalted by grief, dwells on the fond hope that the eyes which her trembling hand closed, may still see how she subdues every wayward passion to fulfil the double duty of being the father as well as the mother of her children. Raised to heroism by misfortunes, she represses the first faint dawning of a natural inclination, before it ripens into love, and in the bloom of life forgets her sex— forgets the pleasure of an awakening passion, which might again have been inspired and returned. She no longer thinks of pleasing, and conscious dignity prevents her from priding herself on account of the praise which her conduct demands. Her children have her love, and her brightest hopes are beyond the grave, where her imagination often strays.

‘I think I see her surrounded by her children, reaping the reward of her care. The intelligent eye meets hers, whilst health and innocence smile on their chubby cheeks, and as they grow up the cares of life are lessened by their grateful attention. She lives to see the virtues which she endeavoured to plant on principles, fixed into habits, to see her children attain a strength of character sufficient to enable them to endure adversity without forgetting their mother’s example.

‘The task of life thus fulfilled, she calmly waits for the sleep of death, and rising from the grave, may say—Behold, thou gavest me a talent—and here are five talents.’

The 4th chapter contains ‘observations on the state of degradation to which woman is reduced by various causes.’ Mrs. W. ridicules the inconsistency of men who compare women with angels, and yet deny them a human portion of intellect. She attributes to the unhappy vanity of her sex, who are satisfied with false and external flattery, their neglect of the nobler virtues, and of the excellence of the understanding. P. 120.

‘I lament,’ says she, ‘that women are systematically degraded by receiving the trivial attentions, which men think it manly to pay to the sex, when, in fact, they are insultingly supporting their own superiority. It is not condescension to bow to an inferior. So ludicrous, in fact, do these ceremonies appear to me, that I scarcely am able to govern my muscles, when I see a man start with eager and serious solicitude to lift a handkerchief, or shut a door, when the lady could have done it herself, had she only moved a pace or two.’

Our authoress next institutes a comparison between the men in the higher circles of fashionable life, and the female sex in general, in which she makes use of the authority of Dr. Adam Smith. ‘Women in general,’ she observes, ‘as well as the rich of both sexes, have acquired all the follies and vices of civilization, and missed the useful fruit.’—‘*Novels, music, poetry, and gallantry,*’ she adds, ‘all tend to make women the creatures of sensation,

and their character is thus formed during the time they are acquiring accomplishments, the only improvement they are excited to acquire.' The maxim that women ought not to be educated, she observes, is quite in the same strain as the aristocratical maxim against instructing the poor—'teach them to read and write, and you take them out of the station assigned them by nature.' An eloquent Frenchman has answered this maxim—'They know not, when they make man a *brute*, that they may expect every instant to see him transformed into a ferocious beast. Without knowledge there can be no morality.'—'If woman have an immortal soul,' adds Mrs. W., 'she must have, as the employment of life, an understanding to improve.' She however does not mean to insinuate, that they should be taken out of their families, or from their domestic duties by education, she wishes to give them *understanding* in an unsophisticated sense; and appeals to experience, whether they are not, by the present absurd mode of *accomplishing* them, as it is called, even *more detached* from these *domestic* duties, than they could be by the most serious intellectual pursuit. P. 140, 143.

'Another argument that has had a great weight with me, must, I think, have some force with every considerate, benevolent heart. Girls who have been thus weakly educated, are often cruelly left by their parents without any provision; and, of course, are dependent on, not only the reason, but the bounty of their brothers. These brothers are, to view the fairest side of the question, good sort of men, and give as a favour, what children of the same parents had an equal right to. In this equivocal humiliating situation, a docile female may remain some time, with a tolerable degree of comfort. But, when the brother marries, a probable circumstance, from being considered as the mistress of the family, she is viewed with averted looks as an intruder, an unnecessary burden on the benevolence of the master of the house, and his new partner.

'Who can recount the misery, which many unfortunate beings, whose minds and bodies are equally weak, suffer in such situations—unable to work, and ashamed to beg? The wife, a cold-hearted, narrow-minded, woman, and this is not an unfair supposition; for the present mode of education does not tend to enlarge the heart any more than the understanding, is jealous of the little kindness which her husband shews to his relations; and her sensibility not rising to humanity, she is displeased at seeing the property of *her* children lavished on an helpless sister.

'These are matters of fact, which have come under my eye, again and again. The consequence is obvious, the wife has recourse to cunning to undermine the habitual affection, which she is afraid openly to oppose; and neither tears nor caresses are spared till the spy is worked out of her home, and thrown on the world, unprepared for its difficulties; or sent, as a great effort

effort of generosity, or from some regard to propriety, with a small stipend, and an uncultivated mind, into joyless solitude.

‘These two women may be much upon a par, with respect to reason and humanity; and changing situations, might have acted just the same selfish part; but had they been differently educated, the case would also have been very different. The wife would not have had that sensibility, of which self is the centre, and reason might have taught her not to expect, and not even to be flattered, by the affection of her husband, if it led him to violate prior duties. She would wish not to love him merely because he loved her, but on account of his virtues; and the sister might have been able to struggle for herself instead of eating the bitter bread of dependence.’

P. 143. ‘A man of sense can only love such a woman on account of her sex, and respect her, because she is a trusty servant. He lets her, to preserve his own peace, scold the servants, and go to church in clothes made of the very best materials. A man of her own size of understanding would, probably, not agree so well with her; for he might wish to encroach on her prerogative, and manage some domestic concerns himself. Yet women, whose minds are not enlarged by cultivation, or the natural selfishness of sensibility expanded by reflection, are very unfit to manage a family; for, by an undue stretch of power, they are always tyrannizing to support a superiority that only rests on the arbitrary distinction of fortune. The evil is sometimes more serious, and domestics are deprived of innocent indulgences, and made to work beyond their strength, in order to enable the notable woman to keep a better table, and outshine her neighbours in finery and parade. If she attend to her children, it is, in general, to dress them in a costly manner—and, whether this attention arise from vanity or fondness, it is equally pernicious.

‘Besides, how many women of this description pass their days; or, at least, their evenings, discontentedly. Their husbands acknowledge that they are good managers, and chaste wives; but leave home to seek for more agreeable, may I be allowed to use a significant French word, *piquant* society; and the patient drudge, who fulfils her task, like a blind horse in a mill, is defrauded of her just reward; for the wages due to her are the caresses of her husband; and women who have so few resources in themselves, do not very patiently bear this privation of a natural right.’

Our authoress next proceeds to censure those false pictures of love exhibited in poetry and romance, as one of the principal causes which deprave the understanding and the virtue of the female sex. ‘Love, she observes, such as the glowing pen of genius has traced, exists not upon earth, or exists only in those fervid imaginations that have sketched such dangerous pictures—dangerous, because they not only afford a plausible excuse to the voluptuary who disguises sheer sensuality under a sentimental veil; but as they spread *affection*, &c.’ The sentiments altogether of our authoress on this subject reflect indeed

equal honour on her discernment and her courage.—Her discernment in seeing through that trick which our sex for ages has played off upon her's, and her courage in avowing sentiments which are a kind of heresy in female circles.

The whole tenour of modern female education, she considers as tending to render the best disposed romantic, and the remainder vain and trifling.—All the usual employments of women have indeed a tendency to weaken the mind. To dedicate a great portion of their time to needle-work contracts their faculties, by confining their thoughts to their persons.—Thus, women are not content with making their own cloaths, but they are continually talking about them. ‘When a woman, says Mrs. W., in the lower ranks of life, makes her husband’s and her children’s cloaths, she does her duty, this is part of her business; but when women work only to dress better than they could otherwise afford, it is *worse* than sheer loss of time.’ To those who have leisure she recommends to vary their engagements, by gardening, philosophy and literature; and observes, ‘that the conversation of French women, who are not so rigidly nailed to their chairs to twist lappets, &c. though frequently superficial, is not half so insipid as that of those English women, whose time is spent in making caps, bonnets, and the whole mischief of trimmings, not to mention shopping, bargain-hunting, &c. &c.’

Among the lower classes of women, Mrs. W. adds, however, she has found much virtue; and the good sense which she has seen among those who earn their bread by the sweat of their brow, and who, though without education, have yet acted heroically, strongly confirmed her in the opinion that ‘trifling employments have rendered woman a trifle.’

It is with some reluctance that for the present we take our leave of this singular, and, on the whole, excellent production. The subjects which it investigates, are of the utmost importance to human nature, and we should be wanting in our engagements, and in our duty, if we passed it over too slightly. This circumstance makes it necessary to defer the further analysis to a future Review, when we shall proceed to the remaining topics of this volume.

It might have been supposed that Mrs. W. had taken advantage of the popular topic of the ‘Rights of Man’ in calling her work ‘A Vindication of the Rights of Woman,’ had she not already published a work, one of the first answers that appeared to Mr. Burke, under the title of, ‘A Vindication of the Rights of Man.’ But in reality the present work is an elaborate *treatise of female education*. The lesser wits will probably affect to make themselves merry at the title and apparent object of this publication; but we have no doubt if even her contemporaries should fail to do her justice, posterity will compensate

peradate the defect; and have no hesitation in declaring, that if the bulk of the great truths which this publication contains were reduced to practice, the nation would be better, wiser and happier, than it is upon the wretched, trifling, useless and absurd system of education which is now prevalent.

[*To be continued.*]

ART. II. *Enfield's History of Philosophy.*

[*Continued from p. 131.*]

IT is with great pleasure we resume on the present occasion the office of reviewers, and agreeably to a promise made in the last number, we proceed to lay before the reader some further extracts from the history of philosophy.

On considering such a work as the present, it is pleasing to observe the energy of the human understanding, and its aptness for discovery and invention, to see how opinions, in a course of years, are wont, as it were, to circulate, and how uniform an appearance nature wears in different nations, amidst all their diversity of sentiments, and their progressive improvement in knowledge. For on an accurate survey, it will be found, that there are few opinions, which, in modern times, have been formed into regular systems, of which some traces may not be perceived in the early ages. This will appear particularly (to say nothing at present of the barbaric philosophy) in the history of philosophy as embraced in the Ionic and Italic school.

This notion, however, may be (and indeed has been) carried too far. Men, not satisfied that Homer and Moses were acquainted with the learning of their times, have been for placing them at the summit of human learning. In Achilles's shield, and the theogonies of the Grecian poet, as well as in Aaron's rod reduced to powder, and the Mosaic account of the creation, they have found mysteries concealed from the authors themselves, and knowledge to them utterly unknown. The following remarks appear to us judicious. p. 18.

'Among the barbaric nations (using the term Barbaric in the sense before explained) the most ancient people, concerning whom any authentic records remain, are the Hebrews. We shall inquire into the state of philosophy among this people, from the earliest period of their history to the time of their return from their Babylonish captivity; after which, the Jewish philosophy will be more properly considered in connection with the Grecian.

'From the praises which are bestowed, in the Jewish history, upon some of their more illustrious ancestors, patriarchs, prophets, and princes, some have been induced to place them upon a level, in respect of speculative wisdom, with the philosophers of Greece, and even with those of modern times. But that this

is a misconception, must be evident to every one who recollects the state of science, and of general civilization, at that early period.

‘A better or more certain judgment concerning the wisdom of the ancient Hebrews cannot be formed, than from the monuments which they themselves, or their descendants, have left in the sacred Scriptures. Much greater credit, particularly in this instance, is due to domestic than to foreign testimony. For the Jewish historians had their information, concerning the ancient state of their nation, from records preserved with the utmost care by their ancestors; whereas other writers, in speaking of a people who had little intercourse with their neighbours, for want of a better guide than vague report, must necessarily have given a precipitate, and often an erroneous judgment.

‘We learn from the Scriptures, that among the ancient Hebrews there were many eminent men, who made use of the clear light of divine truth, with which they were favoured by heaven, as their guide in the conduct of life. In practical and moral wisdom it cannot be doubted, that they held a place of high distinction. Their wisdom, however, must not be confounded with philosophy, in the strict acceptation of the term. Blessed with a divine Revelation, they have transmitted to posterity rays of sacred truth, which have been spread through the world; and they have hence obtained an immortal name in an order of higher dignity than that of philosophers. Under the direction of genuine principles of religion, they pursued the plain path of simple virtue, without being led astray by vain curiosity into fruitless speculations. In the first ages of their history, their patriarchs were shepherds, who, by their domestic virtues, obtained great authority over the people among whom they lived, and seem to have had no other object of ambition, than that of providing for the safety and prosperity of their families. Joseph, the son of Jacob, and after him Moses, David, Solomon, Ezra, and other eminent men, were occupied in affairs of legislation and government, and, by the wisdom with which they conducted them, acquired high renown. Others, who were distinguished by the name of prophets, were employed in declaring to the people the will of God, in managing the affairs of religion, and in training up disciples for these sacred services. Among the Hebrews we are therefore to look for prudent statesmen, upright judges, and priests learned in the law, but not for philosophers, in the limited sense in which we understand the term. Much pains has indeed been taken, both by Jewish and Christian writers, to affix this character to several illustrious names in the ancient Hebrew nation, particularly Moses, Solomon, and Daniel; but it will not be difficult to prove, that this has been attempted without sufficient reason.’

These remarks are then illustrated and confirmed; and we conceive them to have an important use. Whatever goes beyond the line of probability, darkens the evidence of a divine revelation. Hence it happens, that Christians, by challenging for truth ornaments and dignities which she does not require, tarnish

tarnish the lustre of those which she really possesses, and instead of rational converts, they either make credulous enthusiasts, or stubborn infidels.

Of the Chaldeans, who, next to the Hebrews, are the most ancient people in the world, it is observed, P. 27.

‘ The Chaldean philosophers were the priests of the Babylonian nation, who instructed the people in the principles of religion, interpreted its laws, and conducted its ceremonies. They sustained the same character with the Persian Magi, afterwards to be noticed, and are often confounded with them by the Greek historians. Like the priests in most other ancient nations, they employed religion in subserviency to the ruling powers, and made use of imposture to serve the purposes of civil policy. This is confirmed by the general testimony of ancient history, and by the express authority of the historian Diodorus Siculus, who relates, that they pretended to predict future events by divination, to explain prodigies, and interpret dreams, and to avert evils, or confer benefits, by means of augury and incantations. They retained, for many ages, a principal place among diviners. In the reign of Marcus Antoninus, when the emperor and his army, who were perishing with thirst, were suddenly relieved by a shower, the prodigy was ascribed to the power and skill of the Chaldean soothsayers. No wonder that, as long as these Chaldean priests could perform such marvels, they retained their consequence in the courts of princes.

The principal instrument, which these impostors employed in support of superstition, was astrology. The Chaldeans were probably the first people who made regular observations upon the heavenly bodies. This kind of knowledge was in such high estimation among them, that a distinct order of men was appointed for this purpose, and supported at the public expence; whence the appellation of Chaldean afterwards became synonymous with that of astronomer. But all their observations were applied to the single purpose of establishing the credit of judicial astrology; and they employed their pretended skill in this art, in calculating nativities, foretelling the weather, predicting good and bad fortune, and other practices usual with impostors of this class. Teaching the vulgar that all human affairs are influenced by the stars, and professing to be acquainted with the nature and laws of this influence, and consequently to possess a power of prying into futurity, they encouraged much idle superstition, and many fraudulent practices. Hence other professors of these mischievous arts were afterwards called Chaldeans, and the arts themselves were called Babylonian arts. Among the Romans, these impostors were so troublesome, that it was found necessary, during the time of the Republic, to issue an edict, requiring the Chaldeans, or mathematicians (for they were commonly known by this latter appellation) to depart from Rome and Italy within ten days; and afterwards, under the emperors, these soothsayers were put under the most severe interdiction.

‘ Still farther to lay open the true character of the Chaldean philosophy, it must be remarked, that it consisted, not in a free and

and diligent examination of the nature of things, but in the bare transmission of certain settled opinions from father to son. Diodorus Siculus (who herein shews how little he himself was entitled to the character of a philosopher) commends the Chaldeans for having taken up their opinions upon the authority of their ancestors, and says, "that, in this respect, they acted much more wisely than the Greeks, who, addicting themselves to disputation, were ever ready to embrace new opinions, and thus obliged their disciples to wander through their whole lives in perpetual uncertainty." Whether the Grecian method of proceeding, or the Chaldean, was most likely to lead to the discovery of truth, it can require no extraordinary sagacity to discover. But, for the purpose for which the Chaldean philosophy appears to have been chiefly instituted, no mode of philosophising could have been better chosen. Their mysteries were to be revealed only to a select few, and to be studiously concealed from the multitude, that a veil of sanctity might be cast over their doctrine, which would, by this means, be the more easily employed in the support of civil and religious tyranny.

In pursuing our inquiry through the history of the Chaldeans, Persians, Egyptians, Ethiopians, Celts, the ancient Romans, Scythians, and Thracians, time would fail us if we attempted to gratify our own inclinations. We therefore only observe in general, that, amidst a great variety of learning, the same rational account of the state of philosophy among those nations is given, as was presented before in the history of the Hebrews. We close this part of our subject, therefore, with a short extract from the history of philosophy among the Phenicians, and with a reflection arising from a survey of this division of the work. P. 59.

But the experience of modern times, in which navigation and commerce are so much more extensively pursued than formerly, is by no means favourable to these hypothetical conclusions. Mariners and merchants have seldom leisure to attend to the improvement of science. There can, indeed, be little reason to doubt that the Phenicians were acquainted with those arts, which, at that time, admitted of an easy application to the purposes of gain. As far as they found a knowledge of the celestial *phenomena* to be useful in navigation, they were astronomers: and as far as experience taught them the utility of numbers in mercantile affairs, they were mathematicians. But it is not likely, that they should have much leisure, or inclination, for prosecuting scientific researches beyond the line of practical application; and such a degree of knowledge as their commerce would require, could hardly entitle them to the appellation of philosophers. Among the ancient Phenicians, we, however, meet with some individuals, who, on account of the inventions which have been ascribed to them, claim attention.

From the whole of this subject arises the following just and important reflection: P. 106,

f. From

* From all that we have been able to collect concerning the state of knowledge in the several nations which have passed under our notice, we must conclude, that the Barbaric philosophy was very different, in its leading characters, from the philosophy afterwards studied and taught among the Greeks. It was indeed employed upon important subjects, both divine and human; but instead of investigating truth from clear principles, and by legitimate methods of reasoning, it relied chiefly upon tradition, and gave its simple and easy assent to doctrines and fables transmitted to posterity by the priests.

'In the midst of every appearance of ignorance, superstition, and imposture, it is, however, an important fact, that the doctrines of a Supreme Deity, and the immortality of the soul, were universally received. "Who does not admire (says Ælian) the wisdom of the Barbarians, none of whom ever fell into the atheistical absurdities of Eumerus, Diagoras, Epicurus, and other philosophers? No Indian, Celt, or Egyptian, ever questioned, whether there were gods, or whether they concerned themselves in the affairs of men."

We cannot forbear observing, that though an accurate account is given of the opinions of the Barbaric philosophers (so far at least as the obscurity which rests on the subject would admit of), yet a subject which we expected to have found discussed more at large, is almost intirely omitted, we mean the origin of idolatry: for it is to be observed, that the philosophers of those nations, as our author properly observes of the Chaldean philosophers, 'were the priests, who instructed the people in the principles of religion, interpreted its laws, and conducted its ceremonies;' and though the matter was rendered ridiculous in the fabulous ages, yet idolatry did not originate in fable. It is indeed observed of the Persians, p. 44,

'It has been disputed, whether the Persians worshipped the sun as immediately the supreme divinity, or considered him as the visible representation of a higher invisible power. The passages above referred to have been urged in proof of the former opinion: in support of the latter, are adduced the testimonies of Herodotus and Xenophon, who say, that the Persians looked upon lightnings as the ensigns of the supreme divinity; and of Strabo, who relates, that they called the whole circuit of the heavens, God. The true solution of this difficulty probably is, that the vulgar paid their worship immediately to the sun, as the visible fountain of light and heat, whilst the more enlightened, conceiving of the Deity as the soul of the world, diffused through the whole circuit of the universe, imagined the sun to be the chief seat of this divine principle, and paid homage to that luminary, as the representative of the invisible power. Whilst the multitude were contented with a sensible object of devotion, the Magi, and those whom they instructed in the mysteries of religion, considered the sun and fire merely as visible symbols of the animating principle of the universe.'

But

But we might have expected to have seen the subject pursued still farther, as the same worship was performed, and similar terms, expressive of it, may be found among all the barbarous nations. Many different deities and religious rites may be traced to the worship of the sun, known among these people by different names, yet expressive originally, to whatever cause the immediate origin of idolatry be ascribed, of the same objects. A presumption, therefore, immediately arises, that these nations were descendants from the same family, or at least from different branches of it: that idolatry was introduced by the same people among all: and we apprehend, that this people may be traced, through a variety of analogies and deductions, to the Cuthites, or Cusæans, the descendants of Chus. This notion (though, perhaps, it is carried by Bryant too far) will account for the similarity of the first principles of idolatry among different nations, though it will not for those systems of mythological absurdities which prevailed in the world, and particularly among the Greeks. These were probably formed from the symbolical representations of the Egyptians, of which an account has been given by an ingenious Frenchman *. But indeed Brucker himself seems to have had a mistaken opinion on something relative to this subject. ‘Perhaps,’ he says, speaking of Mithras, ‘the Persian might conceive the soul of this hero to be resident in the sun itself, under the name of Mithras.’ Here we apprehend are two mistakes; the first is, that Mithras was a public benefactor, who had been deified, whereas it seems probable (and thus Hesychius lays it down) that Mithras was originally no name of a person, but one of the numerous names of the sun, the God of these nations: the other mistake is, that the worship paid to Mithras was transferred to the sun, and became the reason of the worship paid to it: but it seems most probable, that the worship of the sun was the original idolatry, and that it was afterwards transferred from the sun to men. Indeed, Brucker himself seems not wholly to have lost sight of the notion; for, speaking of the correspondence between the cabbalistic and oriental philosophy, he observes, the cabbalistic notion of the deity is the same as the Chaldean and Persian, by only changing Ensoph for Mithras. Now Ensoph, in the cabbalistic philosophy, was the infinite source of being, the pure intellectual fire. The account of Zoroaster given by Brucker is judicious, so far as relates to the distinguishing between the Babylonian and Persian Zoroaster, which some learned men have confounded. At the same time the ground of this distinction seems to have escaped him.

[To be continued.]

* In the history of the heavens.

ART. III. *Travels through Cyprus, Syria, and Palestine; with a general History of the Levant.* By the Abbé Mariti. Translated from the Italian. Vol. III. 8vo. 512 pages. 6s. boards. Robinsons. 1792.

REFERRING our readers for a general idea of the merit of this work, to our account of the two former volumes, (Rev. Vol. XI. p. 136) we proceed to report the contents of the present. It is in part geographical, in part historical. In the geographical part, the author relates many particulars, some curious and amusing, but others trivial and uninteresting, respecting Palestine. Taking his route from Bethlehem to Jerusalem, he describes various places on the road; and takes notice of several of the natural productions of the country. Near the ruins of a castle, called by the inhabitants Jacob's Tower, our traveller observed some singular appearances of the fossil kind, which he thus describes: P. 21.

'Among the fields in this neighbourhood, there is one remarkable for the variety of petrifications, or rather natural productions of stone which are found in it. Some of these have the resemblance of olives, with the stalks adhering to them. Others are like vetches, or pease: but what is still more remarkable, there are some which have the exact shape of a pod of lupines, with the divisions so well marked, as to shew the number of seeds they contain; but as they are all of one solid stone, they cannot be separated. The exterior surface of these petrifications is ribbed with a number of longitudinal lines, which begin at the stalk, and proceed to the other extremity. In the interior part they appear covered with a variety of concentric circles, which still decrease in size till they become so small as to be almost imperceptible. On the outside they are of a reddish colour, the same as that of the earth in which they are found; but in the inside they are white, inclining a little to yellow.'

Passing by a spot where was formerly an old tree called the Virgin's Terebinth, because it is said the Virgin Mary reposed under it when going from Bethlehem to Jerusalem, M. Mariti gives this account of the plant. P. 28.

'The *terebinth*, or turpentine-tree, never rises to a great size: its top is bushy, its branches are large, and are covered with a great number of leaves, which remain on it in winter. These leaves are of a longish figure, much like those of the olive-tree, but of a green colour, intermixed with red and purple. The twigs which bear them always terminate in one leaf at the extremity. The flowers are like those of the vine, and, like them, grow in bunches: they are of a purple colour, and produce no fruit. The fruit grow among the branches; they are of the size of juniper berries, hang together in clusters, and contain each a small seed of the size of a grape-stone. They are of a ruddy purple colour, and are remarkably juicy.

'This tree produces also another kind of fruit, as large as a chestnut, but of a very different shape and figure. They are of a purple

purple colour, mixed with green and white, and grow here and there separately among the leaves and branches. The inhabitants of Cyprus, where this tree is more abundant than any where else, informed me, that these fruits are excrescences, occasioned by insects which puncture and penetrate the bark. Whether they are fruit or excrescences, I shall not pretend to determine; but when I opened them, I found them full of small worms.

‘ The wood of this tree is fibrous and hard: it produces that substance called turpentine, which is collected by making incisions in it about the beginning of summer. As it abounds with much sap, if this operation is not performed every year, it swells, and then bursts; by which means a quantity of turpentine, as liquid as oil, distils from it. Being thus deprived of its moisture, it often afterwards withers and decays. This, perhaps, is the reason why few of these trees are to be found at present in Syria or Palestine; for as the inhabitants, who are a lazy, careless, and indolent people, neglect to make incisions in them, in order to collect the turpentine, they soon become useless, and are destroyed. These regions, however, as we are informed by Pliny, and other writers, formerly produced great abundance of them.

‘ In Cyprus some of these trees are still preserved, because the Cypriots, in the beginning of summer, take care to make incisions in them, and to collect the turpentine which oozes from them. This tree grows also in Spain, and in the provinces of Languedoc and Dauphigny in France. Matthiolus, in his Commentary on Dioscorides, says, that it grows also in Tuscany. The best and most valuable turpentine, however, is that produced in the islands of the Archipelago; and, above all, in the island of Scio, being next in quality to that brought from Cyprus. The Greeks called the terebinth *Terebinthos*, and the Arabs *Albolin*.’

We add, for the further amusement of the botanical reader, the following observations on the cypress, found in the neighbourhood of Engaddi. p. 87.

‘ In the Song of Solomon I find mention made of another tree of Engaddi, called the cypress, or in Hebrew *copher*. *Botrus Cypri dilectus meus mihi in vineis Engaddi*. The spouse here compares her beloved to this tree, as rare and odoriferous; but it may not be improper to inquire what this cypress tree really was, of which so many different accounts have been given.

‘ I shall not examine the opinion entertained by some, that *botrus Cypri* means grapes of the island of Cyprus, or wine made from them, and brought to Engaddi; for this interpretation has been rejected by some of the most learned commentators, who conclude, that the *cypsus* of Solomon’s Song must have been a tree of great value, producing flowers of an agreeable odour.

‘ The cypress is that plant called commonly by the Arabs and Turks *chenâ*, or *kennâ*; but its true Arabic name is *albanna*, or *albanna*. In Hebrew it is called *copher*, and in Greek *κύπρος*, though the greater part of the modern Greeks know it under the denomination of *kenna*.

‘ It

It rises to the height of the pomegranate tree, and may therefore be very properly classed among the number of trees. Its external colour, both at the thickest part of the trunk and on the branches, is a mixture of white, green, and purple. The interior part of it is yellowish. The leaves, which grow opposite to each other on the branches, never drop in winter. They are shaped like those of the myrtle, but are smaller, much thinner, and not so green. If boiled in water, either fresh gathered or dry, they communicate to it a beautiful orange colour, and with this liquor the eastern ladies dye their nails, the palms of their hands, and likewise their hair.

The flowers proceed from the ends of the branches, which are exceedingly slender. Before they blow they appear like so many red and green balls, scarcely so large as the head of a pin. They all burst forth almost at the same time, and hang in most beautiful clusters, which may very properly be compared to large bunches of grapes turned upside down. The small flowers which compose these bunches are shaped like a rose, and when expanded are little more in circumference than a small lentil. The leaves, which are placed one over the other, are crisped, and of a colour which in general may be called white, or rather white shaded with yellow, like that of ivory when it begins to grow old.

Each flower is supported by a small strong calyx, divided into five indentations. The petals, which are of an oval figure, smooth, and pointed at the extremities, are likewise five in number; and from the centre of them arise eight slender stamina of the same height, disposed in pairs, and bearing on their tops small round anthers. The capsula, in the middle of the flower, which is round, is furnished with a strong pistil, having above it a stigma with a blunt round point. When it attains to maturity, this capsula becomes a globular fruit, something like a coriander seed; and, when perfectly ripe, assumes a violet colour shaded with black. Each of these fruits contains only one cell, filled with small black seeds.

This tree begins to flower in August, and the branches continue in turns to send forth blossoms till the end of autumn. The length of a beautiful bunch of these flowers may be about six inches, and the circumference in the largest part about nine. An oil is extracted from them in the Levant, which is supposed to be equal in quality to balsam. In the island of Cyprus I observed that these trees while young were kept in vases; but when they become large they are transplanted, and put into the ground. Though the regions of the east are their natural soil, they require, however, particular care and attention. In summer they delight in the shade; but in winter they must be exposed to the sun; and in both seasons it is necessary to water them frequently. In winter I have seen a mixture of horse and cattle's dung placed around them, in order to preserve them from cold.

These trees are infested with small ants, and other little insects, which climb up their trunks, and often cause them to decay. The Greeks and the Arabs, in order to prevent this inconvenience, take care to daub over the stem from the root to the

first branches with bitumen, which secures them from these destructive animals.

‘The cypress is greatly esteemed by the Greeks, the Turks, and the Arabs, who think they pay a very high compliment when they present any one with a bunch of its flowers. To Europeans the smell of them, which greatly resembles that of musk, is rather too powerful; and on that account almost insufferable, until they have accustomed themselves to those strong odours, which the people of the east delight in, and which they continually use, without experiencing the smallest bad effects from them. A taste for strong odours seems to be very ancient in the east; and to have been handed down amongst these people without any interruption from the caprices of fashion.

‘In Prosper Alpinus we find a good figure of the cypress, and very like those trees which I have seen. I must however observe, that the leaves are delineated too small, and much narrower than they ought to be.

‘Dioscorides, after describing the cypress, says, that the best grows in Ascalon of Judea, and Canopus of Egypt. *Τοῦτα δὲ ἀγρία ἐν τῇ Ἀσκαλὼν καὶ Κανόπῳ. Nascitur probatissimum in Ascalone Judeæ et Egypti Canopo.*

‘Pliny, the naturalist, besides the cypress of Canopus, and that of Ascalon, mentions that of the island of Cyprus, as being celebrated also for the sweetness of its smell. *Optimum habetur ἐκ Canopica in ripis Nili nata, secundum Ascalone Judeæ, tertium Cypro insula odoris suavitate.* Though the latter is that which I have described, it differs, however, in nothing from the cypress cultivated in the gardens of Syria and Palestine.’

Our traveller visited the monastery of St. Saba, and gives a minute description of the place and its environs. He adds biographical memoirs of St. Saba. In this narrative several idle tales of miracles are interwoven, of which the following story concerning John of Damascus is a specimen. P. 47.

‘St. John of Damascus, thus called from Damascus, a city of Syria, was born there of noble and rich parents, about the year 676. He was instructed in the sciences by a certain Italian monk named Cosimo, and, in the time of the emperor Leo Isauricus, wrote three epistles, in defence of the worship of images. The emperor, who had forbid this worship, being incensed by these writings, determined to ruin the author of them, and with that view falsely accused him of treachery to the caliph, or prince of the Saracens, to whom he was chief counsellor, and at whose court he was greatly esteemed. The caliph, believing this charge, caused John’s right hand to be cut off, and publicly exposed on a stake in the market-place. John, however, having prevailed on the caliph to take down his hand, and to return it to him, in order that he might bury it, retired full of confidence to a private apartment in his own house, where he offered up a prayer to the Virgin Mary; requested her to restore his hand to its former place; and, at the same time, represented to her, that because it had written in defence of the holy worship of images, it had been cut off, and separated from his body. This fervent prayer,

prayer, we are informed, was attended with the most complete success: John soon after fell asleep, and awaking some time after, found his hand miraculously united to the stump, and perfectly healed.

‘ After this, he recovered the favour of his prince; but having begged to be discharged from his office, he obtained leave to resign. He then distributed all his riches among the poor, quitted his native country, and going to Jerusalem to visit the sacred places, came to this monastery of St. Saba, where he embraced the monastic life. Here he found his old master Cosimo, who, after instructing him in the sciences, had retired to this retreat; and, in concert with him, he composed those hymns still greatly esteemed by the eastern churches; and revised and arranged certain ecclesiastical books, which are likewise much valued by the Greeks.

‘ John, Patriarch of Jerusalem, who has written the life of this Saint, does not speak of his death; and for this reason we may conclude that he ended his days in the monastery of St. Saba, having received the dignity of the priesthood, as may be seen in John Foca. Some authors say that he attained to the great age of an hundred and four.’

In the vicinity of the village of St. John, in the mountains of Judea, about six miles from Jerusalem, our traveller remarks the richness and fertility of the vines. P. 134.

‘ It appears that the cultivation of the vine was never abandoned in this country. The grapes, which are white and pretty large, are however not much superior in size to those of Europe. This peculiarity seems to be confined to those in this neighbourhood; for, at the distance of only six miles to the south, is the rivulet and valley called *Eschol*, celebrated in scripture for its fertility, and for producing very large grapes. In other parts of Syria, also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man. It is not at all surprising, therefore, that when the spies, sent by Moses to reconnoitre the promised land, returned to give him an account of its fertility, it required two of them to carry a bunch of grapes, which they brought with them suspended from a pole placed upon their shoulders.

‘ The wine made from these grapes is exceedingly pleasant to the taste; but I was assured by some of the monks, that, if constantly used, it is very prejudicial to the breast. Several of them, after using it three or four years, had experienced this inconvenience.’

On other occasions the author is careful to remark facts which serve to illustrate passages in scripture; for example: P. 138.

‘ St. Matthew, describing the austere life of St. John, informs us that his raiment was of camel's hair, and that he girt his loins with a leathern girdle. This dress is indeed very much like that which I saw used by the shepherds who inhabit the neighbouring country. His food was locusts and wild honey. “ And the same “ John had his raiment of camel's hair, and a leathern girdle “ about his loins; and his meat was locusts and wild honey.”

‘ Various opinions have been formed respecting the locusts which John ate in the desert; some maintaining that they were the tops of a certain kind of herb; and others, that they were really those animals known to us by the name of locusts.

‘ I have already shewn that such locusts are commonly used for food by the Arabs of the deserts; and I have proved also, by the testimony of various celebrated authors, that this food was not unknown to the Ethiopians, the Parthians, the Libyans, the Syrians, and other eastern nations. We need not be surprised, therefore, that St. John should have ate them, especially as we find that they were not forbidden by the laws of Moses.

‘ It has been thought that the wild honey was a kind of manna, which dropped from the leaves of certain trees. I must however observe, that in the deserts and mountains of Palestine there are numbers of wild bees, which deposit their honey in hollow trees, and rocks. I have seen some of them also make their nests in the windows of the cottages belonging to the peasants, which are formed of a piece of marble, or stone, having a hole in it filled up with a piece of glass.’

The present state of Palestine is thus described. P. 156.

‘ The population of this country is also greatly diminished; but at present no certain calculation can be given of it, as the number of inhabitants continually varies, on account of the Bedouin Arabs, who always come hither at certain periods from Arabia, and the country beyond the Jordan, in order to feed their flocks.

‘ If this country has lost its ancient splendour by the destruction of its cities, and the decrease of its population, it still retains its natural advantages, being beautifully variegated with mountains, hills, and delightful plains.

‘ Its climate is exceedingly good. It seldom rains here; but this deficiency is supplied by most abundant dews. The cold is never excessive; and if the summer heats are great, they are, however, mitigated by a periodical breeze, which renders them supportable.

‘ Palestine abounds with every thing almost that is useful or necessary for the life of man. It produces wheat, barley, pulse of all kinds, fruits, wine, and oil, in such plenty, that though a part only of the country is cultivated, great quantities of these articles are distributed in the neighbouring provinces of Syria, and even transported to Europe, particularly wheat, barley, and pulse.

‘ With regard to domestic and wild animals, it produces various kinds, many of which are not known in Europe. Cotton grows here in great perfection, particularly in Samaria and Galilee. Among its productions may be reckoned also silk, tobacco, drugs, and aromatic herbs. The fields and woods, in the proper seasons, abound with flowers of every species; but notwithstanding those advantages which it enjoys, all Palestine is not cultivated with the same care as the vast plains of Galilee and Samaria. I observed that the mountainous country towards Jerusalem was more barren than any other part; but there is no reason to suppose that it has always been in the same condition. The cause of its
being

being at present neglected is, the want of population; for the inhabitants have abandoned the mountains, and retired to the plains, where agriculture is attended with less labour, and where they find more conveniencies for their cattle.

Even in Galilee and Samaria there are many parts still uncultivated; but, as they abound with grass, they afford pasture to the cattle, which form the whole riches of the Arabs. These people, therefore, would quarrel much sooner for a sheep-fold than for a large tract of country; and, indeed, the only wars which they carry on are undertaken in order that they may rob each other of their oxen, camels, sheep, horses, or goats.

As I had an opportunity of making these observations on the land and soil of Palestine during the course of several years, I do not know for what reason some travellers have given so unfavourable an account of this country, which they wish to make us believe to be naturally barren, and destitute of those advantages for which it is so much extolled both in the Scriptures and by ancient historians.

The historical part of this volume, consists in a well-digested narrative of the principal events which have happened with respect to the city of Jerusalem, from its foundation to the middle of the 12th century, when, having been during five kings and eight patriarchs in the hands of the western Christians, it fell into the hands of the Turks. From this relation of well-known facts, we shall content ourselves with one extract; the account of that great event in the history of the Crusades, the recovery of Jerusalem by the Christians in 1099. P. 354.

When all the necessary machines were prepared, the Christian princes resolved to make a general assault on the city; but before they did this they ascended in procession to the Mount of Olives, where Peter the Hermit, and Arnolph, an ecclesiastic of the family of the counts of Normandy, addressed the soldiers in a very pathetic harangue, and encouraged them to persist in their enterprise with vigour. After this they offered up prayers to the Almighty; and the princes, among whom quarrels had often arisen, agreeing cordially to forget their past animosities, came down from the Mount of Olives, and went to the church which is near Mount Sion; where having again prayed, the day was proclaimed on which the assault was to take place. They then returned to the camp to terminate their labours, and to hold themselves in readiness for carrying their design into execution.

The day appointed, which was the 14th of July 1099, the troops advanced towards the walls of the city. On this occasion, all ranks displayed the utmost zeal for the success of the enterprise. The soldiers not only vied with each other in exhibiting every mark of courage; but even the women, forgetting the delicacy of their sex, took up arms with no less ardour than the men. As soon as the assault was proclaimed, the Christians made their attack with great bravery, while the Saracens defended themselves with equal valour. The loss upon both sides was very great, but night put an end to the slaughter,

‘ On the day following, July the 15th, the Christians returned to the assault, and for several hours victory was still undecided; but Godfrey’s troops having united themselves with those of the count of Flanders and the count of Narbonne, they attacked the city on the northern part with great success, by means of wooden towers and other warlike machines. Part of the wall being demolished, and the ditch filled up, the Saracens were struck with dismay; and, finding that they were not able to withstand the Christians, began to retire.

‘ In the mean time Godfrey of Bouillon, having overturned upon the wall part of the wooden turret from which he fought, formed a kind of bridge, and forced his way over it into the city, together with his brother Eustache, encouraging those who followed him, the foremost of whom were Ludolph and Gilbert de Tournay, two twin-brothers of illustrious birth. The Saracens, surprised to see part of the Christian army parading the city in a victorious manner, retreated for safety to the narrowest streets; but wherever they went, they were pursued and slaughtered without mercy.

‘ On the other side, the remainder of the troops, finding that Godfrey with his party had already made themselves masters of the walls and towers, without thinking of the wooden bridge, made use of their scaling-ladders, and entered the city also. The princes who followed the other distinguished warriors were Tancred, Hugo the elder count of St. Paul, Baldwin de Bourg, Gaston de Beart, Gaston de Bederz, Girald de Roussillon, Thomas de Feria, Conon Berton, Raimbold count of Orange, Louis de Monson, and Conon de Montacuto, with his son Lambert, and many others. As soon as they had got into the city, Godfrey caused the northern gate to be opened, and admitted the remainder of the army, who dispersing themselves into different quarters put many of the enemy to the sword.

‘ The count of Thoulouse, not yet knowing that Jerusalem had fallen into the hands of the Christians, was employed in attacking it on the southern side, that is to say, towards Mount Sion, where the fortress was situated. Here he carried on his operations with great intrepidity; but learning that the other princes had entered the city, overcoming every resistance made to oppose him, he rushed with his troops through the gate which opens towards the south, being followed by Isoard count of Dienfis, Raymond Pelette, William de Sabran, the bishop of Alhara, and many others, who made a dreadful slaughter of the infidels. The city was then plundered, and every soldier was allowed to retain whatever booty he acquired.

‘ Part of the Saracens had retired to the fortress, in order to avoid the fury of the Christian soldiers, who put to the sword every person they met in the streets. Many of them fled, likewise, to the square where the temple of Solomon had stood, and some of them retired to the grand mosque; but they were pursued thither by Tancred, and by the other princes. In this mosque, and the neighbouring square, above ten thousand of them were killed; and the like number it is said were destroyed in other parts of the city.

‘ The

'The Saracens who had taken shelter in the fortress, seeing that no assistance was given them, and that they could not hold out long against the assailants, sent to the count of Thoulouse, and offered to surrender. The count granted their request; and permitted them to retire with their wives, children, and effects to Ascalon. This conquest was made on Friday, the 15th of July 1099, the third year after the Christians had set out from Europe to recover Palestine, Urban II. being then in the pontifical chair, Arrigus IV. emperor of the Romans, Philip I. king of France, and Alexis Comnenus, emperor of Constantinople. This year, in which Jerusalem was taken, corresponds to the year 493 of the Hegira. At this time Almostader Billah Abul Habbas Achmet was caliph of Egypt, whose governor in Jerusalem was Zaharaddaule; but he escaped from it before it fell into the hands of the Christians.'

It must be mentioned as an instance of critical inaccuracy, that our historian has quoted the passages from Josephus, in which he describes the character, death, and resurrection of Jesus, and expressly calls him the Christ, without the smallest hint, that the authenticity of this passage has been a subject of much controversy among the learned. This passage, which Mr. Mariti says "will always remain a noble monument to confound the obstinacy and perfidy of the Jews," is rejected as an interpolation by many learned critics, particularly Le Clerc, Lardner and Warburton. The latter says of the clause in which Josephus is made to acknowledge that Jesus is the Christ, that "it is a rank forgery, and a very stupid one too."

D. M.

ART. IV. *Travelling Memorandums, made in a Tour upon the Continent of Europe, in the Years 1786, 87, and 88.* By the Honourable Lord Gardenstone. 12 mo. 266 pages. Price 3s. sewed. Edinburg, Bell and Co. London, Robinsons. 1791.

THIS benevolent, cheerful valetudinarian's memorandums, contain much useful information that travellers will do well to bind up with Smollet's acrimonious effusions; for the author informs us, that his 'memorandums are relative to Smollet, and are either supplementary or corrective of his book.' Desirous to be pleased, this worthy nobleman saw every thing in the most favourable light; yet with the clear eye of common sense: indeed, the milkiness of his nature mixes with his ink, and his pen calmly describes people and places in matter of fact, black and white, without allowing fancy to throw in any tints to heighten the effect, or cast a *sombre* shade over the whole sketch.

The sentiments and observations, which naturally occur, are mostly just, and seem to flow from a well regulated mind, that

has not been torn up by misfortunes. Life having, we speak from the internal evidence which this volume affords, rolled smoothly on with him, he writes good-humouredly, never rising to energy, or sinking into affectation.

We shall subjoin some specimens of the memorandums ; and the plan of a village, which reflects equal honour on his head and heart. P. 81.

‘ I have long entertained an opinion, perhaps fanciful, that there is a certain character applicable in general to the different professions of men in lower life, without distinction of countries — Thus, the gardeners have more genius and knowledge than any other class ; next to them, smiths, masons, and carpenters, are sagacious and intelligent ; — weavers and shoe-makers are generally shallow fanatics ; — ploughmen and carters brutal and ignorant ; — tailors, and their allies, dancing-masters, are formal, conceited fops ; — barbers are all talkative, but have rarely any common sense. I was led into this odd train of reflection by finding, on my arrival here, a barber, who surprised me with a saying, which I think is a *bon mot*. — After some painful progress in trying to shave my long-neglected, overgrown beard, he said, *Ma foi, Monsieur, ce n'est pas sans raison, que vous voulez être rasé.* — “ I’faith, Sir, it is not without good reason that you wish to be shaved.”

P. 130. ‘ The long continued fame and prosperity of the city, (Marseilles) is I think justly ascribed, in a great measure, to the established form of government. The admirers of Mr. Pope, a numerous class both of males and females, are very apt to quote these lines as excellent :

“ For forms of government let fools contest,
Whate’er is best administered is best.”

The lines, however, are trivial and bad, both in poetry and sense. Pope owes his excessive reputation, more to harmony and smoothness of rhyme, than to the extraordinary force of genius and soundness of judgment, which are found in the works of our truly great poets, Shakespear, Milton, Butler, and Dryden. Superficial beauty, however, has always many admirers. I repeat again, that the poetry of these lines is trivial, and the opinion expressed in them is even grossly false. A well contrived and judicious form of government, in the societies of mankind, has ever been productive of salutary and permanent administration : The greatest characters exhibited in the whole history of the world, are those who have instituted wise forms of government, or those who have hazarded, and, in many instances, have sacrificed their lives and fortunes for preservation of good, or reformation of bad forms. These great men are termed fools by Mr. Pope. Butler, a better, though not so thriving a poet, conveys much sense in a single line ; he says,

“ No argument like matter of fact is.”

I think it is impossible to contest this general position in fact ; “ That, under free and republican governments, the societies of mankind have been more intelligent, more prosperous, happy, and famous, than under monarchies ;” I mean absolute monarchies. Indeed, a total subjection to unlimited power, under one

race or family, can with no propriety be denominated a form of government. The Greeks and Romans most justly termed this mode of government *tyranny*, and its subjects *barbarians*. Learning, laws, and arts, appearing under monarchies, have ever been derived from free states; the influence of their vicinity, in all ages, restrained and moderated the most intolerable excesses of despotism. It seems easy to demonstrate, that, if no free and well constituted forms of government had ever been established, the world, to this day, would have continued in a general state of total ignorance and barbarity. British government has much of the republic in its constitution; one real evidence of which is, that, in fact, men of extraordinary abilities, and experimental knowledge in state affairs, can raise themselves to power and administration by dint of popular esteem and favour, in opposition to the will of kings, and the interest of courtiers. The government of France is not despotic, though the limits of the sovereign power are not yet defined and fixed, which was truly the state of Britain before the revolution.

P. 191. 'When at Montpellier, I had the singular happiness to become well acquainted with Lord C—lf—d, and his most amiable family. I can in no due measure express the estimation which, in my heart, I entertain for him. In these unpremeditated notes, I set down just what I think and feel. I think England produces some of the best, and some of the worst of mankind, with a wonderful diversity of intermediate characters between these extremes. A wife and well informed, cheerful, benevolent, Englishman, does the highest honour to human nature: even an honest, goodnatured, blunt Englishman, with sense, though deficient in knowledge and manners, is a worthy and respectable character: but, on the other hand, a low-bred, surly, ignorant, insolent, and, add to all, a purse-proud Englishman, is the most offensive animal that crawls on two legs, between earth and heaven. One of their noblemen, equally famous for his wit and profligacy, says of human nature what is certainly applicable to his countrymen:

"Man differs more from man, than man from beast."

P. 234. '2d. June.—This day, with a party mostly British, I visited Ferney, Voltaire's seat and village, about six miles from Geneva.—I was better pleased with the ancient romantic retreat of Petrarch.—I imagine he had more genius as a poet,—and he certainly was as a man, a superior character.—Voltaire's village is in a visible state of decay.—I have experimental knowledge of the proper plan for founding and establishing an industrious village.—Voltaire has either been ignorant of the best measures for such a scheme, or unwilling to put them in practice.—They reckon about six hundred inhabitants.—He lived for about twenty years on the spot;—so he had sufficient time to have settled them as a regular community, and in a state of security from future oppression, without which no village or society can greatly prosper.—A proprietor can by no means raise the value of his land estate so effectually, as by granting perpetual independent settlements to industrious villagers,—I suppose this proposition will not be relished

relished by the bulk of landlords.—Voltaire built all the houses in this village, at his own expence, and gave the settlers possession for the first six years without paying rent.—In fact, during his life, he continued the possessions for very moderate rents, and was a most indulgent, beneficent, popular landlord.—But unhappily he neglected granting to the people permanent rights, and obtaining for them a regular institution of government.—The miserable consequence of this precarious and dependent state, was experienced immediately after his death.—The villagers were left to the mercy of his dear niece, Miss Denny, one of those notable ladies who judge by Hudibras's maxim

“What's the worth of any thing

“But as much money as 'twill bring.”

‘She exacted rents at the rate of eight per cent. of the money expended in building—by which she might raise an annual revenue of twenty thousand livres.—She sold the house, with gardens, and great part of the land estate.—She is not beloved, and the village is nearly in a state of desolation, so that the rents are now hardly sufficient to support the houses in proper repair. There was lately a report from Paris of her death.—Bonfires blazed in the village and neighbourhood, but they were soon sadly deceived.’

MEMORANDUMS CONCERNING THE VILLAGE OF LAWRENCEKIRK.

P. 253. ‘This village, till the year 1768, was only what is called a kirktown, and consisted of six or seven houses.

‘Its situation is in some respects advantageous, and it lies under some disadvantages. It is placed in the heart of a populous, industrious country, in which the manufactory of low-priced linen has been long established. It is also a stage on the great road from Perth to Aberdeen. There are adjoining fields very fit for bleaching, and well supplied with streams and springs of water. Its chief disadvantage is the difficulty and charge of being supplied with fuel, having no turf, and a long land carriage of coal eleven miles on a road not yet very good, from our sea-port. I was convinced that the benefits of situation, joined to a spirit of industry duly encouraged, were sufficient to surmount the difficulties, and in the said year 1768, I embarked in the project of a village.—Undismayed by various losses and disappointments, I have steadily persevered, and can now with great pleasure say, that this scheme has succeeded on the whole, beyond my most sanguine hopes.

‘Having planned the village street through a tract of very barren ground, I published advertisements in the country, that industrious settlers would meet with encouragement. Very moderate premiums to industry were proposed, such as five guineas for the first four looms in any weaver's house. The weaver who gained this premium, has for some years past employed between thirty and forty looms.

‘Lots of land in the line of the village, for houses and gardens, were to be granted at the rate of sixpence per fall, i. e. four pounds per acre; the settlers were not to have feus but leases

leases for one hundred years of their grounds for houses and gardens. They might also have small farms from two to five acres, at a very moderate rent, with gradual rises for an endurance of nineteen years, and a survivancy to husband and wife. These small farms were generally let at first for ten shillings per acre, with rises up to fifteen, eighteen, and twenty shillings, during the lease, and according to the quality of the land. The settlers were to build their own houses, and keep them in repair.

‘ In a few years I varied this plan, finding that it was not thought sufficiently encouraging to settlers in the village. My view from the beginning, was to make the people who settled in the village, easy and independent, not doubting that such people would make my adjoining land valuable. I could not carry my land to the gates of a thriving town, but I could answer the same purpose by erecting and establishing a thriving town in the heart of my land. By this time I felt an agreeable zeal in the project, and contracted a fond affection to the people as they became inhabitants of my village. *I have tried in some measure, a variety of the pleasures which mankind pursue: but never relished any so much as the pleasure arising from the progress of my village.*

‘ Upon my original plan as above explained, several good and industrious tradesmen, particularly linen weavers, made settlements in my village, with the long leases for their houses and gardens, and with small farms on a shorter lease. These people appeared on trial for some years to be contented and thriving. They had been subtenants in the country, and were sensible that they had changed to a better condition. Yet one of them, a sagacious fellow, and a great favourite, informed me, that though he and the other settlers were well satisfied, an opinion prevailed in the country, that my rents for houses and garden ground were too high, unless I was to grant feus or rights of property in place of the long leases. I was firm in my opinion (and for many reasons I am so still,) that a lease for such small lots of ground, is a much more proper tenure and title, than the feudal investiture: But upon this judicious hint, I resolved to offer more encouraging proposals for settlers in the village.

‘ Accordingly I published advertisements through the country, that to encourage settlers in the village, I was willing to grant leases of ground for houses and gardens, at the rate of three pence per fall, in place of sixpence, and that these leases were to be renewable for ever on payment at the end of every hundred years, of two years rent as a *grassum*. At the same time, in justice to my original settlers, I granted new leases to them on these advantageous terms.

‘ The effect of this measure was popular beyond what I could imagine. In a few years, the number of industrious inhabitants increased surprisingly. I have always considered it as a material part of my plan, that the settlers must build their own houses. This regulation proved a real test of some merit in every settler, and effectually excluded the idle and destitute, who infest many of our villages. In fact, every tradesman, who has been able to clear his way by building proper houses, cultivating his garden ground,

ground, and putting in good order his little farm (all enclosed,) is happy, and thriving beyond what they can be in neighbouring towns, where they can earn no more by industry, though they pay high rents for houses and shops, without the precious accommodation of either garden grounds or small farms. One of my tradesmen possesses his house and an ample garden of forty fells, for a rent of ten shillings. In the neighbouring towns of Montrose or Brechin, he would pay from six to ten times that rent, for worse accommodation in houses only.

‘ For several years I adhered strictly to another salutary rule, that I gave no aid in credit or money to any of the settlers, till he had made considerable progress in his own settlement, and till I had ground to be satisfied of his prudence and industry. I then in many cases advanced moderate aids in money upon security for some years, without interest. It is remarkable, that as long as I did adhere to this rule, the money was in every instance well laid out, and has actually been repaid when demanded.

‘ My rage for advancing the village, grew too strong for these prudential regulations: I was induced to embark with several splendid projectors, by whom I suffered considerable losses; I had an undertaker for a linen manufactory from the north, a stocking-weaver from Edinburgh; and from London, I had a very flattering projector of a printing-field. These different schemes went on for several years upon my credit, and to a large extent. They all in the end miscarried, and I by costly experience, learned my error in departing from my original maxim, to give no aid in money or credit, except to those who once settled themselves, and appeared from their prudent conduct, to deserve assistance in a course of thriving.

‘ I must however advert, that in my dealings with those unsuccessful adventurers, I happily adhered to my other original regulation, that every settler must build his own houses, and from this circumstance, I derived a very substantial relief of my losses. Every one of the three projectors built very good houses for their several undertakings: these houses have served to invite good settlers, who now thrive and pay sufficient rents.

‘ About six or seven years ago, so many people had settled in the village, that my land, for the small adjoining farms, was exhausted. I found this to be an obstacle in its further progress for some time: to remedy this, having still ground for village lots of houses and gardens, I made public advertisements, that future settlers, who should build and make out their garden in a village lot, without any farm, should be entitled to possess, free of rent, for the first seven years. This encouragement had the intended effect, and now my ground for village lots is also exhausted; so that I am obliged to treat with my tenants for land to accommodate new settlers, who now offer more than ever, on account of our excellent bleach-field, lately established by a very opulent company.

‘ I shall be happy if his grace the duke of Athol can discover any material information from these loose hints, that may conduce to promote his generous and public spirited designs. I

heartily

heartily wish all our men of family and fortune had the good sense and taste to pursue such objects, in place of riot, gambling, races, and a great part of their politics.

‘ I omitted to mention, that after my village had increased to above seventy houses, and contained above five hundred souls, I obtained the king’s charter, by which it was created, a free and independent burg of barony, with powers to elect magistrates, and right to an annual fair and weekly market. The substance of their charter is printed, and subjoined to a small pamphlet, entitled, *Letter to the People of Lawrence Kirk*, which contains well-meant admonitions, and has had a good effect.

‘ After this establishment of the village into a burgh and community, I assisted them to frame certain fundamental, yet short and simple bye laws, of which, copies shall be sent to the duke. The most material bye law is calculated to restrain any waste of their public funds, by vain and idle entertainments, which has been the immemorial usage of our royal boroughs. That they might have some fund for public uses, I granted an obligation on me and my successors, to pay their treasurer ten pounds sterling yearly, and they taxed themselves in one penny per fall, of the village lots, so that they have an income of about thirty pounds yearly, which will increase; as I oblige myself and my heirs to stipulate one penny per fall for the public revenue on all future grants of village lots. I shall also send to his grace a copy of a village lease.

‘ Besides the errors I have already confessed, I must not omit to mention two others. 1st, Before I began this project, I did not considerately form a proper plan of the village; the street is much too narrow and long; in the line of it no room is left for squares. 2dly, In measuring off the ground for village lots, I ought to have given no more room in front than was sufficient for their dwelling houses and shops. This error has occasioned various, and now obvious inconveniences of office houses, and unoccupied ground to the street.’

ART. V. *Monody, written at Matlock, October 1791.* By the Rev. W. I. Bowles. 4to. 20 pages. Price 1s. 6d. Salisbury, Easton. London, Dilly. 1791.

THIS monody, and the two poems bound up with it*, breathe all the elegiac sweetness which characterises Mr. B.’s poetry. A gentle complaint ever steals on the ear, that seems rather to arise from a pensive habit of mind, or mellowed sorrow, than from any present grief struggling for vent in varied numbers. For instance: p. 2.

‘ Awhile I seem to tread on charmed ground—
I mark the wreathed roots, the saplings grey
That bend o’er the dark DERWENT’s wand’ring way—
I mark it’s stream, with peace-persuading sound,

* The African—and On leaving a Place of Residence.

That

That steals beneath the fading foliage pale,
 Or, at the foot of frowning craggs uprear'd,
 Complains like one forsaken and unheard—
 To me it seems to tell the pensive tale
 Of spring-time, and the summer days all flown—
 And whilst sad Autumn's voice e'en now I hear
 Thro' the dark covert of the high wood moan,
 That sheds, at times, it's hanging tresses fear—
 Whilst o'er the group of pendant groves I view
 The slowly-spreading tints of pining hue,
 I think of poor Humanity's brief day,
 How fast it's blossoms fade, it's summers speed away.*

Again, p. 7.

* Thee, quiet stream! with other thoughts I view,
 Like Peace, a hermit in some craggy dell
 Retir'd, and bidding the loud throng farewell,
 I see thee still thy peaceful course pursue,
 Making such gentle music as might cheer
 The weary passenger that journeys near.

* Such are the songs of Peace in Virtue's shade,
 Unheard of folly, or the vacant train
 That pipe and dance upon the noon-tide plain,
 Till in the dust together they are laid;
 But not unheard of him, who fits sublime
 Above the clouds of this tempestuous clime,
 It's stir and strife, to whom more grateful rise
 The humble incense, and the still small voice
 Of those that on their pensive way rejoice,
 Than shouts of thousands echoing to the skies,
 Of songs of triumph pealing round the car
 Of hard ambition, or the fiend of war,
 Sated with slaughter—Nor may I, sweet stream,
 From thy lone banks and limits wild depart,
 (Where now I meditate my pensive theme)
 Without some mild improvement on my heart
 Pour'd sad, yet pleasing: so may I forget
 The crosses and the cares that sometimes fret
 Life's smoothest channel, and each wish prevent
 That mars the silent current of content!

We shall give one more quotation in the same strain—the only strain in which the writer pours out his mind. P. 11.

* The leaves, O DERWENT, in thy bosom still
 Oft with the gulf now fall—the season pale
 Hath smote with hand unseen the pining vale,
 And slowly steals the verdure from the hill—
 So the fair scene departs, yet wears awhile
 The lingering traces of it's beauteous smile;
 But we who by thy margin stray, or climb
 The cliff's aerial height, or join the song
 Of hope and gladness amidst yonder throng,
 ("Losing the brief and creeping hours of time,")

* Reck

' Reck not how thus cold age's wintry hand
Hangs o'er us—how, as with a wizard's wand,
Youth blooming like the spring, and roscate mirth,
To slow and fear consumption he shall change,
And with invifible mutation ftrange
Wither'd and waftef fend them to the earth,
Whilst hufh'd, and by the mace of ruin rent,
Sinks the forfaken hall of merriment!'

M.

ART. VI. *More Money! or, Odes of Inffruftion to Mr. Pitt: with a Variety of other choice Matters.* By Peter Pindar, Efq. A New Edition. 4to. 59 pages. Price 2s. 6d. Evans. 1792.

IN an advertisement prefixed to this miscellaneous production from the prolific genius of our comic bard, he declares, that notwithstanding a report to the contrary, he is free "from political corruption, and addreffes himfelf to the public under the honourable appellation of the *Poet of the People*." To prove himfelf worthy of the title, he ventures to whifper in the ear of the beft of kings, by the mouth of his prudent minifter, 'the nation's fteward,' a word of advice, to 'have mercy on his people's purfes.' He celebrates royal economy in many a pleafant ftanza, of which the burden is,

' Then how can majefly be poor,
Your coffers, Sir, are running o'er!'

E. g. On the fubject of mufical parties: P. 9.

" Sometimes a little concert is made up,
" Where nought is giv'n to eat or fup—
" Where music makes an economic pother;
" Where, with a folitary tweedle tweedle,
" A pretty melancholy fiddle
" Squeaks at the abfence of his little brother,
" Whofe prefence would be much enjoy'd,
" But cofts too much to be employ'd!
" Where FISCHER'S inftrument (a frugal choice)
" Serves both for hautboys and for voice—
" As BILLINGTON and MARA, to the king,
" And that perverfe STORACE would not fmg *."

We add the following monitory ftanza. P. 17.

' Thick as may be the head of poor John Bull,
The beaft hath got *fome* brains within his fkuil;

* When MONSIEUR NICOLAI, His MAJESTY'S *firft* favourite, *firft* fiddle, and *firft* news-monger, went with His MAJESTY'S *commands* to MADAM ST*****, to affift at a *fort* of a concert at Buckingham-Houfe, the fongftrefs, fmiling on him with the moft ineffable contempt, asked him, " What, NICOLAI, I am to fmg at the *old price* , I fuppose?" meaning nothing—" My compliments to your matter and maffrefs, and tell them I am better engaged."

A pair

A pair of *dangerous horns*, too, let me add;
Dare but to make the generous creature mad."

Again, p. 20.

" Say, " SIRE, your parliament I dare not meet;
For verily I've some remains of grace—

If forc'd with money-messages to greet,

" Your majesty must lend me H——RY's face.

" I know what parliament will say, so mad—

More money, MASTER BILLY! very fine!

The *impudence* of highwayman, my lad,

By G——! is *perfect modesty* to shine."

SIRE, SIRE, the moment that I mention MONEY,

I'm sure the answer will be ' NINNY NONNY."

The next piece is, The Royal Bullocks, a Consolatory and Pastoral Elegy, written in a high strain of pleasantry, to which is added, a moral reflection on cruelty to animals. When our poet chuses to quit his sportive humours, he is capable of touching the lyric or elegiac strings with great success. We are so much pleased with the following elegy that we shall give it entire. P. 31.

ELEGY ON MY DYING ASS, PETER,

" Friend of my youthful days, for ever past,

When whim and harmless folly rul'd the hour;

Ah! art thou stretch'd amid the straw at last!—|

These eyes with tears thy dying looks devour.

Blest, would I soften thy hard bed of death,

And with new floods the fount of life supply.—

O PETER, blest would I prolong thy breath,

Renew each nerve, and cheer thy beamless eye.

But wherefore with?—Thy lot is that of all—

Thy friend who mourns, must yield to nature's law—

Like thee must sink—and o'er each dark'ning ball,

'Will death's cold hand th' eternal curtain draw.

Piteous thou liftest up thy feeble head,

And mark'st me dimly, with a dumb adieu—

And thus amid thy hopeless looks I read,

" Faint is thy servant, and his moments few—

With thee no longer blest, the lanes I tread—

Those times, so happy, are for ever o'er—

Ah! why should fate so cruel cut our thread,

And part a friendship that must meet no more?

Oh! when these lids shall close (the will of fate,)

Oh! let in peace these aged limbs be laid—

Mid that lov'd field which saw us oft of late,

Beneath our fav'rite willow's ample shade.

And if my master chance to wander nigh,

Beside the spot where PETER's bones repose;

Oh! let your servant claim one little sigh—

Grant this—and, blest, these eyes for ever close.

Yes,

Yes, thou poor SPIRIT, yes, *thy* with is *mine*—
 Yes, be thy grave beneath the willow's gloom—
 There shall the sod, the greenest sod, be thine;
 And there the brightest flow'r of spring shall bloom.
 Oft to the field as HEALTH my footstep draws,
 Thy turf shall surely catch thy master's eye;
 There on thy sleep of death shall friendship pause,
 Dwell on past days, and leave thee with a sigh.
 Sweet is remembrance of our youthful hours,
 When innocence upon our actions smil'd!—
 What though AMBITION scorn'd our humble pow'rs,
 Thou a wild cub, and I a cub as wild?
 Pleas'd will I tell how oft we us'd to roam;
 How oft we wander'd at the peep of morn;
 Till night would wrap the world in spectred gloom,
 And silence listen to the beetle's horn.
 Thy victories will I recount with joy;
 The various trophies by thy fleetness won;
 And boast that I, thy playfellow, a boy,
 Beheld the feats by namefake PETER done.
 Yes, yes, (for grief must yield at times to gloe)
 Amidst my friends I oft will tell our tale;
 When lo, those friends will rush thy sod to see,
 And call thy peaceful region PETER's VALE.

The remaining pieces, an Academic ode, the 'Progress of Admiration, or the Windsor Gardeners, Address to the Virtues, and the Progress of Knowledge, are of the humorous kind, chiefly employed upon our author's favourite topic.

ART. VII. *Modern Britons : A Poem.* 4to. 22 pages. pr. 2s. 6d. Egertons. 1791.

A FREE satire upon modern follies, in which the present manners of Britons are well contrasted with those of our ancestors. The writer possesses powers of versification by no means despicable, and appears to be well acquainted with the world. We shall quote two or three passages. P. 7.

' Time was when rustic morals, deem'd more nice,
 To London left its better share of vice.
 Of such distinction now impatient grown,
 They claim their rights, and emulate the town.
 Skill'd in intrigue few ladies rival Kate,
 And Hodge out-tricks a minister of state.
 Partial to London arts, yet turn your eye,
 You'll find the rustic take a sight as high.
 ' Go to the village *fitte* upon the green,
 You'd think 'twas Arcady—or Drury-lane.
 The brawny peasant strips to meet his man,
 And lays his blows in, neat as Humphreys can.

The dolt, to try his luck in lotteries willing,
Gets the best prize, and loses but a shilling.
Doll wins her smock, and with it a green gown,
And rustic revels end—like those in town.

P. 9. ' Who springs a woodcock ? or who starts a hare ?
Sure as a gun the nimble curate's there.
With equal skill all weapons he can wield,
And thunder in the pulpit, or the field ;
Active and bold, of judgment orthodox,
To run a-ground a doctrine, or a fox.
Quick at a catch, as whims or patrons call,
A wife, or living, or a cricket ball.
Alike for duty, or for pastime fit,
He'll knock down Priestley, or knock up his tit.
' Meanwhile the rosy rector, from his chair,
Dispenses jokes amid the antique fair ;
Prompt, or the laws of whist, or laws of man,
Game laws, and laws of every game to scan,
Perhaps a justice fixed his lordship near,
He shakes with annual jestings of the peer ;
Hears with nice ear the tale of love betrayed,
And wrings round answers from the blushing maid ;
Friendless, at death's approach, grows melancholy,
And fir'd with gouty twinges—marries Molly.

P. 11. ' Where contemplation twines the sacred bower,
Near Cam, or Isis, proud of many a tower,
Oft from their haunts the academic beau
Scares all the muses with—a tally-ho ;
And bets (his tutor when dispos'd to banter),
He beats him o'er the choak-jade * in a canter.
Through the pale cloister, hark ! the voice of glee
Pours its libations forth with three times three ;
And rattling dice proclaim the feast compleat,
With joys that sadly suit the grave retreat.'

In the same vein of gay humour the writer goes on to describe the town character.

D. M.

ART. VIII. *Leopold of Brunswick : A Poem. Translated from the French of M. Marmontel.* 4to. 18 pages. pr. 1s. 6d. Wingrave. 1792.

THE story on which the poem is formed is thus told in prose.

' The melancholy catastrophe which forms the subject of the preceding poem, took place April 27, 1785, when the river Oder overflowed its banks, carrying with it ruin and desolation, Leopold, prince of Brunswick, was a spectator of this distressing scene, and, unmoved by the urgent solicitations of those around

* Part of the course at Newmarket.

him to the contrary, embarked in a small boat, with three watermen, to the relief of some unfortunate wretches still combating with the resistless torrent; but, before he reached them, the vessel, being driven with violence against a tree, overfet. The boatmen were saved, while this amiable prince, in the prime of manhood, being hurried down by the impetuosity of the current, perished in the sight of those he attempted to preserve; displaying in his death an heroic instance of that benevolence which had appeared conspicuous through the whole of his life.

We have never seen the original, and therefore cannot form any opinion of the adventitious graces that may have been introduced; but judging of it in its present dress, we think the story better told in prose than verse. T.

ART. IX. *Two Poems or Songs. One on Abdul Achmet, the late Grand Sultan. The other on Sir Jeremiah Tickle, Barr. Called the Hatter's Tale.* 8vo. 24 pages. pr. 1s. Deighton. 1791.

SIR J. Tickle is here accused of sundry high crimes and misdemeanors, and particularly of an act of larceny, in stealing some of the author's poetical scraps, written many years ago as pastime amusements. One of these trifles the author publishes, from which we conclude, that the court to which he appeals, if it give a verdict for the plaintiff, will not be very liberal in granting damages. The *Hatter's Tale* refers to some secret history, which the author has not thought fit to explain, but it is too ill written to excite the smallest curiosity or attention. D. M.

ART. X. *Female Ruin: A Poem. Inscribed to Sir William Dolben.* 4to. 36 pages. pr. 2s. 6d. Forster. 1791.

THIS poem contains some obvious truths, coarsely and even disgustfully expressed, but still just.

The description of the misery produced by prostitution is forcible. P. 18.

' With patch'd up carcase, and with half a nose,
She's now despis'd e'en by the city beaux;
Detests and shuns with care the open light,
Nor ventures to appear abroad till night;
When in some alley dark she takes her stand,
Or seeks her prey in prowling through the STRAND,
Where silly fools, inflam'd with lust and wine,
Repentance purchase at the Cyprian shrine.

' To once fond parents thus for ever lost,
From misery to misery she's tost;
Expos'd to hunger, want, and pinching cold,
Her charms no more can barter'd be for gold;

Her body weakens, all her senses fail,
And life's worst ills her shatter'd frame assail;
Her evils now are far beyond a cure:
No mortal can her putrid sores endure.

P. 20. 'Forth from her breast she sends a hollow groan,
E'en passing dustmen disregard her moan,
Till spent, exhausted, weak, unable to rise,
She curses life—and on a dunghill dies.'

T.

ART. XI. *Poems, Miscellaneous and Humorous, with Explanatory Notes and Observations.* By Edward Nairne, of Sandwich in Kent. 8vo. 144 pages. pr. 3s. 6d. Canterbury, Simmons and Co. London, Johnson. 1798.

TRUE humour is so rare an excellence in writing, that Mr. Nairne must have had a very good opinion of his own talents to send forth his rhymes under the appellation of *humorous poems*. The promise, we own, raised our expectation beyond the gratification we have received from the perusal of the work. But, perhaps, we were disappointed without reason. As there are *genteel* humour, and *delicate* humour, so there are also *low* humour, and *odd* humour; and though we have found nothing of the former, we own that this performance is not wholly destitute of the latter. Though these productions of the Canterbury press, in point of wit and character, fall far short of the celebrated Canterbury Tales of Chaucer, we here and there discover a vein of original drollery, which have, in some measure, repaid us for wading through many insipid pages. From a piece, entitled 'Travelling; and an Account of a newly instituted Society of Antiquaries,' we extract the following lines. P. 114.

'How much superior is the man of *travel*!
Who, things, obscur'd for ages, can unravel,
Who sees the wonders of the *vasty* deep,
And over trackless deserts takes a sweep,
Or wanders many a dreary dang'rous mile,
To the coy fountains of th' irriguous Nile,
And, with intrusive boldness, dares assail
The Abyssinian nuns who've ta'en the veil!
Or climbs and sweats to find out—how bewitching!
Whether mount Etna is the devil's kitchen,
And, o'er the dreadful crater downward looking,
Sees the whole process of infernal cooking;
Thus, slyly peeping, knows, presumptuous finner,
What Beelzebub has order'd for his dinner!'

The pieces are, a prologue to the Gamester; an epilogue to the Mayor of Garratt; the Jews Partners and the stolen Pork; the Man and his three Wives; the benighted Traveller; the Drummer and the Turkey; the Inference; the Gipsies and the stolen Hog; the Beggars; Dame Hobday; the bartering Jew

Jew and the Lace Merchant; irregular Address to the Moon; Travelling, and an Account of a newly instituted Society of Antiquaries; Dutch Academical Bear-dancing.

ART. XII. *The Woodman, a Comic Opera, in three Acts; as performed at the Theatre Royal, Covent-Garden, with universal Applause.* By Mr. Bate Dudley. 8vo. 94 pages. Price 1s. 6d. Cadell, 1791.

It is an unequivocal proof of merit in a dramatic performance, if, after having entertained in representation, it pleases in perusal. The *Woodman* is one of the few comic operas which will stand this test. The plot without being intricate through a multiplicity of incidents, is sufficiently interesting. The language is clear, without insipidity; and sprightly without affectation; and the characters, if not original, are however natural, distinctly marked, and well supported. Several of the airs, (which is saying a great deal for opera-poetry) will bear to be read. P. 30.

AIR XIII.

' Sweet inmate—SENSIBILITY!
How pure thy transports flow,
When even grief that springs from thee
Is luxury in woe!
Without thee—where's the sigh of love,
Or blush by grace refin'd?
Where friendship's sacred tear, to prove
The triumph of the mind?

RONDEAU—*Sweet inmate, &c.*

AIR XVI.

P. 41. ' When next you view the lily blow,
Or on wild heath the driven snow,
Toss'd rudely by the wind—
Tell me then, which you would compare
To her—who with a form that's fair,
Adds still a fairer mind!

There is something of nature and simplicity in these lines; but the author certainly lost sight of the pastoral character of his piece, when he put into the mouth of his lover the following conceits. P. 20.

AIR VIII.

' The streamlet that flow'd round her cot,
All the charms of my *Emily* knew;
How oft has its course been forgot,
While it paus'd, her dear image to woo!
Believe me, the fond silver tide
Knew from whence it deriv'd the fair prize,
For silently swelling with pride—
It reflected her back to the skies!"

D. M.
ART.

ART. XIII. *The Irishman in Spain. A Farce, in one Act. Taken from the Spanish.* By C. Stuart. 8vo. p. 31. pr. 1s. Rigdway. 1791.

ON the stage this little piece might afford amusement, but in the closet it is dull, being equally devoid of plot and character.

ART. XIV. *Caroli Linnæi Flora Lapponica. Editio altera, aucta et emendata, studio & cura Jacobi Edwardi Smith, Linnaeus's Flora Lapponica.* Second Edit. By Dr. Smith. London. 8vo. 390 pages, besides the Index, &c. and twelve Plates. White. 1792.

THE first edition of this work published in 1737, is so well known, and has met with such general esteem, that it is unnecessary to give a particular account of it, or to dwell upon its praises. It is the most elegant of all the local floras; and far from being a mere catalogue of the vegetables that are natives of Lapland, it gives many entertaining and instructive particulars relative to the economy and manners of the simple inhabitants; and expatiates on the uses of plants, both economical and medicinal.

The great scarcity, and consequent high price of this truly valuable work, has for many years rendered a new edition of it very desirable. It happened fortunately, that Mess. White, booksellers in Fleet-street, purchased the original plates from Holland: and Dr. Smith, possessor of the Linnean collections, had a copy with notes in the hand writing of Linnæus himself. These the learned editor has inserted in this new edition; he has carefully reviewed the whole work, he has added the specific names, from the second edition of the *Species Plantarum*; and all the plants which have been found in Lapland since the first edition of the *Flora Lapponica*, to the number of fifty-five: he has corrected the erroneous citations; omitting such as Linnæus afterwards suspected to be wrong, and remarking all those which appear to be doubtful.

In order that citations of authors from both editions might correspond, Dr. Smith has made no change in the Linnean numbers, prefixed to each species: and where a new plant is added, it will be found under the same number with the plant which precedes it, but with the addition of an asterisk. To the observations which the editor himself has thought proper to make, he has put his name: and he informs the public, that he is indebted for many useful and ingenious remarks to Mr. Afzelius, demonstrator of botany at Upsal; who, fortunately for the science, is engaged by the company to reside two years at Sierra Leone, to collect new plants. From so learned and accurate

accurate a botanist, we cannot fail of having considerable additions made to our present stock of knowledge.

The editor of the *Flora Lapponica* has certainly spared neither time nor pains to render this new edition as accurate and complete as possible. It is well known that no man is so equal to the task, or derives such advantages from the possession of the Linnæan manuscripts and herbarium. The public will be glad to be informed, that the learned editor intends to present them with a new edition of Linnæus's *Systema Vegetabilium*, and we heartily wish him leisure and health to accomplish so useful a work.

M. T.

ART. XV. *The Practice of the Court of Great Sessions for the Counties of Carmarthen, Pembroke, and Cardigan; the County of the Borough of Carmarthen; and the Town and County of Haverfordwest.* By Richard Foley, Secondary of the Circuit. 8vo. 144 pages. Price 5s. sewed. Williams. 1792.

MR. FOLEY informs us in his preface, that being often called upon in his official capacity to certify the practice of the court, he has extracted from the book of orders such general rules as have been from time to time made for the regulation of the proceedings. He does not offer this as a complete assistant for a practitioner on all occasions, as he has not deemed it necessary to enter into minute details of such proceedings as agree with the course of the superior courts, but has chiefly confined himself to those objects that are peculiar to the jurisdiction of the circuit. We shall take notice of such heads only as seem worthy of general attention.

Of the judges of the court. There are two justices of the great sessions for the Carmarthen circuit; these have power to hold all manner of pleas of the crown in their respective sessions, in as large and ample a manner as the chief justice of England, and the other justices of the King's Bench there, or any of them may do within the realm of England, and also to hold pleas of assizes, and all other pleas and actions, real, personal, and mixt, &c. by the stat. 34, 35 HEN. VIII. c. xxvi. s. 12.

Of the officers of the court. The attorney general is appointed by letters patent under the great seal of Great-Britain, and invested with every power and authority within the limits of the circuit, which the attorney general of England has within the realm of England. It is his duty to attend to the proceedings against every prisoner. After having perused the indictment to be carried before the grand jury, and received an ancient fee of 6s. 8d. for his signature, he appears as counsel for the crown in the prosecution, a circumstance, which, according to the editor, 'is of vast service to the country in bringing offenders to justice.'

Of special bail. By the statute of the 13th George III. c. li. s. 12. for the greater ease and benefit of all persons within the dominion of Wales, it is enacted 'that the justices of the respective courts of great sessions, for the time being, shall and may, as need shall require, empower such and so many persons (other than common attorneys and solicitors) as they shall think fit and necessary, in all and every the several shires and counties within their respective circuits, to take recognizance of bails, &c.' By neglecting to enforce this salutary regulation on the Carmarthen circuit, a defendant arrested in Pembrokeshire or Cardiganshire, under a process returnable in vacation, is put to the extraordinary expence of either bringing the deputy prothonotary from Carmarthen, for the purpose of taking the bail, or else of travelling with his bail to Carmarthen. This operates as a grievous and vexatious oppression. The bail on this circuit justify by swearing themselves housekeepers, and each of them worth the sum for which the defendant is arrested, after all his own debts are discharged, and not worth double the sum, as in the courts of King's-Bench and Common Pleas at Westminster. No person in Wales can be held to special bail on any writ issuing out of the courts at Westminster, unless the cause of action sworn to, be 20l. or upwards.

Of pleas to an action by concessit. The general issue to an action by concessit is *Nil debet per Patriam*; but the defendant may, if he choose it, wage his law and plead *Nil debet per Legem*, as mentioned in the stat. 12 EDWARD I. 'The defendant, on the third court day, after such plea pleaded, and issue joined thereon (which is entered *instante*) must come into court with six compurgators, and perform his law, otherwise judgment on the rising of such third court may be entered for the plaintiff. When the defendant wages his law, the secondary must have the record in court, and the defendant must be set at the right corner of the bar; then the secondary will ask him, if he will wage his law; if he answer he will, then the judges equally admonish him and the compurgators, that they do not take a false oath; if they persist, the secondary speaks as follows:

'Secondary. A. B. (the defendant) you owe C. D. (the plaintiff) 100l. (or as the case is) why do you not pay him?

'Defendant. I owe him nothing.

'Secondary. Did you not promise, &c. (as in the declaration,)

'Defendant. No.

'Secondary. Will you take your oath of it.

'Defendant. I will.'

'If the plaintiff do not appear upon being called thrice by the crier, he becomes nonsuited, and the defendant goes quit without taking his oath; but if he appear, the secondary bids the crier call the plaintiff, and the defendant lay his right hand upon the book, and say after him thus:—"Hear ye justices, that I owe not C. D. (the plaintiff) 100l. or any penny thereof,

in manner and form as he hath declared against me: so help me God, and the contents of this book." And then his compurgators standing behind him are called over, and each holds up his right hand, and then all laying their right hands upon the book, swear that they believe that what the defendant swore is true.—Vide Salkeld, 682, 683, and 684.

'If the defendant wage his law *insanter*, the plaintiff cannot be nonsuited, but is forever barred; but if a day be given, whether on the same sessions or another, the plaintiff is demandable, and may be nonsuited and bring a new action.'

We are told that no instance of 'waging law,' appears subsequent to Carmarthen spring sessions, 1747; previous to which time the practice was very frequent. We are happy that it hath fallen into disuse, as it must have afforded great encouragement to perjury.

Of costs. If the plaintiff live out of the jurisdiction of the court, it has long been the practice to stay proceedings until he shall have given security for the costs, which security is by bond in the penalty of —l. and a sufficient surety. This is a regulation that has often been wished for in the courts of Westminster.

Of the writ of false judgment. 'There appears no difference in the proceedings on this writ and that used in England; but the course of the proceedings in the county courts of England and those of Wales vary essentially, for the proceedings are not by distress to enforce appearance, but by summons. *Defendentes in quolibet casu summoneatur,*' &c. Vide stat. 12 EDWARD I. *De officio vice comitis in Wallia,* &c. By the 74th section of the statute 34 and 35 HENRY VIII. c. xxvi. the trials are to be by wager of law, or verdict of six men, at the pleasure of the party, plaintiff, or defendant, that pleaded the plea; and by the 77th section of the same statute, the sheriff, upon every judgment had before him in his hundred or county court, in any plaint under forty shillings, shall and may award a *capias ad satisfaciendum* to arrest the party condemned; or else a *fieri facias*, at the liberty of the party pursuant: so that in Wales a subject may be put into prison for the sum of one penny, by an execution from the county court, which never having been in the contemplation of the legislature when the general insolvent act was passed or enlarged, no records are contained in either of the acts to extend them to this case, therefore an unfortunate debtor in Wales, may be imprisoned for life for ever so small a debt, as the law now stands. What renders this more singular is, that if the debt should be above forty shillings, and the plaintiff should proceed by *justices* in the county court, for the greater debt, a *fieri facias* could only be obtained, the statute of HENRY VIII. only giving a *ca. sa.* in a plaint under forty shillings,

lings, so that for any thing above that sum the law stands as in England.'

This ruinous practice, by which the body of a debtor in Wales may be kept in perpetual bondage by a litigious and inhuman creditor, for a fractional part of a pound sterling, demands the immediate interposition of the legislature.

ART. XVI. *A Treatise on Convictions on Penal Statutes.* By William Boscawen, Esq; Barrister at Law. 8vo. 210 pa. Price 4s. sewed. Brooke. 1792.

WE are informed that this treatise, which was originally designed for private use, 'is now offered to the public with a view of facilitating to justices of the peace, and those who are the most frequently their advisers, one of the most important and difficult parts of their duty.' The compiler adds, 'that he flatters himself it will supply a title, the defects of which must have been often observed in works of a similar but more extensive nature; that it may be found to possess the only merit it claims, utility; and attain the only praise it seeks, that of method and accuracy.'

The various heads under which the present subject is treated, are as follows: 1. On the form of Convictions on Penal Statutes. 2. Information. 3. Of the Summons. 4. Of the Appearance or Non-appearance of Defendant. 5. Of the Defence or Confession. 6. The Evidence. And 7. Of the Judgment or Adjudication.

A regular analysis of this work would appear tedious, and perhaps unsatisfactory; we shall present part of the first section to our readers, as the general rules contained in it may be serviceable, and will occupy but little space.

'A conviction, (in the sense in which it is here used,) is, "A record of the summary proceedings upon any penal statute before one or more justices of the peace, or other persons duly authorised, in a case where the offender has been convicted and sentenced."

'As the above mode of judicature has been introduced in derogation of the common law, and operates to the exclusion of trial by jury, the superior courts of justice have rigidly confined its authority to the strict letter of the respective statutes by which it was established; and in revising its proceedings, they require, that rules, similar to those adopted by the common law in criminal prosecutions, and founded in natural justice, should appear to have been observed, unless where the statutes expressly dispense with the form of stating them. "Convictions," says Lord Mansfield (in *R. v. Little**) "ought to be taken strictly; and it is reasonable that they should be so, because they must be taken

* Burr, 613.

to be true against the defendant, and therefore ought to be construed with strictness." A similar doctrine was held in *R. v. Corden**, where the reporter says, the court "thought that a tight hand ought to be holden over these summary convictions, and it ought to appear to them that the justice has jurisdiction in the case: they ought to be kept to a proper degree of strictness, and not to be made arbitrarily and without authority."

But though the courts are *strict* in forming their judgment upon convictions, they will not always be *astute* in finding objections to them. Accordingly, in *R. v. Chandler*†, Lord chief Justice Holt says, "in those convictions by justices of peace in a summary way, where the ancient course of proceeding by indictment and trial by jury is dispensed with, the court may more easily dispense with forms, and it is sufficient for the justices, in the description of the offence, to pursue the words of the statute; and they are not confined to the legal forms requisite in indictments for offences by the common law; for, though all acts which subject men to new and other trials than those by which they ought to be tried by the common law, being contrary to the rights and liberties of Englishmen, as they were settled by Magna Charta, ought to be taken strictly; yet, when such a statute is made, one ought to pursue the intent of the makers, and expound it in so reasonable a manner, as that it may be executed."

A similar doctrine is said to have been laid down by Mr. Justice Ashurst, in *R. v. Thomson*, &c. &c.

The best method perhaps of reconciling these different opinions (which in the abstract appear scarcely consistent with each other) is by an observation, which the cases in general will be found to warrant, namely, that as to those parts of the record which are necessary to show the jurisdiction of the magistrate, and give him cognizance of the complaint, the courts are more strict in their rule of construction, and expect more precision in the statement, than as to the steps that follow when the essential point has been ascertained. They will not admit a summary, and (if one may still use the expression) an unconstitutional jurisdiction, unless the case in which it has been exercised is *literally* the same as described by the statute that gave it. But the magistrate once appearing to be duly authorised, they will not *presume* against the regularity and justice of his proceedings, if he has stated them but with a reasonable degree of accuracy. Thus (as will be seen hereafter) the cases are strict as to the stile and title of the magistrate convicting (which otherwise would appear a trifling objection), and they require, in some respects, a fuller statement of the offence in the information, than in the evidence itself.

There are a few general rules, respecting a conviction, not properly reducible to any particular branch of it: as 1. *It must be under the hand and seal of the magistrate before whom it was taken.* 2. *A conviction must be in the present tense.* 3. It is a general rule, that *a conviction must be certain, and not taken upon collusion.* 4. *In a conviction, the offence need not be laid to be contra pacem, as in an*

* Burr, 2281.

† *Ld. Raym.* 581.

indictment,

indisment. 5. It seems to be settled, that a conviction cannot be good in part, and bad in part, but must be wholly quashed, if there is any fault.*

The precedents annexed to this work, were collected while Mr. B. was pupil to an eminent special pleader, now a judge in the court of King's Bench. s.

ART. XVII. *A Treatise on the Cataract; with Cases to prove the Necessity of dividing the transparent Cornea, and the Capsule of the crystalline Humour, differently, in the different Species of this Disease.* By M. de Wenzel, junior, Baron of the Holy Roman Empire, Physician of the Faculty of Narrey, and Regent Doctor of the Faculty of Medicine, in the University of Paris. *Translated from the French, with many additional Remarks.* By James Ware, Surgeon. 8vo. 290 pages. 4s. sewed. Dilly. 1791.

THE original work, of which this before us is a translation, was published at Paris in the year 1786. [As the late baron de Wenzel never published any thing upon the mode of extracting the cataract, the world is indebted to his son, the present baron de Wenzel, for these useful observations; which are derived (says he) either from my father's experience, or from my own, and may be considered as the result of forty years practice.]

The baron begins his treatise by giving us the definition of a cataract: and in two short sections, treats of the cause, and delivers some old opinions respecting the seat of that disease. He then enumerates a variety of medicines that have been employed to dissipate the opacity of the crystalline humour, and pronounces them to be altogether inefficacious: he denies that mercury has ever been used with advantage, in this complaint, and rejects the cases which have been adduced in favour of the efficacy of this medicine, as *not well authenticated*. If these unqualified assertions excited no surprise, we must likewise declare that they have produced no conviction; for among several other reasons that might be urged against admitting the author's testimony upon this point, we shall only adduce, his want of experience; and the validity of this objection must be granted, till the baron has satisfied the public, that his father and himself were in the habits of trying this medicine prior to their operation. We will readily acknowledge, that mercury is a medicine of *uncertain* efficacy against this disease; but from our own experience we can likewise affirm, that mercury has been employed with considerable advantage in genuine cases of cataract.

The baron reduces the objections that may be brought against extracting the cataract, to the eight following: first, the staphyloma;—secondly, pain;—thirdly, the discharge of
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the vitreous humour ;—fourthly, the irregularity of the pupil ;—fifthly, the deformity of the cicatrix ;—sixthly, the closure of the pupil ;—seventhly, the secondary cataract ;—and eighthly, the section of the iris.' He is of opinion, that most of these objections may be obviated, by adopting the mode of operating which he recommends ; and as the directions which he gives for avoiding the section of the iris, are new and important, we shall present them to the reader in the words of his translator.

'The most simple, as well as the surest mode to avoid wounding the iris, when it becomes entangled under the edge of the knife, is to press the iris gently down with the fore-finger, applied over the cornea, at the same time that the middle finger is employed in keeping the lower lid from rising. In consequence of this, the iris will instantly be found to retire, and quit the knife.'

We expected to find the baron condemn the operation of couching ; but we wish that the author, in giving his opinion, had displayed less prejudice and more science. We do not deny that couching may sometimes be a 'painful' operation ; that it may be succeeded by 'vomiting,' inflammation, and even 'a suppuration of the whole eye.' But would the baron insinuate, that extraction is never followed by the same accidents ? And what are we to think of an author's accuracy, who assures us, that a cataract lying in the anterior chamber of the eye, or (when fluid) mixed with the aqueous humour, will never dissolve or disappear ? p. 15, 36. 'After the crystalline humour has been depressed in the best manner possible, it is liable to rise again.' The baron considers this as a formidable objection against couching ; whereas a little experience would have taught him, that it is in reality a very small inconvenience ; for the operation may be repeated as often as can ever be necessary, without any injury to the eye. We think the baron to be equally unfortunate in his criticisms on the several kinds of couching needles that have been employed by different operators. 'The round needle appears to me to be the most improper ; because it enters the eye with less facility than others, and bruising the membranes through which it passes, is more apt to induce inflammation.' p. 16. Now this remark is so far from the truth, that experience will authorise us to assert quite the contrary. The author has reasoned, where he ought to have observed ; and has been misled by plausible premises to an erroneous conclusion.

When baron de Wenzel informs his readers, that 'the operation of depressing the cataract is at present almost universally exploded' (p. 18), it proves him to be little acquainted with the state of surgery in England ; for we know that this operation is practised by many able surgeons in different parts of the kingdom,

kingdom, and with a proportion of success: by no means inferior to that which attends the extraction of the opaque crystalline. In the ninth section he makes some useful observations on 'the cases proper for the operation of extraction:—in several subsequent sections, the author describes the instruments which his father employed:—and then proceeds to deliver the mode of dividing the cornea;—of opening the capsule of the crystalline humour;—of making the section of the cornea upwards, &c. The several remarks are illustrated by a variety of apposite cases.

Among other accidents that may supervene to the operation of extracting the cataract, the author describes two species of the staphyloma: the one of these he considers as 'a hernix of the iris;' the other he informs us is occasioned by a protrusion of 'a portion of the capsule of the aqueous humour.' p. 237, 238. 'This last circumstance (adds the author) I have so often observed, that I cannot forbear to express my surprise, that anatomists, who have treated of the structure of the eye, should have so long overlooked it, as it proves undeniably the existence of this particular membrane. The pupil, in this case, preserves both its figure and its size; and when the projection is pierced, a small quantity of the aqueous humour always escapes.' We are of opinion, that baron de Wenzel ought to have adduced some certain proofs of the existence of this capsule, before he passed his censure upon the several anatomists who have treated of the structure of the eye. Mr. Ware, the translator of this book, who is certainly very well qualified to investigate this point, assures the public, that he has 'taken pains to ascertain the existence of this membrane of the aqueous humour, by dissecting a very considerable number of eyes of different animals; but he has hitherto been unable to discover it in any of them:' p. 6, 247. Indeed, it does not appear that the author himself has ever seen this capsule on dissecting an eye; but it seems, that he asserts its existence, upon the projection of a transparent bag through the wound of the cornea, which yields a small quantity of an aqueous fluid, when it is punctured: this mode of detecting the structure of parts may have the merit of being an abridged method of discovery, but it will be of little authority with a practical anatomist. We do not controvert the fact asserted, 'that such a tumor does sometimes project through a wound in the cornea,' but we cannot, at present, admit the baron's explanation of its cause. Mr. Ware 'is disposed to believe, either that a union takes place between the sides of the wound in the inner lamen of the cornea, previous to the union in its external lamina, in consequence of which the former projects through the latter; or else, that the substance secreted through the sides of the divided cornea, to form the connecting medium,

Humour, becomes inspissated, and is gradually stretched and pressed out by the aqueous humor behind it :’ p. 248. It appears probable to us, that professor Richter gave a more obvious and natural account of the formation of this tumor, when he considered it as a prolapsed portion of the vitreous humour * ; and we wish that Mr. Ware had assigned his reasons for adopting a different opinion. In the section that concludes this treatise, baron de Wenzel treats of ‘ the closure of the natural pupil, and the mode of making an artificial one.’ Mr. Cheselden was the inventor of this operation, and Mr. Guerin suggested a considerable improvement, in advising the iris to be divided by a crucial incision ; but the late baron de Wenzel certainly adopted a very superior mode of executing this operation, by removing a portion of the substance of the iris ; and he thus effectually guarded against a relapse of the complaint. He advises the operator always to extract the crystalline humour at the same time, to ‘ avoid the inconveniences which an opacity of this humour, under such circumstances, would necessarily occasion :’ p. 274.

The peculiar dexterity and success with which the late baron de Wenzel extracted the cataract, conferred on him a high degree of reputation, and afforded him unusual opportunities of making observations on this interesting subject. The present baron de Wenzel has, therefore, a just claim to the esteem of the public, for preserving the result of his father’s large experience, and communicating it to the world with a candour and precision that are equally honourable to himself, and beneficial to mankind.

This work cannot, with strict propriety, be considered as a complete treatise on the cataract ; but as it explains baron de Wenzel’s mode of performing several operations on the eye, and contains some new and important observations, it may justly be regarded as a valuable addition to the many other useful publications on those subjects. Mr. Ware, however, has not confined himself to the mere task of translating the work ; he has enriched it with a variety of very useful remarks ; so that it becomes of no small advantage to the English reader, that the translation has been executed by a gentleman who is so well qualified to do justice to this subject. A. F.

ART. XVIII. *Rights of Man, Part the Second. Combining Principle and Practice.* By Thomas Paine, Secretary for foreign Affairs to Congress in the American War, and Author of the Works entitled *Common Sense*, and the *First*

* Observat. Chirurg. Fascicul. Prim. Cap. vii.

Part

Part of the Rights of Man. 8vo. 194 pages. Price 3s.
Jordan. 1792.

COURTEOUS reader, we announce to thee the publication of the Second Part of the Rights of Man. Wert thou pleased with the first part? Thou wilt be delighted with the second. Didst thou say of the former, such a work deserves no other confutation than that of criminal justice? Thou wilt say of this, the only way to answer it is to hang the author.

For our parts, we wish neither to kindle thy hopes, nor to provoke thy horrors. Lo! we introduce thee to the author, and leave thee and him to settle the proper mode of confutation. Only keep your tempers. We will fit by: and as reviewers of the controversy, will occasionally break silence. We will also take the liberty of dropping at the close a few remarks, to qualify your tempers, if you should chance to disagree.

Thou wilt perceive, reader, at the outset, that Mr. P. so far from thinking he has received any defeat from the replies made to his former publication, conceives himself to stand on an eminence, asserts a victory, and claims a triumph. p. vii.

* Several other reasons contributed to produce this determination [of deferring the remainder of his work.] I wished to know the manner in which a work, written in a style of thinking and expression different to what had been customary in England, would be received before I proceeded farther. A great field was opening to the view of mankind by means of the French Revolution. Mr. Burke's outrageous opposition thereto brought the controversy into England. He attacked principles which he knew (from information) I would contest with him, because they are principles I believe to be good, and which I have contributed to establish, and conceive myself bound to defend. Had he not urged the controversy, I had most probably been a silent man.

* Another reason was, that Mr. Burke promised in his first publication to renew the subject at another opportunity, and to make a comparison of what he called the English and French Constitutions. I therefore held myself in reserve for him. He has published two works since, without doing this; which he certainly would not have omitted, had the comparison been in his favour.

* In his last work, "*His Appeal from the new to the old Whigs*," he has quoted about ten pages from the *Rights of Man*, and having given himself the trouble of doing this, says, "he shall not attempt in the smallest degree to refute them," meaning the principles therein contained. I am enough acquainted with Mr. Burke to know, that he would if he could. But instead of contesting them, he immediately after consoles himself with saying, that "he has done his part."—He has not done his part. He has not performed his promise of a comparison of constitutions. He started the controversy, he gave the challenge, and

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has fled from it; and he is now a *case in point* with his own opinion, that, "*the age of chivalry is gone!*"

The title, as well as the substance of his last work, his "*Appeal*," is his condemnation. Principles must stand on their own merits, and if they are good, they certainly will. To put them under the shelter of other men's authority, as Mr. Burke has done, serves to bring them into suspicion. Mr. Burke is not very fond of dividing his honours, but in this case he is artfully dividing the disgrace.

But who are those to whom Mr. Burke has made his appeal? A set of childish thinkers and half-way politicians born in the last century; men who went no farther with any principle than as it suited their purpose as a party; the nation was always left out of the question; and this has been the character of every party from that day to this. The nation sees nothing in such works, or such politics worthy its attention. A little matter will move a party, but it must be something great that moves a nation.

Though I see nothing in Mr. Burke's Appeal worth taking notice of, there is, however, one expression upon which I shall offer a few remarks.—After quoting largely from the *Rights of Man*, and declining to contest the principles contained in that work, he says, "This will most probably be done (*if such writings shall be thought to deserve any other refutation than that of criminal justice*) by others, who may think with Mr. Burke, and with the same zeal."

In the first place, it has not yet been done by any body. Not less, I believe, than eight or ten pamphlets intended as answers to the former part of the "*Rights of Man*" have been published by different persons, and not one of them, to my knowledge, has extended to a second edition, nor are even the titles of them so much as generally remembered. As I am averse to unnecessarily multiplying publications, I have answered none of them. And as I believe that a man may write himself out of reputation when nobody else can do it, I am careful to avoid that rock.

But as I would decline unnecessary publications on the one hand, so would I avoid every thing that might appear like swollen pride on the other. If Mr. Burke, or any other person on his side the question, will produce an answer to the "*Rights of Man*," that shall extend to an half, or even to a fourth part of the number of copies to which the *Rights of Man* extended, I will reply to his work. But until this be done, I shall so far take the sense of the public for my guide, (and the world knows I am not a flatterer) that what they do not think worth while to read, is not worth mine to answer. I suppose the number of copies to which the first part of the *Rights of Man* extended, taking England, Scotland, and Ireland, is not less than between forty and fifty thousand.

Mr. P. taking the common notion of the excellency of the English constitution (Mr. P. will excuse our using that expression) to be fallacious, and aiming to prepare his readers for remarks on its imperfections, proceeds as follows, P. xiv.

‘As to the prejudices which men have from education and habit, in favour of any particular form or system of government, those prejudices have yet to stand the test of reason and reflection. In fact, such prejudices are nothing. No man is prejudiced in favour of a thing, knowing it to be wrong. He is attached to it on the belief of its being right; and when he sees it is not so, the prejudice will be gone. We have but a defective idea of what prejudice is. It might be said, that until men think for themselves the whole is prejudice, and *not opinion*; for that only is opinion which is the result of reason and reflection. I offer this remark, that Mr. Burke may not confide too much in what has been the customary prejudices of the country.

‘I do not believe that the people of England have ever been fairly and candidly dealt by. They have been imposed upon by parties, and by men assuming the character of leaders. It is time that the nation should rise above those trifles. It is time to dismiss that inattention which has so long been the encouraging cause of stretching taxation to excess. It is time to dismiss all those songs and toasts which are calculated to enslave, and operate to suffocate reflection. On all such subjects men have but to think, and they will neither act wrong, nor be misled. To say that any people are not fit for freedom, is to make poverty their choice, and to say they had rather be loaded with taxes than not. If such a case could be proved, it would equally prove, that those who govern are not fit to govern them, for they are a part of the same national mass.

‘But admitting governments to be changed all over Europe; it certainly may be done without convulsion or revenge. It is not worth making changes or revolutions, unless it be for some great national benefit; and when this shall appear to a nation, the danger will be, as in America and France, to those who oppose.’

Speaking of the expectations to be formed from the prevailing bias towards revolutions in different nations, our author observes, P. 4.

‘As revolutions have begun, (and as the probability is always greater against a thing beginning than of proceeding after it has begun), it is natural to expect that other revolutions will follow. The amazing and still increasing expences with which old governments are conducted, the numerous wars they engage in or provoke, the embarrassments they throw in the way of universal civilization and commerce, and the oppression and usurpation they act at home, have wearied out the patience, and exhausted the property of the world. In such a situation, and with the examples already existing, revolutions are to be looked for. They are become subjects of universal conversation, and may be considered as the *Order of the day*.

‘If systems of government can be introduced, less expensive, and more productive of general happiness, than those which have existed, all attempts to oppose their progress will in the end be fruitless. Reason, like time, will make its own way, and prejudice will fall in a combat with interest. If universal peace, civilization,

vilization, and commerce, are ever to be the happy lot of man, it cannot be accomplished but by a revolution in the system of governments. All the monarchical governments are military. War is their trade, plunder and revenue their objects. While such governments continue, peace has not the absolute security of a day. What is the history of all monarchical governments, but a disgusting picture of human wretchedness, and the accidental respite of a few years repose? Wearied with war, and tired with human butchery, they sat down to rest, and called it peace. This certainly is not the condition that Heaven intended for man; and if *this be monarchy*, well might monarchy be reckoned among the sins of the Jews.

‘The revolutions which formerly took place in the world, had nothing in them that interested the bulk of mankind. They extended only to a change of persons and measures, but not of principles, and rose or fell among the common transactions of the moment. What we now behold, may not improperly be called a “counter revolution.” Conquest and tyranny, at some early period, dispossessed man of his rights, and he is now recovering them. And as the tide of all human affairs has its ebb and flow in directions contrary to each other, so also is it in this. Government founded on a *moral theory, on a system of universal peace, on the indefeasible hereditary Rights of Man*, is now revolving from west to east, by a stronger impulse than the government of the sword revolved from east to west. It interests not particular individuals, but nations, in its progress, and promises a new æra to the human race.’

This work is divided into five chapters, presenting remarks on society and civilization—on the origin of the present old governments (among the old governments comes poor old England)—on the old and new systems of governments—on constitutions—ways and means of improving the condition of Europe.

With respect to the chapter on civilization, we cannot help expressing our admiration of many remarks, which betray great political capacity, and much originality of thought. Mr. Paine supposes, from the interest men have in society, that the instances in which a formal government hath any real benefit are few, and that the more perfect civilization is, the less occasion there is for government. Our author observes,
P. II.

‘If we look back to the riots and tumults, which at various times have happened in England, we shall find, that they did not proceed from the want of a government, but that government was itself the generating cause; instead of consolidating society, it divided it: it deprived it of its natural cohesion, and engendered discontents and disorders, which otherwise would not have existed. In those associations which men promiscuously form for the purpose of trade, or of any concern, in which government is totally out of the question, and in which they act merely on the principles of society, we see how naturally the various par-

ales unite; and this shews, by comparison, that governments, so far from being always the cause or means of order, are often the destruction of it. The riots of 1780 had no other source than the remains of those prejudices, which the government itself had encouraged. But with respect to England there are also other causes.

'Excess and inequality of taxation, however disguised in the means, never fail to appear in their effects. As a great mass of the community are thrown thereby into poverty and discontent, they are constantly on the brink of commotion; and, deprived, as they unfortunately are, of the means of information, are easily heated to outrage. Whatever the apparent cause of any riots may be, the real one is always want of happiness. It shews that something is wrong in the system of government, that injures the felicity by which society is to be preserved.'

In speaking of the origin of the old governments, Mr. P. traces monarchy to a banditti of ruffians! Do but hear him! P. 15.

'It is impossible that such governments as have hitherto existed in the world, could have commenced by any other means than a total violation of every principle sacred and moral. The obscurity in which the origin of all the present old governments is buried, implies the iniquity and disgrace with which they began. The origin of the present government of America and France will ever be remembered, because it is honourable to record it; but with respect to the rest, even Flattery has consigned them to the tomb of time, without an inscription.

'It could have been no difficult thing in the early and solitary ages of the world, while the chief employment of men was that of attending flocks and herds, for a banditti of ruffians to overrun a country, and lay it under contributions. Their power being thus established, the chief of the band contrived to lose the name of Robber in that of Monarch; and hence the origin of Monarchy and Kings.

'The origin of the government of England, so far as relates to what is called its line of monarchy, being one of the latest, is perhaps the best recorded. The hatred which the Norman invasion and tyranny begat, must have been deeply rooted in the nation, to have outlived the contrivance to obliterate it. Though not a courtier will talk of the curfeu bell, not a village in England has forgotten it.'

These remarks, however, though they will apply to most of the monarchies which have been established, will certainly not apply to all.

When treating on the origin of the old and new systems of government, our author makes the following severe reflections on hereditary government. P. 21.

'Government ought to be a thing always in full maturity. It ought to be so constructed as to be superior to all the accidents to which individual man is subject; and therefore, hereditary suc-

cession, by being *subject to them all*, is the most irregular and imperfect of all the systems of government.

' We have heard the *Rights of Man* called a *levelling* system ; but the only system to which the word *levelling* is truly applicable, is the hereditary monarchical system. It is a system of *mental levelling*. It indiscriminately admits every species of character to the same authority. Vice and virtue, ignorance and wisdom, in short, every quality, good or bad, is put on the same level. Kings succeed each other, not as rationals, but as animals. It signifies not what their mental or moral characters are. Can we then be surpris'd at the abject state of the human mind in monarchical countries, when the government itself is formed on such an abject levelling system ?—It has no fixed character. To day it is one thing ; to-morrow it is something else. It changes with the temper of every succeeding individual, and is subject to all the varieties of each. It is government through the medium of passions and accidents. It appears under all the various characters of childhood, decrepitude, dotage, a thing at nurse, in leading-strings, or in crutches. It reverts the wholesome order of nature. It occasionally puts children over men, and the conceits of non-age over wisdom and experience. In short, we cannot conceive a more ridiculous figure of government, than hereditary succession, in all its cases, presents.

' Could it be made a decree in nature, or an edict registered in heaven, and man could know it, that virtue and wisdom should invariably appertain to hereditary succession, the objections to it would be removed ; but when we see that nature acts as if she disowned and sported with the hereditary system ; that the mental characters of successors, in all countries, are below the average of human understanding ; that one is a tyrant, another an idiot, a third insane, and some all three together, it is impossible to attach confidence to it, when reason in man has power to act.'

In speaking on the tendency of elective governments, many political writers have spoken of them as the cause of civil wars. Mr. Paine on the other hand contends, that civil wars, which have originated from contested hereditary claims, are more numerous, and have been more dreadful, and of longer continuance, than those which have been occasioned by elective governments. Mr. Paine's views here correspond to the reflections made on the same subject by the illustrious sufferer Algernon Sidney.

One can hardly help smiling at the following remark, p. 36.

' Whether I have too little sense to see, or too much to be imposed upon ; whether I have too much or too little pride, or of any thing else, I leave out of the question ; but certain it is, that what is called monarchy, always appears to me a silly, contemptible thing. I compare it to something kept behind a curtain, about which there is a great deal of bustle and fuss, and a wonderful air of seeming solemnity ; but when, by any accident, the curtain happens to be open, and the company see what it is, they burst into laughter.'

Whether the remark be true or false, we do not determine;
sed risum teneatis amici?

If those which follow be all true, however, disposed as we were to smile, we could not avoid being grave. P. 38.

‘ That monarchy is all a bubble, a mere court artifice to procure money, is evident, (at least to me), in every character in which it can be viewed. It would be impossible, on the rational system of representative government, to make out a bill of expences to such an enormous amount as this deception admits. Government is not of itself a very chargeable institution. The whole expence of the federal government of America, founded, as I have already said, on the system of representation, and extending over a country nearly ten times as large as England, is but six hundred thousand dollars, or one hundred and thirty-five thousand pounds sterling.

‘ I presume, that no man in his sober senses, will compare the character of any of the kings of Europe with that of General Washington. Yet, in France, and also in England, the expence of the civil list only, for the support of one man, is eight times greater than the whole expence of the federal government in America. To assign a reason for this, appears almost impossible. The generality of people in America, especially the poor, are more able to pay taxes, than the generality of people either in France or England,

‘ But the case is, that the representative system diffuses such a body of knowledge throughout a nation, on the subject of government, as to explode ignorance, and preclude imposition. The craft of courts cannot be acted on that ground. There is no place for mystery; no where for it to begin. Those who are not in the representation, know as much of the nature of business as those who are. An affectation of mysterious importance would there be scouted. Nations can have no secrets; and the secrets of courts, like those of individuals, are always their defects.’

Our author, after stating the manner in which America proceeded in forming her constitution, still insists on what he had formerly advanced, viz. that England has no constitution. Whether truly or no, we leave others to decide. We will just quote a word or two on this subject.

‘ In England, (p. 50, 51.) it is not difficult to perceive that every thing has a constitution, except the nation. Every society and association that is established, first agreed upon a number of original articles, digested into form, which are its constitution. It then appointed its officers, whose powers and authorities are described in that constitution, and the government of that society then commenced. Those officers, by whatever name they are called, have no authority to add to, alter, or abridge the original articles. It is only to the constituting power that this right belongs.

‘ From the want of understanding the difference between a constitution and a government, Dr. Johnson, and all writers of his description, have always bewildered themselves. They could
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not but perceive, that there must necessarily be a *controuling* power existing somewhere, and they placed this power in the discretion of the persons exercising the government, instead of placing it in a constitution formed by the nation. When it is in a constitution, it has the nation for its support, and the natural and the political controuling powers are together. The laws which are enacted by governments, controul men only as individuals, but the nation, through its constitution, controuls the whole government, and has a natural ability so to do. The final controuling power, therefore, and the original constituting power, are one and the same power.

Having, as he thinks, demolished the doctrine of an 'English constitution,' he then drops a word or two on precedents, &c.

'In numerous instances, he says, (p. 58.) the precedent ought to operate as a warning, and not as an example, and requires to be shunned instead of imitated; but instead of this, precedents are taken in the lump, and put at once for constitution and for law.

'Either the doctrine of precedents is policy to keep man in a state of ignorance, or it is a practical confession that wisdom degenerates in governments as governments increase in age, and can only hobble along by the stilts and crutches of precedents. How is it that the same persons who would proudly be thought wiser than their predecessors, appear at the same time only as the ghosts of departed wisdom? How strangely is antiquity treated! To answer some purposes it is spoken of as the times of darkness and ignorance, and to answer others, it is put for the light of the world.

'If the doctrine of precedents is to be followed, the expences of government need not continue the same. Why pay men extravagantly, who have but little to do? If every thing that can happen is already in precedent, legislation is at an end, and precedent, like a dictionary, determines every case. Either, therefore, government has arrived at its dotage, and requires to be renovated, or all the occasions for exercising its wisdom have occurred.'

In speaking on the expences of government our author is sometimes very affecting, and sometimes very indignant.

p. 68. 'It is inhuman to talk of a million sterling a year, paid out of the public taxes of any country, for the support of any individual, whilst thousands who are forced to contribute thereto, are pining with want, and struggling with misery. Government does not consist in a contrast between prisons and palaces, between poverty and pomp; it is not instituted to rob the needy of his mite, and increase the wretchedness of the wretched.—But of this part of the subject I shall speak hereafter, and confine myself at present to political observations.

'When extraordinary power and extraordinary pay are allotted to any individual in a government, he becomes the center, round which every kind of corruption generates and forms. Give to any man a million a year, and add thereto the power of creating and disposing of places, at the expence of a country, and the

liberties of that country are no longer secure. What is called the splendor of a throne is no other than the corruption of the state. It is made up of a band of parasites, living in luxurious indolence, out of the public taxes.

‘ When once such a vicious system is established it becomes the guard and protection of all inferior abuses. The man who is in the receipt of a million a year is the last person to promote a spirit of reform, lest, in the event, it should reach to himself. It is always his interest to defend inferior abuses, as so many out-works to protect the citadel; and in this species of political fortification, all the parts have such a common dependence that it is never to be expected they will attack each other *.

‘ Monarchy would not have continued so many ages in the world, had it not been for the abuses it protects. It is the master-fraud, which shelters all others. By admitting a participation of the spoil, it makes itself friends; and when it ceases to do this, it will cease to be the idol of courtiers.’

Every hereditary claim Mr. Paine not only treats as a great absurdity, but as a severe cruelty; as proceeding from a system which, while it aggrandizes one branch of a family, impoverishes all the rest, making them either beggars or pensioners. The younger branches of families thus made needy and dependent, too untaught to pursue a line of industry, and too high-spirited to submit to poverty, throw themselves on the mercy of government, and become either tools or knaves.

Whatever sentiments particular readers may form on some parts of this work, there are, we apprehend, in the last chap-

* ‘ It is scarcely possible to touch on any subject, that will not suggest an allusion to some corruption in governments. The simile of *‘fortifications,’* unfortunately involves with it a circumstance, which is directly in point with the matter above alluded to.

‘ Among the numerous instances of abuse which have been acted or protected by governments, ancient or modern, there is not a greater than that of quartering a man and his heirs upon the public, to be maintained at its expence,

‘ Humanity dictates a provision for the poor; but by what right, moral or political, does any government assume to say, that the person called the Duke of Richmond, shall be maintained by the public? Yet, if common report is true, not a beggar in London can purchase his wretched pittance of coal, without paying towards the civil list of the Duke of Richmond. Were the whole produce of this imposition but a shilling a year, the iniquitous principle would be still the same; but when it amounts, as it is said to do, to not less than twenty thousand pounds *per ann.* the enormity is too serious to be permitted to remain.—This is one of the effects of monarchy and aristocracy.

‘ In stating this case, I am led by no personal dislike. Though I think it mean in any man to live upon the public, the vice originates in the government; and so general is it become, that whether the parties are in the ministry or in the opposition, it makes no difference: they are sure of the guarantee of each other.’

ter, remarks, entitled to the serious consideration of all parties, respecting the expences of government, the baneful tendency of charters and corporations—the oppressive nature of our taxes on the poor, arising from the very formation of our government, and our boasted system of representation (which many writers, as well as Mr. Paine, ridicule as fallacious and theoretical, or despise as necessarily corruptible, and oppressive)—the progress of taxation in England—the necessary expences of government—and the means of disposing of the surplus taxes.

In remarking on what Mr. Burke said relative to the house of peers, the following fact is produced, which Mr. Paine calls a fact not to be paralleled in the history of taxation.

¶ 100. 'Notwithstanding taxes have increased and multiplied upon every article of common consumption, the land-tax, which more particularly affects this 'pillar,' has diminished. In 1788, the amount of the land-tax was 1,950,000*l.* which is half a million less than it produced almost an hundred years ago*, notwithstanding the rentals are in many instances doubled since that period.

'Before the coming of the Hanoverians, the taxes were divided in nearly equal proportions between the land and articles of consumption, the land bearing rather the largest share: but since that era, nearly thirteen millions annually of new taxes have been thrown upon consumption. The consequence of which has been a constant increase in the number and wretchedness of the poor, and in the amount of the poor-rates. Yet here again the burthen does not fall in equal proportions on the aristocracy with the rest of the community. Their residences, whether in town or country, are not mixed with the habitations of the poor. They live apart from distress, and the expence of relieving it. It is in manufacturing towns and labouring villages that those burthens press the heaviest; in many of which it is one class of poor supporting another.

'Several of the most heavy and productive taxes are so contrived, as to give an exemption to this pillar, thus standing in its own defence. The tax upon beer brewed for sale does not affect the aristocracy, who brew their own beer free of this duty. It falls only on those who have not conveniency or ability to brew, and who must purchase it in small quantities. But what will mankind think of the justice of taxation, when they know, that this tax alone, from which the aristocracy are from circumstances exempt, is nearly equal to the whole of the land-tax, being in the year 1788, and it is not less now, 1,666,152*l.* and with its proportion of the taxes on malt and hops, it exceeds it.—That a single article, thus partially consumed, and that chiefly by the working part, should be subject to a tax, equal to that on the whole rental of a nation, is, perhaps, a fact not to be paralleled in the histories of revenues.'

'The taxes levied by William the Conqueror, beginning in the year 1066, were 400,000*l.*—In the year 1466 they had decreased to 100,000*l.* Five hundred years after the conquest

* See Sir John Sinclair's *History of the Revenue.* The land-tax in 1646 was 2,473,499*l.*

(1566) the annual amount of taxes was 500,000*l.* Annual amount of taxes in 1791, 17,000,000*l.* exclusive of the expence of collection, and the drawbacks, which are nearly 2,000,000*l.* more.' The difference between the first 400 years and the last three, continues Mr. P., is so astonishing as to warrant an opinion that the national character of the English has changed. About 9,000,000*l.* of this sum is appropriated to pay the interest of the national debt.

Mr. Paine supposes, from a variety of circumstances taken together, that the annual expenditure might be fixed at 1,500,000*l.* The surplus of more than 6,000,000*l.* out of the present current expences, he supposes, might be disposed of as follows. The poor rates might be abolished, and in lieu of them a remission of taxes might be made to the poor of double the amount of those rates out of the surplus taxes. By which means the poor would be benefited 20,000*l.* and the housekeepers 20,000. This remission he supposes to be applied to the education of poor children, and the support of old people past their labour; to the education of children of a class of people, who, though not strictly poor, are incapable of giving their children education; to the relief of workmen (making the demand) on the birth of a child, and of every new married couple, claiming in like manner; and 20,000*l.* to defray the funeral expences of persons who, travelling for work, die at a distance from their friends; 20,000*l.* to what he calls 'a world of little cases,' arising particularly in London. To make up the deficiency, necessary to supply the demand of these cases, he proposes to add 20,000*l.* the tax laid on coals in London, 'so iniquitously and wantonly applied to the support of the duke of Richmond.' The sum of 2,000,000*l.* of the current expences Mr. Paine would apply as follows: 117,000*l.* to the relief of disbanded soldiers: additional pay to the remaining soldiers 19,500*l.* To the officers of the disbanded corps 117,000*l.*; to the disbanded navy the same sum, amounting to 253,500*l.* the total 507,000*l.*; he also proposes, that as any part of this half million falls in, part of the taxes may be taken off. There now remain at least one million and an half of surplus taxes: he therefore proposes that the tax on houses and windows may be taken off, amounting to 516,199*l.* 6*s.* 4*d.* and the surplus of 10,000*l.* of surplus taxes to be kept in reserve for incidental matters.

In his plan of reform Mr. Paine proposes, that the commutation tax may be taken off, and that there be substituted in its room a tax on estates, so regulated as to destroy the unnatural law of primogeniture, so fruitful of corruption at elections.

Our author also proposes, that the laws regulating workmens wages should be abolished, and the yet remaining sum of surplus

surplus taxes (10,000*l.*) he proposes to be applied to increase the salary of the inferior revenue officers, and of the inferior clergy.

Though we have already exceeded the bounds of our Review, we cannot avoid transcribing the following passages :

P. 162. ' When a nation changes its opinion and habits of thinking, it is no longer to be governed as before ; but it would not only be wrong, but bad policy, to attempt by force what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general will of a nation, whether by a party or by a government. There ought, therefore, to be in every nation a method of occasionally ascertaining the state of public opinion with respect to government. On this point the old government of France was superior to the present government of England, because, on extraordinary occasions, recourse could be had to what was then called the States General. But in England there are no such occasional bodies ; and as to those who are now called Representatives, a great part of them are mere machines of the court, placemen, and dependants. -

' I presume, that though all the people of England pay taxes, not an hundredth part of them are electors, and the members of one of the houses of parliament represent nobody but themselves. There is, therefore, no power but the voluntary will of the people that has a right to act in any matter respecting a general reform ; and by the same right that two persons can confer on such a subject, a thousand may. The object, in all such preliminary proceedings, is to find out what the general sense of a nation is, and to be governed by it. If it prefer a bad or defective government to a reform, or chuse to pay ten times more taxes than there is occasion for, it has a right so to do ; and so long as the majority do not impose conditions on the minority, different from what they impose on themselves, though there may be much error, there is no injustice. Neither will the error continue long. Reason and discussion will soon bring things to right, however wrong they may begin. By such a process no tumult is to be apprehended. The poor, in all countries, are naturally both peaceable and grateful in all reforms in which their interest and happiness is included. It is only by neglecting and rejecting them that they become tumultuous.'

Mr. P. seldom touches upon religion. His reason he assigns as follows :

P. 171. ' I have carefully avoided to enlarge upon the subject, because I am inclined to believe, that what is called the present ministry wish to see contentions about religion kept up, to prevent the nation turning its attention to subjects of government. It is, as if they were to say, '*Look that way, or any way, but this.*'

' But as religion is very improperly made a political machine, and the reality of it is thereby destroyed, I will conclude this work with stating in what light religion appears to me.'

Then follow a few beautiful remarks on the different ways by which different persons express their homage to the GREAT BEING.

We close our review with one or two reflections.

With respect to the style then of Mr. P.'s present publication, we observe, that it discovers great animation ; and though his expressions

expressions are often glowing, yet his *verba ardentia* usually clothe magnificent ideas. His style is popular, but not vulgar; it moves with ease, and varies with his subject. Mr. P. in his former work afforded instances of frequent inaccuracy. But in writings, that go out of the common way, and hold out discoveries, little inaccuracies of style will be seldom regarded, and the attention of readers will be employed in examining into the truth or falsehood of speculations. In the present work a few inaccuracies occur, but these are so few and immaterial, that we think it unnecessary to point them out, and one or two we suspect to be errors of the press. Mr. Paine, we acknowledge, does not abound with so many flowers as Mr. Burke; but we think he hath as many beauties, and fewer blemishes. Mr. Burke has written on the sublime, and yet he has transgressed every rule of the sublime, as laid down by the celebrated Longinus. To Mr. Burke we apply what Addison says of Cowley,

————— ‘ Great Cowley wrote
O’er run with wit, and prodigal of thought.
His thoughts too closely on the reader press,
He more had pleas’d us, had he pleas’d us less.’

Mr. Paine is clear and bright: we cannot apply to him, *fumum ex fulgore*.—Mr. P. by his former inaccuracies led some of his opponents to speak of him as ‘an untaught man.’ We scruple not to say, if we do not always think with him, we almost always admire him, and consider him in the political world, what Shakespeare was in the theatrical, ‘the original genius.’

As to the question, whether England hath a constitution? the answer will arise from a definition of the term, and a statement of facts. If it be necessary to comprehend under the definition the idea of the community forming a separation of powers and a provision for the security of rights, England we must acknowledge has not a constitution; but then neither hath America nor France. For while in America none are represented but citizens, and none are citizens unless possessed of 35l. sterling, and while in France none are electors, but such as pay a direct contribution to the value of three days labour, and while all in a mental capacity are disqualified, and while other conditions, to be ascertained on the rolls of condition, are necessary for electors, representation is still incomplete, the community at large is not represented, and consequently the law is not an expression of the public will. If it be sufficient to say, it is a body of elements, to which you can refer, and quote article by article, and if it be necessary that a constitution should always be antecedent to a government, it may be doubted whether England hath a constitution: but if

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by constitution be meant simply the act of making a thing what it is, and if as applied to ourselves, British civil constitution be considered first as expressive of natural and civil rights, secondly of a body of laws, declaratory of those rights, and lastly, of a form of making and executing those laws by king, lords, and commons, England then has a constitution, though discordant in its parts, and incomplete as to its extent. As to the question, can you produce the constitution in a visible form? some perhaps may think it sufficient to refer here to the conduct of every member of the house of commons, acting agreeably to the tenour of his appointment in the formation of laws, to our jurymen in our courts of justice, to every little deed of property, and many common and statute laws, recounting ancient rights, and confirming us in our property and possessions: though we have not so many of these visible forms as we could wish, and those which can be produced are frequently superseded. This however is certain, that acts of parliament enacted in one reign have been abrogated in another, under this pretext, that such acts have been inconsistent with the rights of British subjects, and the fundamental maxims of British policy, and that nations, who have been lately forming constitutions, have reared the fabric on the basis of those fundamental maxims. We decide nothing on this question. It is certainly entitled to discussion. This however we venture to say, that our constitution, or, as Mr. Paine would say, what is called our constitution, wants much political reformation, and those who have the greatest reasons for being disinclined to revolutions, should, from motives of self-interest, be the most forward to promote a reformation.

Mr. P.'s remark that a constitution is a thing antecedent to a government, is certainly accurate and judicious, if applied merely to governments rising out of constitutions, but if Mr. P. mean to say that governments cannot or may not exist, till a constitution is formed, we think it inaccurate. France and America had governments, when they were forming constitutions; and even a good constitution may be the effect of a bad government.

Mr. Paine's remarks on governments by conquests, in the first as well as the second part, deserve much attention; even as applied to England there is some degree of truth in them, though they cannot apply in the extent to which Mr. P. seems to carry them. For if Mr. Paine will not allow us to say England has a constitution, she had certainly laws, before the coming in of the Saxons; and the English laws were interwoven with the Saxon, as a condition in settling the government. This remark will also apply to the period called the conquest; one of the first acts of William was the appointing persons to go through the kingdom to inquire into the laws and customs of the kingdom; and in conformity to them

was the government settled. It cannot therefore be said too generally, that 'William gave this country laws on the edge of the sword,' or that the 'origin of the English government is to be dated from the conquest.' In this instance Mr. Paine agrees with those writers, who have endeavoured to shew, that the government of England is despotical. The expences of government, the imperfect manner of representation, the impolitic and unjust manner of taxation, the burden of the national debt, the law of primogeniture, are evils which cannot be too seriously lamented, or too faithfully exposed; and these subjects are well handled by Mr. Paine in the course of the two volumes, and in so popular a style, as to render his performances accessible to the common people. The expences of government are not to be considered merely in relation to the taxes which it lays on the people, but as creative of a vile principle of dissipation, which debases and enfeebles government. As to our representation, to talk of it is to trifle. It is not sufficient to say, our representation is partial; when all the circumstances relative to this subject are taken into consideration, it is not speaking at random to say the people of England are not represented at all. It is to be hoped this matter, as it has lately been examined with great industry, will ere long be more seriously investigated by the people of England. If a national association were formed, and justice requires that it should be formed, every real evil might find a remedy.

The plan proposed by Mr. Paine for practical relief in the affair of taxation, is in the main judicious and humane; though, as to the immediate direction of it, it will appear, perhaps, liable to objection. That property, and not trade, or the necessaries of life are the proper subjects of taxation, appear to us very clear; and the speculatist, who should propose a plan capable of being realized, and the statesman, who should bring it into public debate, would deserve the gratitude of their country. But on the plan laid down by Mr. Paine, we do not see how property could be ascertained; and might be converted into money, money might be hoarded, or put into foreign funds, and the like: and could property be ascertained, the remedy might be precarious. So far as the dissemination of property is concerned, Mr. Paine's plan would have a useful tendency; but as it still leaves the possessor (in the case where, by the scale of taxation, property beyond a certain line becomes unproductive) at liberty to transfer his property to whomsoever he pleases, many from private piques might injure those, whom this provision was meant to relieve.

In the removal of burdens we think Mr. Paine's plan for beginning with the abolition of the poor rates judicious: at the same time we think the reduction of the national debt an
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object of great national concern, as it would at the same time relieve from the burden of taxes, and put us in a situation of finding supplies in case of war or any other emergencies, conceding at the same-time to Mr. Paine, that as the national debt is useful to commerce, it would be bad policy wholly to extinguish the capital, as well as injustice on account of those whose property lies in the funds.

Some of our readers will perhaps think, that Mr. Paine's expectations are too rapid, considering what a strong interest the higher powers have in the present forms of government, and how closely united the middling ranks are by the link of commerce, and their concerns in the public fund, to say nothing of the fascinating power of the belief of the excellency of the English constitution, and the present plausible appearance of the public revenues. Mr. Paine conceives that monarchy is such a real evil in this country, and that political knowledge is increasing so fast from the prevailing bias towards revolutions in Europe, that our present form of government cannot exist beyond seven years. For our parts, we wish as heartily as Mr. Paine, that every real disorder existing in our government, may be healed within a shorter period: but we leave others to weigh the probabilities and improbabilities of a revolution. We think it, however, a happy circumstance in the present appearance of affairs, that we are not likely to be engaged in foreign wars, and that a long peace will leave the nation at leisure to look into the evils of government, to rectify existing imperfections, and to provide for national happiness. Certain it is, that many of all parties are at present engaged in pursuing political enquiries; and as a proof of it, we cannot forbear observing, that it is no less strange than true, that at the time we are writing, the work before us, though it hath only been published a month, is actually passing through the fifth edition.

As to Mr. Paine, though we do not always accord with him in sentiment, (and some smaller matters of difference we pass unnoticed) yet we think his present work contains many useful hints, and much important information. Some of our readers may think they perceive a little of the spirit of him, who cried out,

'Oh! fortunatam natam me consule Romam.'

It will, however, be but justice in them to examine into Mr. Paine's pretensions to superiority and to charge him with vanity, or acquit him of presumption, in proportion to the futility of his remarks, or the importance of his discoveries. Reviewers know not where to lay hold of this ingenious man; he slips through their fingers, defies criticism, and shouts out, 'The Rights of Man.'

Subjoined

Subjoined to this pamphlet is an appendix, stating the causes of the delay in its publication. Mr. Paine here intimates, that certain parts of Mr. Pitt's speech at the opening of the present session, relative to the reduction of taxes, are so much like his, as will probably induce the reader to believe, either that the author took the hint from Mr. Pitt, or Mr. Pitt from the author. Mr. Paine does not directly charge the minister with having procured the sight of his work, but states such circumstances, as will incline some readers to suspect that this was the case; and though Mr. Paine makes no positive declaration of his own opinion, it is no difficult matter to ascertain it.

And now, courteous reader, we leave Mr. Paine entirely at thy mercy. What wilt thou say of him? Wilt thou address him, Thou art a troubler of privileged orders; we will tar and feather thee; nobles abhor thee, and kings think thee mad. Or wilt thou rather put on thy spectacles, study Mr. Paine's physiognomy, purchase his print, hang it over thy chimney piece, and pointing to it, say, This is no common man; this is the poor man's friend.

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ART. XIX. *Principles of Government deduced from Reason, supported by English Experience, and opposed to French Errors.*

By the Rev. R. Nares, A. M. Chaplain to his Royal Highness the Duke of York. 8vo. 160 pages. pr. 2s. 6d. Stockdale. 1791.

OUR author commences his work by treating of government in general; the end of which he asserts to be the general good of man in society. A bad government, he observes, is in general a partial evil. The faults, however, which may be discovered in any government, he agrees, ought to be removed.

From this topic our author passes to the Rights of Man. A majority, he asserts, has no right to controul a smaller number, though expediency may require such a controul. In the collective body of the people the whole political strength essentially resides; but those men are bad members of society, who have been diligent to make the people feel their own *natural powers*, without at the same time explaining and enforcing their *natural duties*. The rights of man, which our author grounds upon the divine dispensation, are the right to life, health, property, and the liberty of action, as far as is not injurious to others; the security of these rights ought to be the object of every good government, and in every instance, where these rights are not sufficiently protected, a government is doubtless faulty.

Liberty, so far as it is to man a real good, is the power of following the dictates of the will in indifferent matters, and falls under that head in the rights of men, which is termed liberty of action; the violent abridgement of this liberty, and the

the other rights of men, says Mr. N., is oppression ; and in whatever country a man may do without restraint, whatever may be pleasing or advantageous to himself, and not injurious to other individuals, or to the community, liberty is established.

With respect to *laws*, our author remarks, that the end of government being the good of men in society, the tendency of its chief instrument, law, should be to secure to every man, as much as possible, the possession of his natural *rights*, as above enumerated. The first outlines of law are simple and obvious, but the complicated interests of man in large societies make it difficult, in many cases, to determine what is best and wisest. A system of laws is called a constitution. Whoever would wisely amend a code of laws, will not rashly and hastily reject such institutions as appear to have no bad effect. He will new model, and not entirely reject, such as have in part a good, and in part an evil tendency.

An active power of *legislation* should always exist in every state. ' This power, without a doubt, says Mr. N., exists originally in the general body of the people.' This power is, however, best exercised by a delegation, or representation, consisting chiefly of men of leisure and liberal education. The legislative power is naturally very great ; and the evil principally to be apprehended from its abuse is oppression ; on this account it becomes necessary, that the body of the people should, at certain intervals, nominate their legislators. The number of *electors* should be so many, that the general body of the nation may have just reason to be satisfied with the influence it retains ; yet partial evils in the representation should be tolerated, rather than alterations hazarded which must produce great jealousy and fermentation. Elections in populous towns can hardly be preserved from gross corruption, idleness, and tumult ; the right, therefore, of voting should, in such places, be limited as much as is consistent with the general principles of representation. The landed interest, our author thinks, affords us the best choice of representatives, and the public choice should commonly be directed to that class which goes under the general denomination of country gentlemen. From this assembly taxes should originate, because the members of it are connected with every district of the nation, and are themselves personally interested in them. The notion of particular electors directing their representatives our author condemns.

In treating of the *executive power*, Mr. N. remarks, that while all is peaceable and regular, the ordinary officers of law will perhaps be fully able to enforce its execution ; but as there may arise, from various causes, a disposition to resist, the means must be provided of arming the law with a proper force. The whole force of the state should, if possible, be

concentred in the law. A military force, however, if considerable, forms an engine too destructive for any government to be allowed to wield; and therefore it should be checked by every prudent and possible restraint. The authority of a king, our author thinks, is simple and intelligible; and re-unites the familiar ideas of a father and a master of a family. A king, however, should be limited, and supported rather by opinion than by real and efficient strength. Other modes of vesting the executive authority have been devised, but more remote from nature, more complicated, and less advantageous. Hereditary monarchy has a further advantage, that it prevents a dangerous and fatal competition for the highest rank and power. A king, in a well ordered constitution, is the law personified; the king, the representative of the law, must therefore be personally secure, or the law itself is not secure; and every advantage is gained when a nation can punish the ministers, without immediately violating the person of the monarch.

The balance of power is maintained by the public purse, remaining in the hands of the legislature; the right of interposing a royal veto on the acts of the legislature, and also of occasionally dissolving it, is ably defended by our author.

An aristocratic order is useful as a medium power between king and people, and the aristocracy of England have occasionally rendered great service to general liberty, as in the obtaining of the great charter, &c. An aristocracy, however, ought to be invested with no privileges or exemptions, and should enjoy only honorary distinctions.

On the right of resistance to government, the sentiments of our author are liberal, as well as prudent and sensible; we cannot, therefore, select a better specimen than from this part of the publication: P. 141.

‘ The right of making resistance to oppressive government is founded upon that which nature has most strongly intimated, and no respectable authority has ever called in question, the *right of self-preservation*; which, though conveniently asserted in this single phrase, is in truth no other than the right above laid down as natural, the universal right to life and all its innocent advantages, derived expressly from the gift of the beneficent Creator.

‘ When, from the imperfection or the inequality of law, or the iniquity of some prevailing custom, the value of that general gift is grievously diminished, by the insecurity of life, of liberty, or property, it then is wise and just to introduce such reformation as the case requires. Whatever has been instituted, the collected strength of many may annul: the right to exercise this power depends upon the justice of the cause. Whoever finds himself aggrieved, and liable by the established state of things to be so, in those great points wherein the social liberty of man

consists, in those essential rights to which he is attached by the most natural of all feelings, the desire of self-preservation, is authorized to join with others, and to make resistance. Laws are not sacred in themselves which defeat, instead of being friendly to the end of all good government, the general welfare; and resistance may be carried on by all expedient means, till permanent redress and due security shall be obtained. The precepts recommending honour and obedience to all human institutions in behalf of government, are applicable only to the general state of things, when all proceeds by rules admitted, and in the even tenor of a fixed establishment; not to those few periods of ebullition, and general exertion, when by a strong necessity men are compelled to change their form of government, or new-model some important parts, or else relinquish their true rights as men. By the commands of Scripture and morality enforcing order, individuals are in general most strictly bound; nor does the exception take its rise until the cause become a common one; until the justice of the plea be evident, and the necessity for the effort pressing.

‘In wisdom, however, it must be remembered that a total revolution, changing every thing, and annulling all existing authority, is a very desperate measure. It introduces anarchy, the worst and most pernicious state of man collected in society. Nor can it often be required: bad governments have parts, in general, that are good: these experience has approved and made familiar, and to change them is to choose a hazardous experiment in preference to certain knowledge. Need we add that such a preference is folly, if not wickedness?’

Such are the opinions contained in the publication before us, which are not new, but yet are judicious, and deserving of attention. The appendix consists of a review of the French declaration of rights, &c.

ART. XX. *Rights of Citizens; being an Inquiry into some of the Consequences of social Union, and an Examination of Mr. Paine's Principles touching Government.* 8vo. 130 pages. pr. 3s. Debrett.

WE learn from the dedication, that Mr. Burke has seen and approved of this pamphlet, previous to its publication, a circumstance which we are not in the least surprised at, as it contains a defence of many of his own positions, and is throughout an imitation of the subtle and metaphysical mode of argument adopted by himself.

The author informs us, that he has read the ‘Rights of Man,’ and that he sits down ‘to impugn the system supported by Mr. Paine.’ He accordingly tells us, that—

‘The rights of this or that man, or of this or that people, are as imperfectly defined by giving us a sketch of the Rights of Man, as the person of an individual is ascertained by informing us that he is a *rational animal*: it is in both cases but an outline,

and one that even so far as it goes, is in neither case universally true: in short, knowledge too often detects first principles only for ignorance to misapply them.

‘Men (adds he) may, however, in arguing fall into the other extreme: a recurrence to elements by simplifying the subject under consideration, relieves the mind from a load of circumstances with which it was encrusted, and assists the reason in forming a neat and precise conclusion. But the sketch thus taken requires the colouring of living manners to raise it from the canvass, and animate it to a true and just resemblance: the harshness of metaphysic lines must be softened and concealed by the clear-obscure of moral truth. If it be a fault to be ever checking this disposition of the mind to soar to original principles, and detaining us midway amongst combinations of private feelings, usage, prudence, or convenience, it is a fault which cannot be imputed to Mr. Paine; who, on the contrary, is continually assisting you to throw out ballast, till you are lifted out of sight of all fabrics of human contrivance; and having brought you to those sublime heights, he keeps you out of reach of all useful and practical inference: but in both cases the tendency of the mind is obstructed; which, if left to itself when full of its subject, will first soar and speculate; and by degrees descend and practise.’

So much for the general reasoning of the author, which must be allowed to be rather obscure; we shall now proceed to his particular objections.

He begins by accusing Mr. Paine of having, in page 20 *, part 1. of his last publication, misquoted a passage in page 8 of Mr. Burke’s *Reflections on the Revolution in France*, and triumphantly asks, which of the *Rights of Man* authorises this ‘libellous misstatement?’ On recurring to the originals, we find that there really is an omission of the first member of a sentence, and also of six words included in a parenthesis, but we must candidly declare, that the sense and meaning does not seem in the least to be altered or perverted. He afterwards proceeds to state certain *truisms*, on which the author of the *Rights of Man* has insisted; and after remarking on his facility of shifting the question, compares him to the magician of Ariosto, who never encountered the enemy on fair ground, ‘but with the assistance of a flying horse came pounce upon you every moment, and was out of sight again before you could make resistance; the only weapon of offence this magician used (adds he) was a book, with which he continually went forth armed; and which was not—any more than Mr. Paine’s—the book of Genesis.’

We shall not follow this gentleman in his attempt to support Mr. B.’s doctrines relative to the precise rights acquired by the revolution, nor dwell upon his comparison between dema-

* It is page 23 in our edition.

gogues, 'the giant offspring of a democracy,' and kings, such as the mixed form of our government is likely to produce; we shall, however, present the reader with a passage in which the people are first fairly led to the source of their grievances, and then told that they are but ideal! P. 127.

'If any thing so unlikely were to happen, as that a certain number of corrupt boroughs should be the mediate and silent electors of a peer; and if by a strange juggle we should, in the commoners returned by those boroughs, and professing to represent them, in fact, behold the delegates of this new peer; we should say, thank Heaven this is no more than abuse! for there is no such principle in the British Constitution, as that boroughs should return peers to Parliament; or that the House of Commons should represent the House of Peers! Again, if we should behold an *independent* commoner, scorning to be so returned: but who is the patriotic representative of three thousand pounds sterling? a man who, having by frivolous declamation scraped together sufficient entrance money to gain admission to this debating society, has thus procured a better lounge for his evenings, a wider field for his oratory, and a fairer prospect of becoming corrupt and infamous;—if we should see one man purchasing a seat in the pit, in order to arraign his better-dressed neighbours, for having paid for their place in the boxes; still we should bless our stars that these were no principles of our Constitution. Let us turn our eyes from abuses which it is painful to contemplate, though but imaginary.'

We shall conclude this article with a *parody* on the 'Rights of Man', observing, however, at the same time, that the revolutions in this country, as well as those that have taken place in America and France, have (very unluckily for the moral of this tale) destroyed and not created monsters: P. 99.

'In I know not what century, (the reader can look into Blair's Chronology) but it was after the flood, a spirit of tumult and philosophy is said to have moved upon the face of the waters. Rivers, which had been running quietly within their banks for ages, (through mere want of reflection,) now first discovered that they were in such a state of depravity, as made it necessary to recur to first principles; and rights of waters were making a rapid progress through the globe. It was argued, that this confinement within banks was a restraint they had imposed upon themselves, contrary to the bountiful intentions of nature. They were created fountains, with equal natural rights, and deemed it expedient for the purposes of investigation, to go back to their sources: nor could they see why some particles of water should be oppressed, and impelled, by others no better than themselves; their forerunners, it is true, had been submitting to the same coercion time out of mind; but what was this to them? The rights of living waters were not to be thus controuled and sported away: as to divisions of water into springs, lakes, rivers, &c. these they rejected as mere civil distinctions; and pushed their researches to that time when water came from the hands of its

Maker: what was it then?—Water; water was its high and only title*. From this era they derived their rights. Now a rumour went, that in the time of Noah, a great aquatic revolution had taken place, and reduced all things to a philosophic level; in this state of affairs then it was resolved by the rivers, that they would be imprisoned within banks no longer; nor be driven head-long in one direction at the arbitrary will of their fountains; but would shed their last drop in asserting the indefeasible rights of waters. The Nile, a river of obscure origin, and (as it is not unusual with that class,) always remarkable for its ungovernable temper, and levelling principles, led the way; and Egypt was covered with an inundation. Every cultivated inequality was overwhelmed; and all distinctions levelled: nature was supposed to have resumed her rights; and philosophy contemplated with satisfaction all the grand simplicity of ruin; when lo! the tide of tumult began to ebb: eminences were seen to get their heads above water; the party continued to gain ground; and all things tended to a counter revolution: the Nile retired imperceptibly within its channel; leaving the country oppressed with luxuries, and swarming with monsters, the rank and corrupt produce of this watery revolution.

ART. XXI. *Examination of an Appeal from the New to the Old Whigs, to which is prefixed an Introduction, containing Remarks on Mr. Burke's Letter to a Member of the National Assembly.* By W. Belsham. 8vo. 102 pages. pr. 2s. 6d. Dilly. 1792.

MR. BURKE has been more than once publicly thanked for the services he has rendered the cause of liberty by writing against it; and there is no doubt but his late publications have greatly contributed to this end. His outrageous abuse of the French Revolution (the only attempt at political reform that ever embraced the general interests of mankind) has provoked discussions on the subject, in which the sycophant doctrines of passive obedience and divine right, disguised under other names, not to offend the nice ear of the multitude, have been treated with merited contempt. A number of writers have appeared in this controversy, who have boldly and ably vindicated the Rights of Man, and traced the principles of government to their true source. Among these we may reckon the author of the present performance, who has shown the strange inconsistencies of Mr. B. and the pernicious tendency of his new creed in a strong light. He first makes a few observations on Mr. Burke's Letter, addressed to a Member of the National

* "If we proceed on, we shall at last come out right: we shall come to the time when man came from the hand of his Maker. What was he then? *Man*; *Man* was his high and only title."

PAINÉ'S PAMPHLET.

Assembly,

Assembly, which, as he properly observes, 'contains little more than a tedious repetition of that loose declamation and virulent abuse which characterised his original publication;' he then proceeds to an Examination of his Appeal from the New to the Old Whigs. This performance, which contains a formal complaint that his parliamentary friends and associates have discarded him from their councils, might have been suffered to have passed unnoticed: but as he has here professed to vindicate his principles and public conduct, on the ground of their perfect conformity to the dictates of reason and justice, independent of authority, Mr. Belsham has been led to consider how far Mr. Burke has succeeded in this attempt. Instead of arguments, however, he has still to follow him through 'a gazette of his wanderings,' in which we find little more than the old story of the political heresy of the French, their abettors in this country, and a whining account of himself, his book, and his friends, the principal ingredient of which is an intolerable egotism. On each of these subjects Mr. Belsham makes a number of pertinent observations; the following extract will serve to convey an idea of the work. P. 35.

'Mr. Burke very deeply laments, that he was not permitted, in the discussion which took place in the House of Commons on the Canada Bill, to expose, in their true colours, the iniquity and absurdity of the new Constitution of France; which, as it was not proposed to establish this Constitution in Canada, was, by the House, as we cannot fail to recollect, deemed somewhat superfluous. "If," says he, "it had been permitted to Mr. Burke, he meant to demonstrate, that the French Constitution was not a comparative good, but a positive evil—that the Revolution in France established neither a Monarchy nor a Republic; but that it was a wild attempt to methodise anarchy, to perpetuate and fix disorder. He proposed to prove, that the present state of things in France is not a transient evil, productive of a lasting good; but that it is only the means of producing future, and, if it were possible, worse evils. He would have shewn distinctly, that what the Assembly, *calling itself national*, had held out as a large and liberal toleration, is in reality a cruel and insidious persecution—that this persecution is not against a variety in conscience, but against all conscience—that it professes contempt towards its object, and unites the opposite evils of intolerance and indifference. He would have shewn, that the universal peace and concord amongst nations, which these common enemies of mankind hold out, was a coarse and clumsy deception. He was prepared to shew the madness of their declaration of the pretended Rights of Man, and the mischievous tendency of all such declarations. He was prepared to shew, that the Assembly had violated every principle of government, just or unjust. In a word, he was ready to shew, that those who could, after such a full and fair exposure, continue to countenance the French insanity, were not mistaken politicians, but bad men. All these

allegations, apparently better calculated for the meridian of St. Luke's than St. Stephen's, he tells us, he was ready, in his place, to support by decisive evidence—by arguments which could not be refuted—by documents which could not be questioned."

' Now, with all possible deference and submission to this great statesman and orator, I conceive that the very same evidence which would have sufficed so decisively to prove all these marvellous positions in the House of Commons, would equally avail to establish them *out* of the House. Why then does not Mr. Burke produce his strong reasons? Why, after publishing pamphlet after pamphlet, to the amount, collectively, of six or seven hundred pages, are we still left to guess what these reasons are? These idle and ridiculous vaunts remind one of the story of the traveller who boasted of an astonishing leap, which he pretended to have taken when in the isle of Rhodes; though he positively refused to resolve the doubts of his auditors, by taking such another leap in their presence. And let Mr. Burke talk as loftily as he pleases, it is only from the exploits he actually performs, that we shall give him credit for what he could and would have done in the House of Commons, had he not met with so many unpolite and unpleasant interruptions. Although Mr. Fox, in the debate alluded to, expressly declared, that, on the subject of the French Revolution, his sentiments, and those of Mr. Burke, were far as the poles asunder, describing it in the glowing language of eloquence, "as the most stupendous and glorious edifice of Liberty which had been erected on the foundation of human integrity, in any time or country."—Mr. Burke is willing to believe, "that he did not mean to make the construction of the new fabric the object of his panegyric, but the destruction of the old."—"He did not mean," Mr. Burke tells us, p. 17. "to applaud that monstrous thing, which, by the courtesy of France, they call a Constitution. Far from meriting the praises of a great genius like Mr. Fox, it cannot be approved by any man of common sense, or common information. He cannot admire the change of one piece of barbarism for another, and a worse. He cannot rejoice at the destruction of a monarchy, mitigated by manners, respectful to laws and usages, and attentive to public opinion, in favor of the tyranny of a licentious, ferocious, and savage multitude, without laws, manners, or morals, which insolently endeavours to alter all the principles and opinions which have hitherto guided the world. His mind is made to better things." Formerly, however, Mr. Burke was of opinion, that in all disputes between the people and their rulers, the presumption was in favor of the people. "The people," says he, "have no interest in disorder. When they do wrong, it is their error, and not their crime." And he could quote with high approbation, the Duke of Sully, who says, "Les révolutions qui arrivent dans les grandes états ne sont point un effet du hazard, ni du caprice des peuples.—Ce n'est jamais par envie d'attaquer qu'elle se souleve mais par impatience de souffrir." Now, these opinions, it seems, are maintained only
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by those "who are deficient in common sense, or common information." Yet Mr. Burke gravely declares, what no person certainly can gravely hear, "that the virtue of consistency is that on which he values himself the most." II.

ART. XXII. *A Vindication of the Revolution Society, against the Calumnies of Mr. Burke.* By a Member of the Revolution Society. 8vo. 59 pages. Price 1s. 6d. Ridgway. 1792.

It is here asserted, that Mr. Burke's attack upon this respectable society, originated in its address to the National Assembly, 'on the prospect that the French Revolution gave to the two first kingdoms in the world, of a common participation in the blessings of civil and religious liberty; and on the tendency that the glorious example given in France has to introduce a general reformation in the governments of Europe, and thereby make the world *free and happy*.'

The author boldly vindicates himself and the other members from both the insidious and open attacks of their detractor, whom he styles, not only 'the calumniator of the Revolution Society,' but the 'sarcastic reviler of all the christian charities in the person of the late Dr. Price.'

ART. XXIII. *Rights for Man; or Analytical Strictures on the Constitution of Great Britain and Ireland.* By Robert Applegarth. 8vo. 45 pages. Price 1s. 6d. Richardson. 1792.

MR. APPELGARTH, in this pamphlet, very feelingly, and often very quaintly, laments the spirit of liberty, or as he is pleased to term it of *sedition*, that hath lately gone abroad. This he very charitably attributes to the Americans, who, according to him, endeavour to destroy our excellent constitution, by sowing the seeds of discord among us, in order, if possible, to raise a civil war in the empire, and reduce it to the deplorable situation of the western continent. He warns his countrymen to beware of the new fangled doctrines concerning freedom, and points out the *present unhappy situation* of the United States, as the visitation of heaven upon them for their rebellion: " * *Jeshurun waxed fat and kicked*," 'America has exchanged solid comforts for metaphysical dreams!' ' † *How art thou cut down to the ground, which didst weaken the nations!*'

We are told that at the separation of the colonies from the mother country, America 'lost three kingdoms,' and that in regard to Ireland, 'should she hereafter (which God forbid)

* Deut. xxxii. 15.

† Isaiah xiv. 12,

revolt :

revolt: in such case Great Britain would lose one kingdom, but Ireland would lose two.'

We shall not endeavour to analyze this *sarrago*, nor attempt to overturn the extraordinary doctrines advanced by Mr. A. such as that in case of a more equal representation of the people, the richest and most opulent *only* would be returned as members to the House of Commons; that in a free government the price of provisions would be enhanced, &c. but shall content ourselves with the following extracts, which will give the reader some idea of the stile and manner of the author.

'The government of Ireland is congenial with that of Great Britain, and equally beautiful. The constitution of each is TRIUNE, and consequently SACRED! and whatever injury either may have received from this *sworn mould*, they seem from impression to have originated in heaven.

BRITANNIA AND HIBERNIA!

'Methinks, I see these divine sisters descending in the clouds from the empyrean! and surely never lighted on this orb, which they scarcely seem to touch, a more delightful vision!—On the smallest insult offered to either, fifty thousand swords must leap from their scabbards in an instant, to avenge the affront; for the age of chivalry is not gone by.

'And the majestic guardian of these sisters! Who shall say his temples shall not be adorned with a crown of gold, and his right hand with a scepter! As the head of three churches, namely those of England, Ireland, and that established in his electoral dominions, he has a claim to a *triple crown*, as justly as a certain high pontiff in Italy.—But as our sovereign is content with one crown only, I urge nothing further on the subject.'

We cannot refrain from quoting the following *grammatical* defence of arbitrary power.

'In the third place, I shall with all due deference speak of our sovereign, or in other terms of the first magistrate of the British empire.

'The word magistrate bears some relation to the Latin term *magister*; from which if we cut out the *gi*, by the grammatical figure called *syncope*, it gives us with propriety our English term, *master*. *Magister* doth not imply *magis*, more, but *ter*, thrice or much more; and alludes, doubtless, to the authority with which the magistrate is invested over the people.—The term majesty too is of the same kind. So far is it from being true, as asserted in France, that the king is the servant of the people.'

Having already given one simile, which is parodied from Mr. Burke's *Reflections on the Revolution in France*, we shall conclude with another, which seems to appertain originally to the author:

'In fine, this grand *triune* constitution, may not unaptly be compared to some stately oak in a forest, which raises its thick branches above the neighbouring trees: its larger roots may be likened to the *genuine electors*, receiving vegetative nutriment or influence

influence from the *lesser fibres*, or non-electing party: the place where these concenter at the foot of the tree, may be compared to the *lower house of parliament*; the *stock* or *stem* to the *peerage*, receiving the juices from beneath; and after *filtration* conveying them to the *supreme part*, magisterially crowned with wreathes of *verdant foliage*, which in return by respiration, add life, vigour, and beauty to the whole system.'

ART. XXIV. *The New Plain Dealer; or Freeman's Budgets. No. I. containing an impartial State of the Case between the British Nation, commonly called John Bull, and G. R. with an inside View of an English Prime Minister's Workshop.* 8vo. 96 pages. Price 2s. 6d. Fores.

THIS pamphlet consists of a variety of political essays. The introduction contains strictures on the venality, and abuse of the prefs, and more particularly of the news-papers; these are followed by a dissertation on the influence of the crown over parliament, in three parts: Part I. On the use and abuse of the royal prerogative: with new tables of, and dissertations on the peerage, as well antecedent as subsequent to the accession of his present majesty. Part II. On the various kinds of governments; of the utility and inutility of parliaments. Part III. Of a numerous standing army in time of peace; of the degeneracy of manners in all ranks of people; of an immense hereditary revenue; of the treasures belonging to the king, and their possible joint effects upon civil liberty, and influence over the public funds, 'forming together,' as we are told, in an advertisement prefixed, 'a comprehensive view of the civil and political state of the nation, with an humble attempt to form a judgment thereupon; and recommending such legal measures to be pursued by the nation at large, as may best prevent the property of the people from being squandered in speculation, and reiterated political debauchery; to secure the monarchy in its due equilibrium to the sovereign, from the danger of ambition and political delinquency in those, who apparently usurp the management of royal honours and public money.'

This publication is promised to be continued as a periodical work.

ART. XXV. *An Enquiry into the Nature, Defects, and Abuses of the British Constitution, with Strictures upon the present Administration.* 8vo. 134 pages. Price 2s. 6d. Jordan. 1792.

THE contest between the people and the crown in a former æge, which terminated in the victory of our ancestors, has secured the admiration and the gratitude of their posterity. While Europe was a prey to despotism, this country basked in the

the sunshine of liberty; but according to our author, 'a power equally dangerous with the most flagrant despotism has grown out of it, and has been permitted, by our wealth and our credulity, to extend itself. Expences (adds he) have been incurred in the most wanton manner, until the nation, saddled with a load which is unsupportable, feels the decaying sinews totter under its weight.'

The present publication being written in a loose and desultory manner, is scarcely susceptible of an analysis, we shall therefore content ourselves with transcribing one or two passages.

The first shall contain the author's definition (which by the bye is a very general one) of the British parliament. P. 17.

'Parliament consists of King or first Magistrate, Lords, and Commons. The King has a negative voice in the legislature. He is intrusted with the executive power; and several other powers and privileges, which are called prerogatives, are annexed to this trust. The houses of parliament have their rights and privileges; some of which are common to both, others particular to each. They prepare, and they pass bills; or they refuse to pass such as are sent to them. They address, represent, advise, remonstrate. The supreme judicature resides in the Lords. The Commons are the grand inquest of the nation; and to them it belongs, likewise, to judge of national expences, and to give or refuse supplies accordingly. Thus, by the peculiar privileges belonging to the different branches of the legislature, the theory of our constitution promises the security of good government; and that if one part should at any time usurp, or exercise, more power than the law has given it, or makes an ill use of legal power, the other two parts may, by uniting their strength, reduce this power into its proper bounds, or correct the abuse of it.'

The following quotation contains some just, although severe animadversions: P. 59.

'Foreigners, who have been spectators of the frequent abuse of power in this country, have openly asserted that we have no constitution whatever; but that at one time we talk of the supremacy of Parliament, and at another of constitutional authority; thus by these "transitions exhibiting a nation under the government of temper, instead of fixed and steady principles." Though I do not allow this, I confess the very frequent abuse of our privileges, gives too much reason for the conclusion; and if the constitution is not sufficiently explicit in some parts, it is high time it was made so.

'A government by King, Lords, and Commons, each with distinct and peculiar privileges, legislating and executing laws founded upon fixed principles, forms the basis of our constitution. Where laws have been enacted in violation of these principles, or where powers have been extended, usurped, and exercised, in contempt of these principles, is the object of our next enquiry.

'The first that strikes me is the unequal representation of the people; which, if not contrary to the express letter of our great charter

charter of liberty, is contrary to the sense and spirit of it : which meant clearly to preserve *general* liberty and security both of person and property ; but which seems equally to require a fuller explanation, and a perspicuity given it which the æra of its glorious birth, from the nature of the then times and language did not admit of ; and which defect, though that charter is specifically good and wholesome, has led to abuses imperceptibly, and accounts for the intemperance of parliament, in extending the evil instead of remedying it : in the first place, by the representation of boroughs and towns, in some instances almost without inhabitants, and in others without any regard to their interest or population ; and to the exclusion of the representation of several of the most populous and flourishing towns in the kingdom, contrary to the natural order of things, and opposite to the fundamental object of that charter, creating thereby an aristocratical, in the room of a mixed government ; that while the interest of the people has, in a great measure, been unprotected, there has existed a kind of tacit consent, or coalition between the aristocratical part of the nation and the Crown, which has led to the magnitude of the abuses of the latter, while the great interest of the former has secured its own impunity ; thus making the great body of the people mere cyphers.

‘ To compleat and secure this tyranny, the House of Commons, early in the reign of George the First, by a vote the most extraordinary and unconstitutional that ever was heard of, made the seats of that House septennial. “ The power of Kings, Lords, and Commons,” said that intrepid writer Junius, “ is not an arbitrary power. They are the trustees, not the owners of the estate. The fee-simple is in us,” (meaning the people). “ They cannot alienate, they cannot waste ; when we say, that the legislature is supreme, we mean that it is the highest power known to the constitution ; that it is the highest in comparison with the other subordinate powers, established by the laws ; in this sense the word supreme is relative, not absolute. The power of the legislature is limited, not only by the general rules of natural justice, and the welfare of the community, but by the forms and principles of our particular constitution.” This usurpation originated from the same source of evil, the predominating influence of aristocracy. The same immortal writer said, “ there is little difference between a seat in parliament for seven years, and a seat for life.”

ART. XXVI. *The Trial of George Rose, Esq; Secretary to the Treasury, for employing Mr. Smith, a Publican in Westminster, upon a late Westminster Election, and not paying him, on which he was on Thursday the 21st of July, 1791, cast in the Court of King’s-Bench by a special Jury, in the Sum of one hundred and ten Pounds five Shillings. Taken in Short Hand by a Barrister. 8vo. 64 pages. Price 1s. 6d. Jordan. 1792.*

An action is here brought by Mr. Smith, in order to recover the sum of 110l. 5s. for the work and labour, diligence and atten-

attention of the plaintiff, from the 21st of Sep. 1789, to the 27th of April following, in discovering and collecting proofs of a multitude of bad votes that were polled for lord John Townshend at a late contested election for the city of Westminster. The plaintiff performed this work at the special instance and request, and under the particular direction of the defendant, Mr. Rose. The defendant promised to pay the sum, but never performed his promise. It was the object of this action to compel him to it.

This trial has been the subject of much speculation, and will probably be of more. Mr. Erskine, who opened the case, waved a great number of observations; that might, he said, have been made by persons disposed to mischief or to malice, as that the defendant might be supposed to have busied himself in that election, because my lord Hood was looked on to be more the friend of government, than his noble opponent; and that the expence was to be paid out of the public purse; conceiving that such imputations would not be very honourable to a secretary of the treasury, and a member of the British senate. Wishing therefore to impute Mr. Rose's conduct to some honourable motive, such as private friendship for lord Hood, or as having it in contemplation to gain information by way of foundation for a bill, then about to be brought into parliament, for making alterations in the mode of electing members of parliament to represent the city of Westminster, he confines his attention to this simple question, Whether Mr. George Rose, of the treasury, no matter from what motives, employed the plaintiff? The case is fairly stated by Mr. Erskine, and the learned judge waving the prudence or good sense that suffered this cause to be brought into public discussion, with candour and uprightness exhibited the whole of the evidence, and the jury immediately found a verdict for the plaintiff, damages, one hundred and ten pounds five shillings, being the whole amount of the demand.

Prefixed to the trial is a spirited address to lord Russell, on Mr. R.'s declaration to Mr. Frost that 'there was something of a prosecution going on with the excise against Smith (the plaintiff in this action) and as a mark of trust and confidence they had in him, they had interfered and stepped in to serve him.' A.

ART. XXVII. *Corruption exposed: Being Remarks on the Trial of George Rose, Esq; one of the Secretaries of the Treasury.* 8vo. 32 pages. Price 1s. Johnson. 1792.

THIS pamphlet contains a variety of marked reflections on the conduct of Mr. R. relative to his interference in a recent election for Westminster. This is a charge of a very heinous nature, and it has been fully substantiated we are told, in a late

late celebrated trial, which has in a remarkable degree excited the attention of the public, and is here urged and reiterated under a variety of forms.

To make use of the people's money for the avowed purposes of corruption; to step in between a publican and the excise laws to serve a partizan; and to hire a lawless banditti on purpose to over-awe and intimidate the suffrages of the citizens, are accusations, which deserve a calm, a serious, and a dignified investigation.

After an enumeration of the facts that came out in evidence before lord Kenyon, and the jury summoned on the occasion, it is here asserted, that there is ground for an impeachment:

'An impeachment,' says the author, 'that ought to rouse the national spirit, and stimulate the people of England to call upon the offender for an explanation of his conduct. In the measure of Mr. Rose (continues he) we have before us a glaring example, well ascertained, of the base arts used to prostitute the national spirit, and seduce the virtue and freedom of our fellow citizens. Even before the development of this gentleman's conduct, no man doubted but that the silent and insidious poison of secret influence was put into action against our liberties, but so secretly was this poison administered, so invisible was the mischievous arm which opposed our liberties, that the attack could not with certainty be traced up to any particular aggressor.'

ART. XXVIII. *Impartial's six Letters to the Morning Chronicle upon the public Burdens, and the Means of alleviating them.* 8vo. 50 pages. Price 1s. 6d. Debrett. 1792.

THE editor observes, that 'the real impression these letters have made upon the minds of the public, as well as upon that of the finance minister, who appears to have adopted part of the plan here proposed,' has induced him to collect and reprint them.

The first consists of general remarks on the national debt; the second contains observations on the modes of alleviating the public burdens; the third is on the propriety of reducing the 4 and 5 per cent. annuities to $3\frac{1}{2}$; the fourth on the redemption of the 4 per cent annuities; the fifth on the means of redeeming 17 millions in the course of the year 1792; and the sixth on the reduction of the legal interest of money.

ART. XXIX. *A Letter from a Gentleman in Lancashire to his Friend in the East-Indies, on the Subject of the present War with Tippoo Sultan.* 8vo. 27 pages. Price 6d. Richardson. 1792.

THE author of this Letter, who subscribes himself Carnaticus, and yet acknowledges that his travels have been bounded by

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'Calais' here recapitulates the various articles of intelligence, contained in the late public dispatches, and private communications from India.

'Were it possible,' adds he, 'at this distance and period, to ascertain the ground you stand on, either the joyful hand of congratulation, or the trembling palm of condolence, would be stretched out towards you. If your end is accomplished by the capture of Seringapatam, we should felicitate you, on your entrance into a path, where little or no intricacy can present, save such as arises from the bones of contention, in dividing plunder. On the contrary, should you be reduced to negotiate a peace, (oh agony of anticipation!) all here who are interested in the event, must shrink at your faded glory, and pity the disgraces which surround you.

'To descend to a treaty with a tyrant and usurper, with the miscreant who has tortured, scourged, and poisoned your countrymen, with the firebrand that was to be extinguished, and the savage who was to be hunted down! what an abyss of degradation! that in the act of signing and sealing you must deal out more titles to the many-headed monster, than, with all his atrocity, he has crimes to stain, or vices to satirize.'

ART. XXX. *The Proceedings in Parliament, relative to the Origin and Progress of the War in India, &c. &c. &c. comprehending the Debates on Mr. Hippisley's Motions in the House of Commons, and Lord Porchester's in the House of Lords. Mr. Dundas's India Budget, &c. &c. &c. with an Appendix containing the late Treatise with Tippoo Sultan; Extracts from the Reports of the Secret Committee on the Affairs of India; Copies of all official Information from the London Gazettes; with other Papers, connected with the Subject of the War and Policy of the Treaties.* 8vo. 380 pages. Price 6s. Debrett. 1792.

THE debates in this compilation, which is meant to bring every discussion during the last session relative to India, into one single point of view, are avowedly taken from the parliamentary register. Lord Cornwallis's treaties with the Nizam and Mahrattas, sir Archibald Campbell's communications to the board of directors, &c. &c. have all been for some time before the public. This collection of detached papers, will, however, be very useful to those who are more immediately interested in the events of the present war in India; a war in which, according to the documents now before us, our enemies appear to be formidable, our allies to be faithless; nay, if success should crown our arms, it is the opinion of some able men, that it could not be productive of acquisitions that would defray the expences of the army necessary for their preservation and protection.

ART. XXXI. *The Speech of Henry Grattan, Esq; on the Address to his Majesty at the opening of the Irish Parliament, 1792; with an Appendix, containing the public Papers and Resolutions of the United Irish, the Committee of Delegates for the Roman Catholics, &c.* 8vo. 62 pages. Price 1s. 6d. Ridgway. 1792.

THE abilities of Mr. Grattan have been long acknowledged to be of the first order. Possessing a bold and commanding eloquence, he delivers his sentiments in language at once masculine and seductive; warm, sanguine, and hasty in his temperament, he utters the boldest truths with the most fearless indifference.

In his late celebrated speech, he begins with a recapitulation of the two late attempts made by the present ministers against the liberties of Ireland; the first, originating in the famous propositions, proved unsuccessful; but the second, which had for its object the influence of Great-Britain in the Irish parliament, has, according to him, become efficient and effectual, for the purpose of securing of a venal majority.

He allows the British constitution to be excellent, but he arraigns the Irish model of it, as the worst possible imitation, differing practically and essentially from the original; a circumstance which could not but be known to a minister who sold the aristocracy, and bought the democracy! He insists, after Mr. Locke, that the executive power acts contrary to his trust, when he either employs the force, treasure or offices of the society, to corrupt its representatives: thus, (adds he) to regulate candidates and electors, and new model the ways of election, what is it but to cut up government by the root, and poison the very sources of public security? Mr. G. then asserts, that a stock-purse was made by the minister, partly out of the sale of peerages, to buy up seats in parliament; that the English government has cramped and fettered the trade of Ireland; that the 'king's letter' has been 'falsified;' and that when the place bill was rejected, a certain right hon. gentleman was in the lobby, with his mouth in every man's ear, and his touch in every man's palm.

We shall here present one or two quotations from some of the most striking passages: P. 4.

'It is now *ten years* since you recovered your Constitution, and *three* since, in the opinion of some, you have lost it. Your present Ministers made two attempts on your liberties; the first failed, and the second has succeeded—you remember the first—you remember the propositions—The people of Ireland would not consent to be governed by the *British* Parliament; an expedient was devised—let the Irish Parliament govern the people of Ireland, and Britain govern the Irish Parliament. She was to do so specifically in those subjects in which she had been most

oppressive—monopolies of commerce *east and west*. We were to put down the Irish Constitution, in order to put up British monopoly against Irish commerce. The Ministry who conducted this trick, took care to make the Irish advance by a certain number of propositions, under an assurance that the Irish Cabinet would to an iota accede, and they made the Irish Parliament give an additional revenue on the faith of that accession. They then suffered the Propositions to be *reversed*—turned them against the country from which they were supposed to proceed, and made them fatal at once to her Constitution, and to her Commerce. Of the individuals concerned in the business, some had pledged themselves against an iota of alteration: they broke their honour. The Irish Minister was pledged to a specific system: he prevaricated; in the attempt on her liberty, he was a violator; in taking her taxes, a *swindler*. This measure was defeated by the influence principally of that part of the Aristocracy, who refused to go through the bill, and *who have been dismissed*. *They* who made the attempt, have been advanced and rewarded. The path of public treachery, in a principal country, leads to the block; but in a nation, governed like a province, to the helm.

‘The second attempt was modelling of the Parliament. In 1789, fifteen new salaries, with several new pensions to the members thereof, created at once, and added to the old over-grown parliamentary influence of the Crown. In other words, the expenditure of the interest of half a million, to buy the House of Commons; the sale of the Peerage, and the purchase of seats in the Commons; the formation of a stock-purse, by the Minister, to monopolize boroughs, and buy up representation.

‘This new practice, whereby the Minister of the Crown becomes the common borough-broker of the kingdom, constitutes an offence so multitudinous, and in all its parts so criminal, as to call for radical reformation, and exemplary punishment. Whether the persons concerned be Lord Buckingham, or his Secretary, or those who became the object of his promotion, because they had been the ministers of his vices; it was a conspiracy against the fundamental laws of the land, and sought to establish, and has established, in the place of a limited monarchy, a corrupt despotism: and if any thing rescues the persons so concerned from the name of TRAITORS, it is not the principles of law, but its omission, that has not described, by an express provisionary statute, that patricide of which these men, in intention, and in substance, are guilty. They have adopted a practice, which decides the fate of our Parliamentary Constitution. In vain shall we boast of its blessings, and of its three estates, the King, the Lords, and the Commons, when the King *sells* one estate to *buy* the other, and so *contaminates* both. The Minister has sent one set of men packing into the Peers, and another set of men packing into the Commons: and the first he calls the hereditary council, and the latter, the grand council of the nation; and both, that once great and august institution, the Parliament. Such a condition, I say, puts the Constitution of Ireland not below a republic, but below any other form of genuine and healthy Government. It is not
mixed

mixed monarchy, with parts happily tempered, and so forth, the rant of grave and superannuated addressees; but a rank, and vile, and simple, and absolute Government, rendered so by means that make every part of it vicious and abominable; the executive, who devours the whole, and the other two parts, who are thus extinguished. Of such a constitution, the component parts are debauched by one another. The Monarch is made to prostitute the prerogative of honour by the sale; the Lords, by the purchase; and the Commons prostitute their nature, by being the offspring, not of the people, but of a traffic; and prostitute themselves again by the sale of their votes and persons.'

'P. 7. By this trade of Parliament, the King is absolute—his will is signified by both Houses of Parliament, who are now as much an instrument in his hand, as a bayonet in the hands of a regiment. Like a regiment, we have our Adjutant, who sends to the infirmary for the old, and to the brothel for the young; and men thus carted, as it were, into this House, to vote for the Minister, are called the Representatives of the People.—Suppose General Washington to ring his bell, and order his servants out of livery to take their seats in Congress. You can apply this instance.'

'We have read a description of the late National Assembly of France. I can suppose something more degrading even than the picture—suppose an Assembly, not ruled as it was suggested by a Club of Jacobines, but by a Swiss Major, who robbed the Treasury of France, and bought the Assembly. You can apply this instance.'

'P. 26. What is the case of Dr. Kirwan? That man preferred our country and our religion, and brought to both genius superior to what he found in either: he called forth the latent virtues of the human heart, and taught men to discover in themselves, a mind of charity, of which the proprietors had been unconscious; in feeding the lamp of Charity he had almost exhausted the lamp of life; he comes to interrupt the repose of the unjust, and shakes one world with the thunder of the other; the preacher's desk becomes the throne of light; around him a train; not such as crouch and swagger at the levees of princes, nor such as follow the procession of the viceroys; horse, foot, and dragoons: but that wherewith a great genius peoples his own state; Charity is in extacy, and Vice in humiliation; not as with you in cabinet against the people; but in humiliation, vanity, arrogance, and saucy, empty pride, appalled by the rebuke of the preacher, and cheated for a moment of their native improbity and insolence.'

'What reward? St. Nicholas within, or St. Nicholas without. The curse of Swift is upon him to have been born an Irishman, to have been a man of genius, and to have been made for the good of his country. Had this man, instead of being the brightest of preachers, been the dullest of lawyers; had he added to dullness venality; had he aggravated the crime of venality by his senatorial situation, he had been judge; or had he been born a blockhead, bred a slave, and trained up in a great English family, and handed over as a household circumstance to the Irish Vice-

roy, he had been an Irish bishop and an Irish peer, with a great patronage, perhaps a borough, and had returned members to vote against Ireland; the Irish parochial clergy must have adored his stupidity, and deified his dulness. But under the present system, Ireland is not the element in which a native genius can rise, unless he sells that genius to the Court, and atones by the apostacy of his conduct for the crime of his nativity.'

ART. XXXII. *A short Account of the Affairs of Ireland during the Years 1783, 1784, and part of 1785. In a Letter from a Clergyman in Ireland to his Friend in America.* 8vo. 82 p. Price 1s. Debrett. 1792.

IN this letter are detailed the history of the commercial propositions; an account of the unhappy quarrel between Mr. Grattan and the late Mr. Flood; the struggles of the Irish nation to obtain a reform in parliament; the proceedings of the volunteer delegates; the endeavours to procure for the Irish catholics the right of voting at elections, &c.

Among a variety of miscellaneous remarks, we learn that the price of boroughs, since Ireland has obtained what has been termed a *free constitution*, 'has encreased one third,' and that government has of late promoted the interest of her trade, 'upon the same principle that it is the interest of a hog-feeder to make the animal as fat as possible which he is preparing for the knife.'

ART. XXXIII. *A Letter on Tithes, to Arthur Young, Esq; Author of the Annals of Agriculture, with his Remarks on it; and a second Letter in Answer to those Remarks.* 8vo. 26 pages. Price 1s. Cadell. 1792.

THIS letter was written in answer to certain remarks on the 'impolicy,' as well as 'slavery' of tithes, by Mr. Young, in his *Annals of Agriculture*. The author wisely abandons the *jure divino* right of imposing tithes for the maintenance of the clergy, and considers them merely 'as the property of the state, appropriated to the maintenance of the ministers of the established church.'

In this point of view, he defends them as he would any other civil regulation; but at the same time seems to acknowledge that they operate as a check upon improvement, and produce an infinite number of disputes between the clergy and their parishioners; nay, he expressly admits 'that there are inconveniencies attending this sort of property in its present shape, both to the payer and the receiver of tithe;' and 'that it would be very desirable if a proper substitute could be found for it.' What more can the warmest advocate for the abolition

abolition of tithes demand? We shall conclude this article with a short quotation from Mr. Young's reply:

'In making a few observations on his essay, I cannot desire to place the question in a proper or more judicious light than this gentleman has himself done, by stating tithes to be the *property of the state*; that admission, a very important one, seems at once to justify me, in representing tithes as a *tax*; for that property which is at the disposition of the state, and *appropriated to the maintenance* of certain orders of *men*, is unquestionably a *tax*, whether in the shape of tithes for the clergy; of customs and excises for soldiers and sailors; of poundage for collectors, or of tolls for passing through gates. Whatever is raised on the public by the authority of the state, must be to every intent and purpose a *tax*: as to the epithets which I may have given to this *tax*, I beg leave to bring the reader's recollection, that I never made any distinction between tithes paid to the laity, and those paid to the clergy; the former are undoubtedly as *odious* as the latter.'

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ART. XXXIV. *An Essay on Duelling. Written with a View to discountenance this barbarous and disgraceful Practice.* 8vo. 43 pages. Price 1s. Debrett. 1792.

THE author commences with an inquiry into the origin of duels, which he traces to the trial by combat of the feudal ages; and proceeds, by the common arguments, to impress his readers with a proper sense of the enormity of the crime of taking away the life of a friend or benefactor on some trivial or imaginary offence. He shows, that each individual is protected by the laws of the country; and that the contest by a pistol is very far from equal, some being greatly superior to others in the management of that weapon. He observes, that it is absurd to enforce the rules of *politeness*, which are in general composed of *ridiculous grimace*, by so severe a penalty as that of death; and that the Greeks and Romans, who were refined people, were ignorant of the practice. p. 38.

'The systematic duellist is one of those monsters, whom Nature, in her wrath, now and then produces, in order to exhibit the height of human profligacy. He is a wretch, without shame, without morality, without religion; in whose breast every degrading passion is constantly in action, and propelling him to the vilest and most nefarious purposes. His heart is uniformly callous to the softer emotions of pity and forgiveness, and all the faculties of his soul are perverted and contradictory. His only glory consists, in rendering himself contemptible, and others miserable. He prides himself on the numbers he has murdered in cold blood, and the many families he has plunged into affliction, or want; and is ever on the watch for some unfortunate victim to add to his trophies. A highwayman, who, urged by the sharpest misery and distress, by the keenness of unavoidable poverty, by the wan and meagre countenance of his wife, by the piercing and irre-

sistible cries of his hungry and emaciated children, forcibly extorts a solitary shilling from another, is condemned by the laws to suffer an ignominious death; whilst he, who gluts himself with innocent blood, who desolates without provocation, is tamely permitted to fatten on his crimes, and is even regarded by some as a man of high courage, and of a nice sense of honour. O Justice! how long wilt thou suffer thine institutions to be invaded? How long wilt thou allow vice to reign unmolested? How long wilt thou refrain from letting thy hand fall on that head, which has so deliberately solicited, so repeatedly invoked, thy vengeance? On a wretch, whom mankind ought, with one common assent, to extirpate; for he, who has broken through the laws of society, who has trampled on every moral and social obligation, ought not to be benefited by those privileges, or to receive that protection, to which an observer of them is entitled.^d

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ART. XXXV. *A Letter to every Housekeeper in London, on behalf of Parochial Industry Schools, for every Child who has no other Opportunity of receiving any Instruction in the several Duties of Life. From a Citizen of the World.* 8vo. 15 pages. Price 6d. Rivingtons. 1792.

THIS sensible letter deserves attention, and it were to be wished, that a day-school, in which every child would be admitted, whose parents came under the description of poor, could be established in every parish.

M.

ART. XXXVI. *A Translation of the New Testament; by Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge.* 3 vols. in 8vo. Price 1l. 1s. in boards. Deighton. 1791.

ABOUT three years ago Mr. Wakefield gave a *New Translation of those parts only of the New Testament which, according to him, are wrongly translated in our common version.* He now gives a Translation of the Whole New Testament, in two volumes; with a third volume, containing the dedication, preface, a list of subscribers, and notes. We shall begin our review by these; as they will give to the reader a fair view of the author's object, and his method of pursuing it.

The dedication is a pretty compliment to the Rev. Robert Tyrwhitt; to whom the author had before inscribed *the Elements of his present work.*

The preface, like all the author's prefaces, is written with much animation, and some degree of acrimony.

'I shall not (says he) take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure... and, though

though it be true, that some equally distinguished for learning and ingenuity, have pleaded the little necessity, and indeed the danger of a new version of the scriptures; those writers, to the best of my knowledge, have earned no reputation from their *theological* pursuits.... I shall forbear employing any terms of severity on this occasion;... but I must beg leave soberly to give my opinion, that such writers espouse principles the most absurd imaginable in themselves, and the most ruinous in their tendency.'

The rules which Mr. W. prescribes to himself are, 1. To adopt the received version upon all possible occasions; and never to supersede it, unless some low, obsolete, or obscure word, some vulgar idiom, some coarse or uncouth phrase, some intricate construction, some harsh combination of terms, or some misrepresentation of the sense, demanded an alteration. 2. To make his translation as completely *vernacular*, as is consistent with those inducements to variation specified above. 'I cannot (says he) admire the prevailing practice of banishing significant and native phrases from our compositions, to make room for a pompous verbosity from the vocabulary of Rome.'—It is rather astonishing that Mr. W. did not observe, how widely himself here deviates from his own rule. Out of about a score of words, which compose the above sentence, there are at least one half of them taken from the *vocabulary of Rome*: and, indeed, if we ever attempt, as the Germans are doing, to establish a mere vernacular phraseology, we shall soon have, instead of one of the most copious and energetic, one of the weakest and poorest languages in Europe.

Mr. W. acknowledges, that his present version differs in a variety of instances from the specimen which he published a short time since: but so far is he from considering that as a disparagement, that he esteems it the greatest praise in any man to show himself changeable according to the convictions which present themselves.

'I sometimes (says Mr. W.) omit redundant phrases, not suited to the genius of our own tongue.—A translator, I apprehend, then most effectually performs his duty, when, with all fidelity to the words of his authors, he expresses their ideas as they would have expressed them in his times, and in his language.'

We perfectly agree with Mr. W. in this; but we think he has not always paid sufficient attention to the rule.

Our author never could approve of what are called *liberal translations* of the scriptures; as being calculated, he thinks, to weaken the dignity and efficacy of the sacred writings, and expose them to ridicule and contempt. He will not, however, pass any sentence upon the respective merits of his predecessors; as his plan, he thinks, will sufficiently show his opinion of their performances. 'Indeed (says he) I differ from the generality of them so essentially, that any disapprobation would

be no dispraise in the opinion either of themselves or their admirers.'

Mr. W. acknowledges himself indebted to Dr. Symmonds, and wishes that more of the learned laity would follow his example.

'In this view (says he) the severest reprehension is due to the anonymous author of a pamphlet, generally ascribed to the *Bishop of St. David's*, for his acrimonious ridicule of the professor's work. It is not creditable in the *clergy* to throw any obstacles in the way of scriptural information. It is their duty rather to encourage the *laity* to step forward in this glorious cause, whose zeal in the common faith is liable to no misconstruction.—The damps of tyranny, and the mists of priestcraft, are daily dispersing before the beams of knowledge, and the gales of liberty. Light is bursting from a thousand openings of the sky: and the standard of freedom is rearing through the universe. Weep, ye instruments of bigotry! tremble, ye oppressors of mankind! The desolation of your empire is at hand.'

The author also expresses his obligations to Boyer, Markland, and Pearce; 'whose commentary appears to be very unjustly undervalued.'

Mr. W. with reason thinks, that Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ is improperly rendered *The New Testament*. 'It is with reluctance (says he) that I make a sacrifice to prescription and vulgar prejudice in retaining the customary title.—This book should be permitted, at length, to receive its proper title—THE NEW COVENANT.'

The author is aware, that some passages of his translation will please neither the *orthodox*, nor the *Socinian*. Here he gets into a controversy with Mr. Burgess, and treats him rather cavalierly.

'This (says he) reminds me of the extraordinary concern and surprize, which I felt at the confident and dogmatical language, in which so good a scholar as Mr. BURGESS [has] imprudently delivered himself upon some texts of scripture, in a late sermon before that nurse of the true faith, *The university of Oxford*. The arguments brought forwards by Mr. Burgess, are not, indeed, worthy of serious *confutation*.'

Nevertheless, Mr. W. enters into a *confutation* of one of them, and, we think, with great success. It is an argument in favour of Christ's divinity, and consubstantiality with the Father, drawn from these words, *I and my father are one*.

'Should you ask (says our author) Mr. B. for an interpretation of these words, he will refer you, with the utmost cordiality, to the Jews of those days, for an explanation of our Saviour's meaning. Curious enough! The *scribes*, and *lawyers*, and *pharisees* (the great church-men of their days) are to be, forsooth! our expounders and guides in the gospel! those very men, who are reproached, in every page* of the sacred writings, by our

* This is too strong painting.

Lord himself, for their *blindness*, and *ignorance*, and *prejudice*, and *malignity*!—To what unaccountable absurdities can certain habits and attachments carry, otherwise intelligent and learned men! Yet, should you demur at this tribunal, you would be charged with conceit, and prejudice, and a torturing of the scriptures, and twenty other similar qualities: charges, which appear to great advantage in the mouths of the *orthodox*. How long will the world bear this insolence?’

Mr. W. then gives his own explanation of the text in question; *I and my father are one*: that is, “We are, in this respect, *one* and the *same thing*.” and, after supporting his interpretation by two parallel passages, John xvii. 20, and 21. and 1 Cor. iii. 8. he triumphantly exclaims:

‘Does Mr. B. take any notice of these texts?—None at all. Now, I call upon him to reply to this argument, in the name of learning, morality, and religion; and of every thing that scholars, and men, and christians hold dear.—The complacency and assurance, with which *churchmen* advance arguments, that have been confuted again and again—almost petrifies me with astonishment. But, indeed, it is possible, that we expect too much from poor human nature*, when we suppose her capable of attending to the still voice of religious truth, amidst the noise and bustle of an elevated station; when we call upon her to direct her eye to this simple object, encompassed by the glare of dazzling preferments and expectations. Nor could any consideration have induced me, on this occasion, to waste one syllable in this hopeless cause, productive to us of nothing but abuse from the vilest scribblers in periodical publications†, wretches unknown to genius, discarded by science, and lost to virtue! but a real respect for the talents of Mr. B.—He knows best, how far he has impartially and earnestly studied the *scriptures*, as he would study any *other* author, at an *early* period of life: nor would I presume to judge any man living in this respect: *to his own master he must stand or fall*: but I must be allowed to say (and the best authorities will support me in the assertion) that his *present* situation is not very favourable for a sober investigation of the doctrines of the gospel.

‘*Discite, non inter lances, mensasque nitantes, &c.*

‘Those who are basking in the sun-shine of preferments ought not, and shall not withhold from us the cold consolations of philosophy.’

Our author next turns to Mr. Gibbon, whose pretensions, even as an historical *compiler* and *essayist*, he altogether denies.

‘Who,’ says he, ‘can describe the insolence and dishonesty of sneering at christianity, in one whose writings abundantly

* We are of opinion that the author does not do justice to *poor* nature; we believe that her voice is the voice of *religion*, though not always of *orthodoxy*.

† We should think that a philosopher would despise, rather than abuse the *scribblers* in periodical publications. What follows is unworthy of a scholar as well as of a christian; and must have dropt from Mr. W.’s pen in a fit of peevishness.

evince a turn of mind utterly disqualified for a dispassionate consideration and discussion of moral or religious subjects? Besides, I have no doubt of his total ignorance of the *phraseology* of the scriptures: in which case, let his other information be what it will, he cannot form a just estimate of the report of the gospel-writers. And if the finest historians of antiquity deserve the character, which their contemporaries gave them, and which all posterity has confirmed, it is not possible that a style, totally opposite to theirs, can be the style suited to the subject.

The author next gives us a short account of the principal oriental versions of the New Testament, which he has, at one time or other, almost entirely read through, and which he uniformly consulted during the execution of his translation.

The Syriac version in the London Polyglot is, he says, executed with great fidelity to the original. 'It has all the simplicity of diction, which is so observable in the writers of the New Testament themselves, and in the earlier compositions of the Old Testament, and, on that account, is probably of high antiquity.—He seems not to have consulted the Philoxenian version.

'The Coptic version has a claim to almost the very same character in every respect as the Syriac, abating a few extravagancies; and yet the diversities are so numerous and striking, as to shew very clearly, that one was not formed from the other, but had its separate original. David Wilkins is not every where accurate in his *Latin* representation of this version.

'The Æthiopic version is extremely different from all the rest, and was probably framed by mss. unconnected with those from which the rest were derived. As the language too is, and has been but little known, this version probably remains, as far as it is perfect, in its original state. It very often gives the *sense* of the original rather than the *words*, seems to have been executed by some shrewd and intelligent person, and is, in my opinion, very valuable and important.'

Of the Arabic version our author seems to have no great opinion; and still less of the Persian.

Follow what Mr. W. calls *rules of criticism*; but which, with more propriety, he might have called *sources of corruption*, and variety of reading.

The first of these is similarity of words and letters.—The second, ignorance of transcribers.—The third, imaginary deficiencies of meaning.—The fourth, a desire of uniformity in *numbers* and *cases*.—The fifth, one fault introduced by another.

'Variations (Mr. W. thinks) have arisen from the mere carelessness of transcribers, in very early periods, in those copies from which these mss. were taken. In this case nothing but *conjecture* can remedy the grievance.'

The list of subscribers takes up ten pages of this volume, and the notes 232 pages.—To these we shall have occasion to recur in a future number: we will conclude this with a specimen

men of the differences between Wakefield's own two versions; which, in some instances, are striking.

' Matth. i. 19. FORMER VERSION.

' Upon this, Joseph her husband, being a righteous man, but not willing to expose her, resolved to dismiss her privately.

' NEW VERSION.

' Upon this Joseph her husband, being a righteous man, but unwilling to expose her to shame, determined with himself to divorce her.

' Matth. ii. 2. FORMER VERSION.

' . . . for we saw his star at its rise.

' NEW VERSION.

' . . . for we have seen his star rise.

' Matth. vi. 27. FORMER VERSION.

' Which of you, by his anxiety, can add a single cubit to his age?

' NEW VERSION.

' Which of you, with all his anxiety, can add a single cubit to his life?

' Ib. ver. 34. FORMER VERSION.

' Be not anxious, therefore, about the morrow: for the morrow will be anxious about the things of itself. Let each day be satisfied with its own evil.

' NEW VERSION.

' Be not therefore anxious about the morrow: for the morrow will have trouble of its own. Sufficient for each day is the evil thereof.

' Matth. viii. 11. FORMER VERSION.

' . . . shall sit down to meat.

' NEW VERSION.

' . . . will sit down at table.

' Matth. xviii. 1. FORMER VERSION.

' . . . which was the greatest.

' NEW VERSION.

' . . . which would be the greatest.

' Mark i. 13. FORMER VERSION.

' . . . was tempted by Satan.

' NEW VERSION.

' . . . was tried by Satan.

' Mark iii. 21. FORMER VERSION.

' And when his relations heard this, they went out to secure him, for they said: he is rash, even to madness.

' NEW VERSION.

' And when his own family heard of it, they went out to secure him: for some had told them, that he was gone out.

' Mark iv. 5, 6. FORMER VERSION.

' . . . and it sprang up immediately; and when the sun was up, because it had no depth of earth, it was scorched.

' NEW VERSION.

' . . . and they sprang up soon, because they had no depth of earth, and, when the sun was up, were scorched.

[To be continued.]

ART. XXXVII. *Curfory Remarks on an Enquiry into the Expediency and Propriety of public or focial Worfhip; refpectfully infcribed to Gilbert Wakefield, B. A. late Fellow of Jefus College, Cambridge.* By Eufebia. 8vo. 21 pages. Price 6d. Knott. 1791.

THIS female advocate for public worfhip replies to Mr. Wakefield, in fubftance, as follows :

The promife of our Saviour, "If two of you fhall agree on earth as touching any thing they fhall ask, it fhall be done for them of my father," is an evident authority for focial prayer. We have an example of it in John xvii., where it is afferted, that the difciples were prefent, and it is exceedingly probable, that they attended to their mafter's prayer with lively emotions of gratitude and affection. The Acts of the Apoftles afford repeated inftances of their joining in religious homage. Acts i. 14, 24 ; iv. 24 ; vi. 6 ; xii. 5, 12 ; xiii. 3 ; xiv. 23 ; xvi. 13, 16 ; xx. 36 ; xxi. 5 :—In 1 Cor. xiv. 13, &c. St. Paul fpeaks of praying with his underftanding, and not with tongues, that the church may be edified, and the unlearned hearer fay amen. The rebuke of our Lord to the vain repetitions and long prayers of hypocritical pharifees, taken in its connection, feems merely intended to censure oftentation in private prayers. With refpect to the expediency and utility of public worfhip, it is evident, that the bulk of mankind, engroffed by inferior concerns, are incapable of a religion entirely intellectual. Even a mechanical devotion, a mere performance of external duties, may have a reftaining effect upon the conduct. If, to avoid the appearance of oftentation, all outward expreffions of devotion were to be difcouraged, piety would want the prevailing recommendation of example, and religion be reduced to a mere fystem of morals. The majority, by giving up all exterior means of generating devotional affections, would foon ceafe to give themfelves any concern on the fubject. Much improvement and confolation are actually derived by multitudes from religious exercifes ; and to deprive them of thefe benefits would be injudicious and unkind.

There is nothing in prayer itfelf irrational ; though it can have no effect upon the Supreme Being, it may be one of the links in the great chain of caufes and effects, and by giving rife to pure and pious fentiments be productive of the moft beneficial confequences. A number of fellow creatures voluntarily affembled to offer their united homage to their Maker has nothing in it ludicrous or irrational. Religious institutions, like every thing elfe, are liable to abufe ; but this is no proof of their inexpediency. Where real benefits may be derived (admitting that fome degree of fuperftition is commonly mingled with

with the forms of religion,) shall we rend the garment, in stripping off superfluous ornament?

The piece is agreeably written, and does credit to the understanding as well as the heart of the author.

ART. XXXVIII. *A Defence of public or social Worship, in a Letter addressed to Gilbert Wakefield, B. A.* By James Wilson, M. A. 8vo. 34 pages. Price 1s. Brown. 1792.

MR. WILSON'S reply to Mr. Wakefield may be thus analysed.

It is properly inferred from various passages in the New Testament, that Jesus Christ was a friend to private devotion; but it appears also, that he was not deficient in the performance of public duty, for he often went into the temple where the people met to worship God. When incense was presented on the altar, the people were engaged in prayer. Luke i. 8—10; Acts iii. 1. It does not appear, that any form of prayer was used in the temple, or that any person was appointed to lead the devotion of the multitude: every one it seems offered up his own petitions, but still their worship was public, and probably some spoke so loud as to be heard by those who stood near; as it is represented in the parable of the Pharisee and Publican.

The Jews in their synagogues were chiefly employed in reading and hearing the law, but prayers made a part of their worship. The Jews have at present eighteen prayers, which they say were composed and instituted by Ezra; mention is made of them in the Mishna, as old settled forms, and there is no doubt that they were used in our Saviour's time, and consequently that he joined in them when he went into the synagogue as he did every sabbath day. Many of their stated forms are in the plural number. Though it might not be improper to say, in private devotion, *Our Father*, &c. it is not very probable that Christ would have prescribed the plural form of expression, if he had meant to discourage social worship. In his own private prayer, he said, *O my Father*, Matt. xxvi. 39. The Lord's prayer, except only the petition, "forgive us our trespasses, &c." is compiled from the Jewish liturgies. See Whitby on Matthew vi. 9.

If it be admitted, that the Jews recited the scriptures, and sung hymns, as acts of praise and thanksgiving, and if such be allowed to be reasonable, why should it be less decent or expedient to express the same sentiments in the form of social prayer? Is there more ostentation in an act of prayer, than of praise? If such may be properly performed by a few individuals, "when the occasion may call for it," why not statedly in a congregation? Worship is the duty of all; and if it be proper in a small assembly, it must be in a large one. Jesus Christ
reproved

reproved hypocrisy, ostentation, and vain disputation; but worship, public as well as private, may be conducted without these. While we prune the tree let us not injure the trunk; while we trim the lamp, let us not extinguish the flame. All that can be fairly inferred from our Saviour's doctrine to the Samaritan woman (John iv. 20, &c.) is, that it is of no importance where men offer up their prayers, provided they do it in sincerity.

The apostles appear evidently to have offered up an united prayer when they elected a successor to Judas, Acts i. 24, &c. It is afterwards said, *that they all continued with one accord in prayer and supplication*; which shows, that their prayer was social, and that they did not confine themselves to thanksgiving. Other proofs may be given of the existence of social prayer among the followers of Christ, Acts ii. 42; xii. 5, 12, &c.

Jesus Christ has, with respect to religion, laid more stress upon the end than the means. These he has left to our own discretion, and the influence of those circumstances in which we are placed. "Nothing could make that right which is wrong in its nature; and nothing could make that sinful which is beneficial in its tendency. If public and social worship be useful to society, it must be the command of heaven, and no positive injunction could warrant us to destroy it." Prayer, in general, is natural and useful; and public worship may be performed in a decent and beneficial manner, and has many peculiar advantages. "How decent and how wise is it to return thanks for the blessings which have descended upon us in common! When we address God in social worship, as his children, we are taught to consider one another as brethren, and instructed to exercise all benevolent affections."

We have given so full an analysis of the replies which have been made to Mr. Wakefield's pamphlet, in justice to the important subject of the controversy; and to enable our readers to take an easy retrospect of the whole argument, as far as it is at present advanced.

ART. XXXIX. *A Discourse preached before the University of Cambridge, on the second Sunday in Advent, December 4th, 1791. By John Barlow Seale, D. D. F. R. S. Fellow of Christ's College. 4to. 14 pages. Price 1s. Rivingtons. 1792.*

THE business undertaken in this discourse is, to solve the difficulties attending the christian history urged by Mr. Gibbon and others, that the apostles appear to have entertained an immediate expectation of the end of the world. In order to prove, that Christ himself gave no encouragement to such an expectation, Dr. Seale assumes it as a postulate, that our Saviour

Saviour in those passages which may at first view have this aspect, made use of the analogical mode of reasoning. When, in his prophetic capacity, he meant to establish in the minds of his disciples a belief of some remote event, he did it by predicting a similar event, which was to come to pass within the term of their observation; whence the accomplishment of the latter, would become to them a sign and assurance of the accomplishment of the former. Upon this idea our preacher attempts to account for our Saviour's declaration, Matthew xvi. 27, 28. P. 4.

' 27. The Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.

' 28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.

As if he had said, The truth and reality of what I declare concerning the *greater* day, rests on the truth and reality of what I declare concerning the previous day of my coming. If in the punishment of bad men, and the consolation of the good, I then afford you a proof of the exercise of my regal supremacy and judicial power, let this induce you to expect a day of final retribution, in which my supremacy and judicial power shall extend to the whole world. A prediction, thus connecting what would be soon visibly fulfilled, with what must be hereafter, appealed most forcibly to docile and unbiassed minds; and we cannot devise a more satisfactory form, in which a test of his divine presence would be proposed. The *sign* was at hand. It was to be ratified within the experience of persons then alive. If they found the words relating to *one event* exactly verified in the calamities which accompanied the siege and capture of their city, they would have the best reason to be prepared against *the other*. If some, which were standing there, did not taste of death, till they had been witnesses of this awful visitation, they would surely be disposed to believe all that the gospel declared concerning the more tremendous scene of the last day.'

In like manner Dr. S. supposes the xxivth chapter of Matthew to refer entirely to the destruction of the Jewish state and nation, and to be intended as a prophecy preparatory to the prediction of the similar event of Christ's coming to judgment. To obviate the objections which might be raised against his hypothesis, Dr. S. remarks, that the terms in which the coming of the Son of Man is described in Matthew xxiv, do not necessarily imply his actual personal appearance; and that they are such as had already been made use of by the prophets, as descriptive of national calamities. The sum of his argument is, that Christ, in his prophetic character, gives his disciples, in his prediction concerning Jerusalem, an antecedent sign—not merely a type; but a pledge, on which they might

might ground their persuasion of the certainty of a day of final judgment.

The solution is ingenious; but whether it be such as would naturally present itself to an unbiassed reader of the gospels, or such as will fully obviate the difficulty in question, we shall not take upon ourselves to determine.

ART. XL. *God manifest in the Flesh. A Sermon preached at High Wycombe, Bucks, on Sunday the 25th of December, 1791.* By William Williams, Curate of All Saints, High Wycombe. Published by Request. 8vo. 28 pages. Price 1s. Deighton. 1792.

THIS ingenious advocate for the doctrine of the Trinity, to detect the 'unhappy wanderings' of a Clarke, and to refute 'the petty cavils' of a Priestley, substantiates its truth by a long string of scripture quotations, among which the first is that, which to ordinary apprehensions it would seem most probable an Unitarian would place at the head of his list of authorities: 'I am the Lord, and there is none else, there is no God besides me.'—A writer who can deduce such a conclusion from such premises, need not despair of proving any thing—at least to his own satisfaction.

ART. XLI. *A Sermon preached at All Saints, High-Wycombe, Bucks, on Sunday, January 1st, 1792.* By William Williams, of Worcester College, Oxford, Curate of the said Church. 8vo. 29 pages. Price 1s. Deighton. 1792.

FROM the parable of the Prodigal Son, this preacher, at the opening of the year, warns his hearers to prepare themselves by repentance for death and eternity. The discourse has little to recommend it, except its seriousness and solemnity.

ART. XLII. *A Sermon preached on Sunday, October 2, 1791, at Tring, Herts, for the Benefit of the Sunday Schools.* By Michael Dupré, M. A. Afternoon Preacher of Tring; and late of Pembroke College, Oxford. 8vo. 31 pages. Price 1s. Cadell. 1792.

IF this discourse advance little that is new on a subject which has of late been frequently discussed, it represents in clear and forcible language the benefit of Sunday schools; and does no discredit to the abilities of the author, who modestly supplicates the candour of the public to his first publication.

ART. XLIII. *A Sermon preached by the Rev. E. C. Willoughby, on his renouncing the Errors of the Church of Rome.* Published by

by the Desire of his Friends. 8vo. 22 pages. Price 1s. 6d. Rivingtons. 1791.

THE principal errors of the Church of Rome are in this discourse enumerated and refuted; the right of private judgment is asserted; and the excellence of the doctrine and worship of the church of England is explained. On the latter topic, this new convert is so zealous, that he acknowledges this church to possess the strongest evidence of divine verity, and adds, 'No illiberality of sentiment has ever disgraced her doctrines; ever charitable and humane, she has never formed a wish to take the words of justice from the Almighty to fulminate eternal damnation against her dissenting brethren. She has never imposed on her votaries an article of faith not to be found in the sacred writings, or suppressed any that was.'

ART. XLIV. *Reflections on the Character and State of departed Christians; in a Sermon, occasioned by the Decease of the Rev. Caleb Evans, D. D. Pastor of the Baptist Congregation, Meeting in Broadmead, Bristol; and Senior Tutor to the Academy in that City. Preached in Cannon-street, Birmingham, September 4, 1791. By Samuel Pearce. 8vo. 32 pages. Price 6d. Knott. 1791.*

AN affectionate tribute to the memory of a man, who appears to have been a distinguished ornament of the religious body to which he belonged, and to have supported with reputation and usefulness the important characters of a Christian minister, and an academical instructor. The loss of such men, to whatever class they belonged, or whatever system they professed, will not pass unlamented by the friends of religion and virtue.

ART. XLV. *The Spirit of Persecutors exemplified; and the Conduct to be observed towards their Descendants. A Sermon delivered at St. George's Meeting-house, Exeter, November 5, 1791. To which are prefixed, Some Observations upon the Causes of the late Riots at Birmingham. By T. Kenrick. 8vo. 30 pages. Price 1s. Exeter, Price. London, Johnson. 1792.*

THE old tale of popish persecution is here repeated, in order to expose the pernicious effects of bigotry and fanaticism, and to show the necessity of sounding the alarm at the first appearance of the revival of a persecuting spirit. 'The genius of persecution,' says our preacher, 'is a savage monster, that has devoured millions of the human race; if but the print of his foot be seen again, it is time to sound the alarm, and to call upon all who value the peace of society, and the credit

of the Christian religion, to unite their endeavours for his 'destruction.' Notwithstanding this writer's indignation against the persecuting spirit of popery, he has the liberality to allow that nothing of this kind is to be at present apprehended from the Roman catholics, and that no good reason can be assigned, why they should not be admitted to the enjoyment of equal privileges with protestants. At the same time, he complains of the present imperfect state of legal toleration with respect to protestant dissenters, and of the disposition which has lately been shown by some of the friends of the established church, to 'regard the outrage of banditti as a wholesome supplement to the laws.'

ART. XLVI. *The Fashionable Preacher, or Modern Pulpit Eloquence displayed.* 8vo. 32 pages. Price 6d. Thomson and Drury. 1792.

THE writer of this declamatory piece, is so violent an advocate for pathetic preaching, that he wishes to banish from the pulpit all philosophy and refinement, all critical discussions, all ingenious disquisitions concerning the human mind, and all reasoning concerning the nature of virtue and vice, in a word, all elaborate discourses addressed to the understanding alone. He treats with great contempt the practice of reading sermons. P. 12. *

* In direct opposition to this practice of the greatest orators, our Fashionable Preacher, who sets up for the standard of taste and eloquence, is fond of displaying his art, and of making us sensible that every discourse is the effect of much labour and study. He lays open his performance at large in the face of the whole assembly; like a boy at school, he reads and blunders, and blunders and reads: he stands in the pulpit like a speaking statue, without life and motion; his eyes are fixed down to the space of a few square inches, as if he stared at a ghost; he hangs his logger-head over his dirty scroll, like a thief receiving sentence of death. If the poor drudge could look around him, he would see the half of his audience dozing over his dull repetition; not a soul affected, unless perhaps an old beggar gives a groan from a dark corner when he hears the sound. An honest countryman happening to hear one of these paper geniuses preach, was asked by his wife, when he went home, how he liked the preacher: "Alas!" said he, "he was as poor a preacher, as ever I saw, woman: he was just like a crow picking the corn; for he always put down his head for a pick, and then looked about to see if any person was coming near him."

If the preceding passage be meant as a specimen of the familiar phraseology which our author would wish to see universally adopted in preaching, we cannot think the world would gain much by exchanging her Jortins and Seckers, her Porteouses and Blairs, for a race of pathetic preachers. There are doubtless

less many just grounds of complaint, and much room for improvement, in the method of conducting public instruction; but the subject requires a more philosophic discussion than is given in this angry Philippic against rational preaching.

ART. XLVII. *A Key to the Pilgrim's Progress, designed to assist the Admirers of that excellent Book to read it with Understanding and Profit, as well as pleasing Entertainment. In a Series of Letters to a Friend.* By Andronicus. 8vo. 333 pages. Price 3s. Symonds. 1790.

FEW books in the English language have been more generally read than Bunyan's *Pilgrim's Progress*. By children it has been read for amusement as a pleasing story; by critics and men of taste it has been read with admiration as a work of wonderful invention and genius; by the pious it has been read with delight, as a history of christian experience. By the two former classes of readers, it is probable that the work is commonly read without any distinct conception of the spiritual meaning which the author intended to convey in the form of allegory. For the benefit of such readers, a key is here provided to unlock the mysteries of this evangelical treatise. The task is well executed upon the principles on which the work was unquestionably written, those of the Calvinistic system.

ART. XLVIII. *Falsehood examined at the Bar of Truth; or, a Farewel to Mr. William Huntington, and Mr. Thomas Jones, of Reading: Containing Strictures on the "Broken Cistern;" written by the former, addressed to the Rev. Mr. Ryland, Senior; and upon "Mystery Babylon, encompassed for utter Destruction," written by the latter.* By Maria de Fleury. 8vo. 51 pages. Price 6d. Wilkins. 1791.

IF in a theological contest, in which one of the parties is a woman, it were possible that pens should be converted into swords, we should expect to hear of a challenge from Mr. Huntington to Mrs. Maria de Fleury; for she here gives him the lie direct, solemnly protesting to God and the world, that the pamphlet *Antinomianism Unmasked* was written by herself, and not, as Mr. H. has asserted, by the Rev. Mr. Ryland, senior. As the piece is written rather in the style of personal altercation than rational argument, and advances nothing new on the points at issue between the authoress and her opponent, this general notice of it may suffice.

M. D.

ART. XLIX. *Vancenza; or, the Dangers of Credulity.* By Mrs. M. Robinson, Authoress of the Poems of Laura Maria, A a 2 Ainslie

Ainsi va le Monde, &c. 2 vols. fools-cap 8vo. 280 pages. pr. 5s. sewed. Bell. 1792.

THAT a person may write many pretty little detached pieces of poetry, who cannot render a tale interesting, experience has repeatedly proved before the appearance of Mrs. R.'s novel; yet we expected to have met with more passion and character in the production of a female who has not been an idle spectator of life. This story, however, wants a connecting thread, and the episodes are, literally speaking, introduced to spin it out; yet are not in the smallest degree interwoven with the woof. Moral the tale is, most undoubtedly; but very insipid. The very incident on which the catastrophe turns is trite, a mouse creeping out of a mountain, that had long been rumbling; and then the heroine is allowed to depart to the tomb of all the milk and water heroines without a sigh, because the close of the volume is anticipated when she bows her head and dies. Some remarks are just and well expressed; but the descriptions of nature, which are for ever recurring, are seldom poetical, and always so redundant, that they scarcely leave a distinct idea in the mind, and the language is as artificial as the sentiments are common.

The first description, written with care, is a favourable specimen: P. 1.

' Upon the side of a beautiful forest, sheltered from the northern blasts by a chain of mountains, bordered with trees and shrubs, the growth of many centuries, rising above a canopy of luxuriant foliage, the gilded vanes of Vancenza glistened to the eye of the far-distant traveller—while the lofty turrets cast their long shadows across an extensive lake, that partly overspread the neighbouring valley.

' The towering precipice, from whose dizzy height the fearful shepherd gazed with terror and astonishment, hung over its woody skirts tremendously sublime; while down its winding paths the rushing torrents scattered their white foam, sometimes lost in unseen channels, at others dividing in small currents towards the lake beneath!

' So wild, so romantic a spot, seemed rather the work of enchantment, than the earthly habitation of any thing mortal! the harmonious warblings of the feathered minstrels; the murmuring sound of intermingling streams; the lulling moan of the confined breezes, amidst the flint-rooted pines, that waved their tall heads, rocking their callow tenants in leafy cradles; the verdant glades, here and there opening to the skies, and scattered over with sheep and wild goats; the adjacent hills hanging their dark brows over a vast sheet of quivering water; presented a scene so magnificent, so abstracted from the busy world, that the beholder's heart thrilled with delicious transport, harmonized by the sublime sensations of enchanting melancholy.

' The castle of Vancenza had been built in the beginning of the twelfth century; the structure consisting of a spacious courtyard,

yard, encircled with a vast pile of architecture of the most exquisite order; at each corner a lofty tower commanded a variety of luxuriant prospects; the front facing the lake, was raised upon an invulnerable rampart, whose ivy-covered battlements formed a beautiful and extensive terrace; the southern aspect presented innumerable avenues, cut through the venerable forest, which led to the boundaries of Old Castile. —The northern view was terminated by mountains grandly romantic; the valley beyond the lake led to a verdant opening, of some miles in length, revealing at once a thousand undescrivable and fascinating attractions!

ART. L. *The Expedition of Little Pickle; or the Pretty Plotter.* Fools-cap 8vo. 188 pages. pr. 2s. 6d. sewed. Symonds. 1792.

As this *nickname* has been appropriated to a certain celebrated actress, we naturally supposed that the present Expedition of Little Pickle was a real or fictitious account of her juvenile excursion from her native mountains; but we quickly discovered our mistake, and it is not necessary to inquire, whether the title was fixed upon as a false lure, or accidentally popped into the author's head. The heroine, however, is certainly a pickled miss in her teens, according to the common acceptation of the word; and though the story be absurd, and the subordinate characters grossly caricatured, some strokes of nature occur which deserve notice, and made us wonder, that the writer who caught them could sketch a plot which sinks below criticism; yet is far from being formed on those principles of truth that ought to be instilled into the minds of the growing-up misses, whom it might amuse.

ART. LI. *Instances of the Mutability of Fortune, selected from ancient and modern History, and arranged according to chronological Order.* By A. Bicknell. 8vo. 453 pages. Price 6s. in boards. Jordan. 1792.

THE instances here selected of the mutability of fortune are only eighteen in number: and are all well known*.

Of the style in which these fragments of history are retailed, and of the originality of the reflections that are interspersed, as moral lessons, the introduction may serve as a specimen.

* Adam and Eve. Joseph. Job. Ruth. David. Esther. Nebuchadnezzar. Cæsus. Themistocles. Caius Marius. Belsharius. Mahomet. Alfred. Card. Wolsey. Pope Sextus the Fifth. Oliver Cromwell. Richard Cromwell. Masaniello.

' ALL THINGS CHANGE.—This planet, the temporary abode of mankind, from its revolution round the sun, is subject in its atmospheric æconomy, to *unceasing transition*. The seasons are in a continual state of *fluctuation*. The chilling blasts of winter succeed to the genial warmth of summer. The whole superficial arrangement of the globe shows an invariable disposition to *mutability*—So likewise does the life of *man*. From the moral and natural diseases annexed to his being, no great degree of permanency in the state either of his body or his mind, is to be expected by him. Health, plenty and tranquility, may be his portion to-day; to-morrow disease, indigence, and trouble;—or, the scene may be reversed, and the distresses arising from adversity, may as suddenly be turned into prosperity and gladness.

' A selection of the most remarkable *instances* of this *mutability*, in the affairs of mankind, from which no age nor clime has been exempted, will, we trust, prove at once entertaining and instructive; for, while they relax the mind of those who read only for amusement, those of a more serious speculative turn may deduce from them this moral inference: *That though PIETY and VIRTUE cannot always secure from the AFFLICTIVE vicissitudes of fortune, they alone can afford support under them; and, in the same manner, when the change is PROSPEROUS, they only can render such success a blessing.*'

ART. LII. *Scrapeana. Fugitive Miscellany*. 8vo. 352 pages. Price 5s. Sans Souci. 1792.

WIT is a scarcer jewel than those who collect jest-books are aware. This collection seems to have been made with some industry; yet it contains many stupid, and some low and gross things; and if any one will take the trouble, as we have done, to search for the *good things*, he will find them to be like Gratiano's reasons, "as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and having found them, they are not worth the search."—However, as we have been at the pains to look for them, we will not throw them away.

: ' P. 47, L. 1.—Lord Chesterfield paid Mr. Garrick this compliment, "David, you are an actor every where but upon the stage."

' P. 162, L. 21.—George the First asked Dr. Savage, at the levee, why he did not convert the Pope when he was at Rome. "Because, Sir," said he, "I had nothing better to offer him."

' P. 173, L. 17.—The Duke of C. seeing Dr. Price in an antichamber of the House of Lords, told him that he had sat up so late the night before, reading his political treatise, that it had almost blinded him. Mr. D. who was by, said, "He was sorry his Royal Highness should be affected in such a manner by a work which had opened the eyes of the greatest part of the nation."

P. 213, L. 1.—Old Serjeant Maynard came to pay his respects to King William, who taking him by the hand, said, “I believe you have out-lived most of the Lawyers of your time.” “True, Sir,” said the Serjeant, “and I feared I should have survived the laws themselves, had you not been sent to protect them.”

P. 307, L. 11.—Mr. B—— being about to make a speech before the University of Cambridge;—after he had spoken some time, two or three Fellow Commoners began to hiss. He turned about, and coolly observed, “*Laudamur ab his.*”

P. 343, L. 13.—The late Duchess of Queensberry was accustomed to say upon any high compliment paid her, “Why now that is very well, but it is nothing to the Carter.” Of course the complimenter became anxious to know how the Carter had risen above him in the agreeable; when her Grace replied, “I once in Piccadilly noticed a man who was driving a waggon, puffing away at a short pipe which had gone out; the fellow observing me notice him, called aloud, “Madam, Madam, let me light my pipe at your eye.”—“O, no, Sir, you are nobody to the Carter!”

D. M.

ART. LIII. *Isagoge, sive Janua Tusculana, for the Use of Grammar Schools.* By the Rev. R. Lyne. A new Edition. 8vo. 57 pages. Price 1s. 6d. Haydon, 1791.

ALTHOUGH it be true in classics as well as mathematics, ‘that there is no bye-road to learning, yet something may be done to smoothe the path, and to expedite the learner’s progress. This is attempted in the present work. When the pupil is master of the declensions and conjugations, and the fundamental rules of syntax, this *Isagoge* furnishes an easy method for exercising him in parsing, and prepares him for construing, by providing twenty general rules of construction. These appear well adapted to assist the learner in overcoming the difficulties arising from the Latin method of arrangement. To these are added directions concerning the position of words, some remarks upon the peculiar idiom of the Latin tongue, and other articles. The piece may be usefully employed as a sequel to the Elements of Grammar.

ART. LIV. *A short History of Quadrupeds: Extracted from Works of Credit. Designed as an Introduction to the Study of that Branch of Natural History, and as a Pocket Companion to those who visit the Leverian Museum.* In two Volumes. 340 pages, and 54 Plates. Price 5s. sewed. Marshall. 1792.

THIS will be found a very useful companion at the Museum; and young people, beside obtaining a general idea of Quadrupeds, classified

classified scientifically, will find in this short history more information and amusement than are commonly brought into such a small compass.

TO CORRESPONDENTS.

We very readily insert the following modest Reply to some of our Strictures in a late Article, leaving the ultimate Decision, in this, as in all other Cases of mere Opinion, with the Public.

‘ In the ANALYTICAL REVIEW for *January*, among several remarks, sufficiently candid, upon a volume of sermons by PENDLEBURY HOUGHTON, one argument is particularly objected to, which is adduced for the genuineness of our Saviour’s Prophecy of the Destruction of Jerusalem, and derived from the period of this event appearing to be confounded, in the account of the sacred writers, with that of our Saviour’s coming to judge the world. As the foundation of this argument is controverted, though without alledging any reason against it, the author begs leave, through your indulgence, to refer the readers of the Review to the following passages; viz. Matthew x. 23, xvi. 27, 28; xxiv. 30, 31, 34, compared with xxv. 31, xxvi. 64, not to mention many parallel passages both in the gospels and epistles; which, as he conceives, will, to all who give up the plenary inspiration of the scriptures, abundantly prove, that a *real* confusion of ideas, with respect to the times of the two events, possessed the minds of the evangelists, or if this may, by any ingenious refinement of criticism, be evaded, still it cannot be denied that there is at least an *apparent* one, of the most glaring kind; and if the times of these two events are admitted to be confounded, though in appearance only, this appearance, so palpable and striking, cannot be conceived to have existed in any prediction written after one of the events had actually taken place. Upon every supposition, therefore, the main strength of the argument advanced in the sermons, stands unshaken.

‘ With respect to the censure passed on the discourse upon the mutual influence of christian faith and moral practice, it will be found, upon re-examining the discourse, that it represents enquiry as the basis of conviction, and good morals only as contributing to the success of such enquiry, and that therefore it does not lie open to the charge of fanaticism.

‘ As both these remarks are, in some degree, interesting, from the relation of the former to the *prophetic evidence*, and of the latter to the general credit of christianity, you may possibly think it worth while to give them a place at the close of your next number.’

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. II. ROYAL ACADEMY OF INSCRIPTIONS AND BELLES-
LETTRES, AT PARIS.

No memoir having been received in answer to the question respecting the public education at Athens, Sparta, and Rome, [see our Rev. Vol. VII. p. 346] it is renewed for 1793, and the price will be double. (1000l. [41l. 13s. 4d.]).

The question on sumptuary laws [Vol. VI. p. 233] being also unanswered, it is likewise renewed for 1793. The prize, as before, 1200l. [50l.]

The papers on each are to be sent before the first of July 1793.

ART. II. ROYAL AGRICULTURAL SOCIETY AT PARIS.

Dec. 28. For having learnt to read fluently in the space of a year [see our Rev. Vol. VI. p. 354] the gold medal was adjudged to Jos. Goret, a boy of twelve years old, and J. Toulon, a boy of six.

At the same time gold medals were bestowed on the following persons. Mr. *Phil. Cesar Dupenty*, of Claire-fontaine, for his assiduous labours in the promotion of agriculture. Mr. *Galler*, of Montreal, for planting trees, and raising a considerable nursery. Mr. *Salv. Bertezen*, for breeding silk-worms. [A publication of Mr. B. on this subject we have already had occasion to mention, Vol. IV. p. 22. We find he is now pursuing his experiments in France.] Mr. *Moreau*, of Brillon, near Bar-le-Duc, who, though poor, and the father of six children, has brought up a child he found on the highway perishing with cold and disease. Mr. *Duvauve*, of Crest, author of several practical works on agriculture, and who has proved by a series of experiments the great advantages of sowing thin. Mr. *Heurtant-Lamerville*, of Duc-le-Roi, for his management of sheep, of the Spanish breed, &c. Mr. *de Villeneuve*, for agricultural information collected in a tour over almost all Europe. Mr. *Sonillart-Beaucourt*, for the cultivation of marshy and barren land. Mr. *de Barbançois*, for procuring sheep from Spain. Mr. *Hervieu*, for the forming artificial meadows, the cultivation of potatoes in quantity and fattening animals with them, and experiments on gypsum as a manure. Mr. *Franc. Delporte*, of Pernes, near Boulogne, for having procured a large flock of sheep from England. Mr. *Bertbollet*, for his application of chemistry to the arts. Mr. *E. P. Chemilly*, of Bourneville, for having procured long-woolled English sheep and mixed the breed with those of Spain, gotten bulls and cows of choice kinds from England, bred horses, &c.

The society has also bestowed five Spanish rams, and as many ewes, on different people; and instruments of agriculture for several places, amongst which were ploughs for Corfica, more convenient than those generally in use there, to be distributed by general Paoli.

No paper had been received on any of the questions proposed for the year 1791 to which the prize could be awarded; they are therefore withdrawn, except those hereafter mentioned, and the following announced.

1. *A scheme of moral education for the inhabitants of the country, adapted to the principles of the new constitution.*

2. *To determine by repeated comparative experiments the best methods of obtaining the fibrous parts of vegetables, and of ascertaining their qualities.*

3. *What is the most economical and profitable method of charring wood?*

4. *What are the best means of saving fire-wood, without diminishing the quantity of heat which custom and habit have rendered necessary in a house?*

5. *Is it more advantageous to leave dung upon the ground some time before ploughing it in, or to plough it in as soon as it is spread? How far does this depend on the nature of the soil, that of the manure, or the manner in which it is laid on? Of four answers, that have been sent to this question, which is renewed, one, with the motto: *Est modus in rebus*, has considerable merit, but its philosophical part is not always sufficiently satisfactory, and it were to be wished, that its principles had been confirmed by more experiments. The author is invited, therefore, to revise his work.*

6. *To shew, by a very attentive chemical analysis, the constituent principles of different soils, with a comparison between their products; to class them according to their degree of goodness; and at the same time to point out what method of knowing the composition of different soils is most easy, and best adapted to the understanding of husbandmen. They who mean to compete for this prize are to mention the state of the land from which they take their specimens, paying attention to its situation, the manure that has been employed, and the plants that have been cultivated on it: they are also to send specimens of some of the earths they analyse.*

Papers on the questions, 1, 2, 3, and 4, are to be sent before the first of Sept. next: those on 5, before the first of Nov.: and those on 6, before the first of Nov. 1793. The prize for question 1 is a gold medal; that for 2 a gold medal and 600l. [251.]; those for 3 and 4, 300l. [121. 109.] each; that for 5, 600l.; and that for 6, 1200l. [501.], or a gold medal of the same value.

At the public meeting of this year, a gold medal, value 300l., will be given to the person who shall have cultivated in France the greatest number of cotton-trees, not less than a thousand. Gold medals are also proposed as encouragements for planting the *cupressus disticha* L. in marshy or turf land, the *juglans fructu serotino*, *platanus occidentalis* L., *betula alnus* L., *robinia pseudacacia* L., *juniperus Virginiana* L., chestnut-trees, *pinus larix* L., *fraxinus excelsior* L., *fagus sylvatica* L., *forbes domestica* L., *taxus baccata* L., *cupressus expansa* L., *c. fastigiata* L., *alnus campestris*, dwarf-elm, mulberry-trees (in the northern departments, or where silk-worms are not at present bred), willows of the best sorts, almond-trees, olive-trees, Corsica pine, oak, *pinus sylvestris* L., apple-trees of kinds producing fruit fit only for cider (in a canton where cider has not hitherto been made), and exotic or indigenous forest trees; for cultivating Dutch clover, preceded by barley or oats, and succeeded by wheat, in constant succession, with-

out following; turnips, for sheep or horned cattle; and potatoes, with the plough: for feeding horses, horned cattle, or sheep, on potatoes: for folding sheep, in a canton where that practice is unknown: for keeping bees: for discovering methods of destroying the *melolontha* only. L.: for rendering profitable waste lands: for digging a marle-pit, and using the marle as manure, where it had never been practised: employing gypsum as manure: for cultivating different plants for making oil of their seed, woad, and hops: for making experiments on fattening hogs: and for enclosing lands, where it has not been usual so to do.

ART. III. ZEALAND SOCIETY OF SCIENCES, AT FLUSHING.

Nov. 9. The society had received no paper to which it could adjudge either of its prizes: two, however, it has deemed worthy of a silver medal each; one relative to the diseases of negroes, the other to the rendering useful projects effectual [see our Rev. Vol. VI. p. 116.]. The following questions are proposed to be answered before the first of January, 1793.

1. As we are indebted to the discoveries of the present age for different methods of purifying corrupted stagnant waters, *what is the most certain preservative of water from corruption on board ships, and what are the most practicable and least expensive means of restoring it to its original purity, when it stinks, and a real putrefaction has taken place in it, so that it may be rendered not only clear and void of smell, but also perfectly fit for drinking? Can the same means, or any other be employed with success for freshening the brackish water of canals, and even the saltish sea-water, depriving it of all brackishness and unpleasant taste, so as to render it as fit for drinking or culinary purposes as common water?* An account of the useful methods hitherto known and employed on board of ships must be given, comparing them together, and adducing reasons and proofs for the superiority of any one over all others.

2. As religious instruction forms one of the principal parts of a good education, and a bad method tends only to render children averse to religion, or to give them erroneous ideas of it, *what method might be followed by parents and tutors to give children, without overburdening their memory, and in proportion as their faculties are unfolded, simple and clear ideas of the principal fundamental truths of the christian religion, and to render the practice of it equally useful and agreeable to them? Ought this to be done by question and answer, or dogmatically in a series of demonstrations? Are there any books on this subject that may be consulted with security? If so, what are they? If not, what is a proper plan for such a book?*

3. As the discoveries of the celebrated anatomists, Meckel, Monro, Hunter, Hewson, Cruikshank, Mascagni, and others have thrown great light on the lymphatic system, and the action of the lymph on the different parts of the human body, it is demanded *how far these discoveries may be of utility in the art of medicine?*

4. A private gentleman offers a prize of 20 gold ducats [36l.] to any one who shall answer in a satisfactory manner the following questions. *Is the shrub called gloege, or kloege, which grows in the vicinity of Batavia, and which, like other wild plants, propagates itself, known also in Europe? Has this shrub any affinity to the nopal, on which the cochineal insect lives? Is the gloege the nopal itself, or a degenerated*

species of it? May it not be rendered useful to the East-India company?

They who wish to have some account of the dye afforded by the leaves, wood, and bark of the roots of this shrub, may see a short description of it, and also the wood, branches, green and ripe fruit, and seed, dried, or preserved in spirit, at the society's apartments, or at Mr. G. Einvechter's, at the Museum, at Middelburg.

The answers to the questions are to be sent post-free, in Dutch, Latin, or French, with a duplicate, or copy, to Mr. A. Dryfhout, T. D. at Middelburg, or Mr. H. van Royen, master of the Latin school at Flushing.

ART. IV. Turin. *Mémoires de l'Académie Royale des Sciences, &c.*

Memoirs of the Royal Academy of Sciences (of Turin) for 1788—9. 4to. 777 p. with plates. 1790.

This fourth volume is by no means inferior to the preceding ones which abound in curious papers on chemistry, natural history, natural philosophy, and mathematics. After the history of the academy, in which we find among other things tables of the value of lives, and the chev. Lorgna's new method of projecting maps [see our Rev. Vol. X. p. 234], we have the following papers. 1. The measures of the mountains of Piedmont, and heights of various places above the sea, with curious descriptions of several of the glaciers; by count Morozzo. The Adriatic and Black seas are higher than the Mediterranean, and this is one fathom higher than the ocean. 2. On the saturation of salts, and the affinity of a compound with one of its principles in excess; by Mr. de Morveau. 3. Chemical experiments on some fossil marine bodies, and on the phosphoric and prussic acids, and phlogificated alkali; by Mr. Giobert. Mr. G. imagines he has discovered the identity of the prussic and nitrous acids. 4. On the phosphorescence of vitriolated kali; by the same. [See our Rev. Vol. VII. p. 421]. 5. On the insufficiency of the fluids used to confine different airs, and of the instruments employed in pneumatic experiments; by count de Saluces. 6. Description of a wild swan, and some other foreign birds, that appeared in Piedmont in the hard winter of 1788-9; by count Morozzo. 7. On the deleterious qualities of meadow crowfoot, and the use of vinegar to sheep poisoned with it; by Mr. Brugnon. 8. Description of a monstrous foetus; by Mr. Penchienati. 9. On the theory of the pneumatic chemists; by Mr. Monnet. Mr. M. does not appear to be a very formidable adversary of the antiphlogistians. 10. On the insect that gnaws the cocoons of silkworms; by ab. Vasco. 11. Analysis of the sulphureous water of Lu, near Casal, the capital of Montferrat; by the marquis de Breze. 12. Experiments on artificial gases; by count Saluces. 13. Description of a new kind of insect found in the water of a well at Alexandria; by Mr. Perenotti. Some of this water being left in the bottom of a bottle appeared a little glutinous, and in it was observed a multitude of insects about the size of mites in cheese, of a round or rather oval shape, and so transparent that Mr. P. would have taken them for bubbles of air, if he had not observed they had a motion of their own. The next day they disappeared in the sediment of the water. 14. Experiments on leather, for improving the art of tanning; by the chev. de St. Real. This is a valuable paper. The chev. has found, that sole-leather may be rendered water-

water-proof, at a small expence, by means of greasing and pressure (*laminage*). 15. Analysis of the red ore of manganese of Piedmont; by the chev. Napión. 16. Experiments on the temperature of water at different depths; by count Morozzo. 17. Account of the method employed in Sweden to turn to account the scorizæ obtained in refining iron of the first fusion; by the chev. Napión. 18. On the figure of the earth, with calculations of an elliptic spheroid, applied to the purposes of navigation; by ab. de Caluso. 19. Description of a human stomach of immoderate size; by Mr. Marini. 20. On the radical and glacial vinegar obtained from the crystals of verdigræse; by Dr. Bonvoisin. Dr. B. uses the radical vinegar as a caustic that excites little pain. 21. On the phlogisticated alkali; by the same. 22. Anatomical observations on the ovaries, and the little yellow or red spots, like warts or glandular tubercles observed in them; by Mr. Brugnoni. 23. 24. 25. Description of a cyanometer [see our Rev. Vol. IX. p. 473]; and of a diaphanometer, or apparatus for measuring the transparency of the air; with remarks on the chemical effects of light on high mountains; by Mr. de Saussure.

The following were sent by learned foreigners. 1. Observations on water-spouts; by Mr. Michard. With these are some curious plates. 2. On the aquatic worm *gordius*; by Mr. Al. de Bacounin. Mr. B. has assured himself, that this worm may be swallowed with impunity. 3. On the echo of the church of Girgenti; by ab. Actis. 4. On the integration of two differential formulæ, and the general sum of harmonic series in rational numbers; by Mr. Malfatti. 5. New formulæ for the reduction to the ecliptic, of which he determines the maximum, as well as the point to which it corresponds; by Mr. de Lambre. 6. Observations and experiments on the mensuration of the shock of a fluid column (*veine*); by Mr. Ign. Michelloti. 7. Extract from Mr. Belly's memoirs on the mineralogy of Sardinia; by count Balbe.

Mr. de la Lande. Journ. des Sçavans.

ART. V. Paris. *Histoire de la Société Royale de Médecine, &c.* History of the Royal Society of Medicine, for the years 1787—8, &c. Vol. VIII. 4to. 1790.

After the account of prizes adjudged and announced, we find in this volume the society's plan for the constitution of medicine in France [see our Rev. Vol. IX. p. 349 and 469], and an account of the diseases that prevailed in Paris, month by month. The meteorological observations are postponed, that the remainder of the volume might be dedicated wholly to prize essays. The subjects of these are the thrush of children: the induration of the cellular membrane of infants: and the nature of different kinds of milk. [The names of the authors we have already mentioned in our accounts of the distribution of the prizes.]

Journal des Sçavans.

ART. VI. Petersburg. *Auswahl oekonomischer Abhandlungen, &c.* Select economical Papers from the Memoirs of the Free Economical Society at Petersburg, published in the German Language. Vol. I. 8vo. 376 pages. 1790.

The German translation of the memoirs of the above society, published at Riga, having closed with the 11th vol. (the original extends to 40 vols.), the society has thought proper to publish a selection

of their papers in that language. In the present volume are: 1. A history of the society, established in 1765 by prince Orlov, 2. On the sufficiency of the products of Russia for the present mode of life of people of the middle class: by J. G. Georgi. 3. Experiments on the properties and imitation of the Swedish stone-paper [see our Rev., Vol. I. p. 519]: by the same. The common materials for making paper were covered, while wet, with red or white bole, vitriolated iron, joiner's glue, and linseed oil, and the sheets were cemented with a mixture of white lead, bole, and boiled linseed-oil. Prepared in this manner, they stood the fire fifteen minutes, and water six months, without the least change. 4. Description of an improved malt-kiln, and its furnace: by Mrs. von Kelchen. 5. Economical account of the island of Oesel: by chancellor Gronau. 6. Examination of ten different kinds of culinary salt used in Russia: by Mr. Lehmann. 7. On the sowing of flax seed, and the preparation of flax, in Livonia. 8. Experiments and remarks on the disease of horned cattle: by Mr. G. Orräus. Mr. O. found vitriolic acid extremely efficacious both for the prevention and cure. 9. Remarks on a particular kind of the disease of horned cattle: by Mr. Weinberg: with explanations by Mr. Orräus. Under the skin of the back were found worms, which Mr. O. perceived to be the *larvæ* of the *æstrus bovis*. 10. On the draining of morasses in the government of Peterburg. 11. Brief economical description of the vicerealty of Olonez. 12. Account of foreign sheep introduced into Russia, in White Russia. These sheep were English, imported in 1777, and their wool had not degenerated in five years. 13. Proposal for heating stoves with less expence of wood: by Mr. Orräus. 14. On the most advantageous employments for the leisure time of the Russian husbandman. 15. Experiments on the cultivation of potatoes at Archangel: by Mr. Orräus. Potatoes slowly dried in an oven will keep from five to ten years. 16. Experiments on the improvement of landed estates. 17. On the management of sheep in Russia, and the improvement of wool: by Mr. Wagner. *Jen. Allg. Lit. Zeit.*

T H E O L O G Y.

ART. VII. Nuremberg and Altorf. *D. J. Christ. Döderlein Christlicher Religionsunterricht, &c.* Instructions in the Christian Religion, adapted to the Necessities of the Times: by Dr. J. C. Döderlein. Vol. V. 8vo. 114 p. 1791.

The rank which Dr. D. holds amongst German divines is well known. The present volume of this work, of which the fourth was published in 1786, completes the doctrines relative to the attributes of God, and treats of his moral perfections. As moral instruction is the Dr's object, he avoids all speculative points of theology.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VIII. Vienna. *Practische Abhandlung über den Wichtelzopf, &c.* A practical Treatise on the Plica Polonica; by Jas. Jos. Mustallir, M.D. 8vo. 62 p. 1790.

After a history of this disease, the first treatise on which was written by Schenk, in 1584, Dr. M. proceeds to consider its nature and causes.

causes. He reckons as the proximate cause an acrid, glutinous humour; and amongst the symptoms fetid sweats, arthritic pains, diminution of strength, and a ravenous appetite. According to him it is not confined to Poland. For the cure he directs purging from time to time with calomel, the use of a decoction of the patience dock and arnica, with calomel in small doses, and a ligature on the plica. He recommends also guaiacum, snake-root, contrayerva, rob of elder, and a strict attention to cleanliness. Subjoined are four cases, in one of which, a Jewess, having no hair on her head, was attacked in another part. *Mr. Grunwald. Journ. de Médecine.*

ART. IX. Nuremberg. *Archiv für die Geschichte der Arzeneykunde, &c.* Repository for the History of Medicine, in all its Branches: by Dr. P. L. Wittwer. Vol. I. Part I. 8vo. 222 p. price 16 g. [2s. 4d.]. 1790.

[This is the first number of the work we announced Vol. I. p. 239.] Its first and principal object is every thing that relates to the history of medicine in general, or of its particular branches, but exclusive of those sciences which are only auxiliary to it: the second, the history of particular men, who have formed epochs in the art, which will include celebrated quacks, and empirics: the third, the bibliography of medicine. To these will be added extracts from travels, relative to the history of the healing art, medical travels, unpublished letters of physicians, if valuable, accounts of works of art that relate to medicine, with detached historical accounts, anecdotes, propositions, and questions. Heads of celebrated physicians will be given in the course of the work, and that of Stoll adorns the present number.

The plan is certainly extensive, but from this specimen it appears to be in able hands. *Jen. Allg. Lit. Zeit.*

ART. X. Berlin. *Auszüge aus dem Tagebuche eines ausübenden Arztes, &c.* Extracts from the Diary of a Medical Practitioner on various medical subjects. Collection the first. 8vo. 336 p. price 20 g. [3s.]. 1791.

The subjects of this volume are: 1. On the state of medicine in Courland. 2. A case as a warning to young physicians. 3. Is it the duty of the physician early to inform the patient or his relations of an apparently inevitable death? The author says no: and gives excellent reasons for it. 4. On the prejudicial influence on the body of unpleasant affections of the mind. 5. On puerperal fever. 6. On a malignant nervous fever. In this disease, when great restlessness had changed to extreme drowsiness, an emetic was of excellent service. 7. An epilepsy arising from grief cured by a fright. 8. Case of uterine hemorrhage, cured by small doses of ipecacuanha. 9. A diarrhoea from an unusual cause. 10. An abscess in the liver. 11. Experiments with Iceland moss in putrid fever. From these the *lichen Islandicus* appears to be obtunding, antiseptic, and nutrimental. 12. On the use of a plaster of hemlock softened with acetated ammonia against indurations of the glands. 13. Remarkable appearances on opening a body. The whole heart was so eroded internally that it was hardly a few lines thick, and of the septum scarcely any traces were to be found.

From this specimen the author appears to be a physician of ability. *Jen. Allg. Lit. Zeit.*

C H E M I S T R Y.

ART. XI. *Analyse d'une Mine de Plomb, &c.* Analysis of a cop-
pery, antimonial, martial, cobaltic, argentiferous Ore of Lead, from
Arnoftigni, in Lower Navarre, in which thofe metallic Subftances are
combined with Sulphur and Arfenic: by Mr. Sage.

Journal de Physique.

This ore, of a blackifh gray colour, is brilliant in fome places,
like the gray filver ore; it is mingled with quartz, fometimes ftrewed
with azure of copper, a green cuprous efflorefcence, and flowers of
cobalt of a pale lilach. A hundred pounds of the ore contain of
lead 12 pounds, copper 9, antimony 4, iron 8, filver 4 drams, be-
fide cobalt, arfenic, and fulphur. The habit I have contracted, fays
Mr. S., of melting again with glafs of borax the metallic buttons I
obtain by reduction, gave me an opportunity of difcovering the lead
in this ore. I am of opinion, that this ought to be reckoned amongft
the indifpenfable experiments in the art of affaying, as it operates
the parting of the lead in the dry way.

NATURAL KNOWLEDGE.

ART. XII. *Observations fur quelques Propriétés des Pierres calcaires,*
&c. Observations on certain Properties of calcareous Stones, relative
to their Effervescence and Phofphorefcence; by Mr. Gillet-Laumont.

Journal de Physique.

In confequence of fome obfervations of Mr. de Dolomieu [fee our
Rev. Vol. X. p. 472], Mr. G. has been led to examine into the na-
ture of different calcareous ftones. From the experiments he has
made he concludes, that both the flow and rapid effervescence are
common to the calcareous ftones of the primitive mountains: and
that the quality of phofphorefcence is not confined excluſively to
calcareous ftones of the primitive mountains, or even to thofe that
efferveſce ſlowly, but that there are in France many calcareous ftones
of primitive, fecondary, and tertiary mountains which efferveſce
rapidly, and are *phofphoreſcent*. Mr. G. obſerves, that, though he
has found an infinite number of ftones which gave a phofphoric light
on being rubbed ſtrongly with hard bodies, he has found ſome which
gave little or none, and that to perceive it clearly it is neceſſary to
have remained ſome time in perfect darkneſs: the light too is more
frequently yellowiſh, and different from the blueiſh light ſo eaſily
produced in the calcareous phofphate of Eſtremadura. On a very
careful analyſis of ſeveral of theſe calcareous ftones, which were phof-
phoreſcent, and gave fire on being ſtruck with the edge of an Eng-
liſh file, ſome of them contained no perceptible portion of quartz,
others from $\frac{1}{4}$ to $\frac{1}{3}$, of a grain in 100.

ART. XIII. *Lettre de M. Piſtet, &c.* Letter from Mr. Piſtet,
Prof. of Phil at Geneva, on a roſe-coloured octædral Spath-fluor of
Chamouni.

This ſpar is transparent, and ſome pieces are of a very fine water.
The cryſtals exhibit an octædron, compoſed of eight equilateral
triangles: the right angle, ſo commonly affected by the ſpath-fluor
in cryſtallizing, is found in it only at the baſes of the two pyramids,
where they unite to form the octædron. In moſt of the ſpecimens I
have

have seen, the size of the crystals is nearly the same; the sides, which are all equal, measuring about an inch. The obstinacy and address, as it were, with which this substance has attained its regular crystallization, in spite of the obstacles which seem to have opposed it, are very remarkable. Its gangue is a mixture of rock-crystal, feld-spar, and sometimes calcareous spar. These three substances, the first and second particularly, crystallized each separately after its own manner, form very irregular groups or masses, united by a cement, which is the fluor spar of which I am speaking, and which, notwithstanding the foreign crystals mixed with it internally and projecting from its surface, exhibits in itself the regular octaedron I have described.

It is not easy to comprehend, how the laws of crystallization are thus able to form a regular whole with elements differing both in nature and in figure, and how the innumerable irregularities in the interior juxtaposition of these elements are finally corrected at the surface of the piece, so as to give it the same form and dimensions as another piece of the same substance pure in its kind. In my collection I have a specimen, that produces similar reflections. This is a rock crystal, weighing five or six pounds, composed of an assemblage of several irregular fragments, some opaque, others transparent, but altogether exhibiting a solid mass, of a hexaedral prismatic figure, striated parallel to its axis; in short, a true rock crystal.

NATURAL PHILOSOPHY.

ART. XIV. *Nouvelles Experiences, &c.* New Experiments tending to prove, that Electricity does not perceptibly promote the Growth of Animals: by Mr. Chappe. *Journal de Physique.*

Mr. C.'s experiments were made on silkworms. Two hundred just about to spin were set apart. After a certain time they were all taken out of the cocoons, and placed on cotton, divided into parcels of fifty each. One parcel was electrified positively, one negatively; of the other two neither was electrified, but one was covered from the light. The electrification did not appear either to promote or retard the developement of the chrysalides.

ART. XV. *Observations sur le Castor, &c.* Observations on the Beaver, with a chemical Analysis of Castor: by Mr. B. Delagrangé.

After an account of the beaver, Mr. D. proceeds to examine the drug it affords the materia medica. From his analysis it appears, that castor contains acrated kali, calcareous earth, a little iron, a pure resin, an extractive gelatinous mucilage, a volatile essential oil, and mild volatile alkali. A spurious castor is found in the shops, and a person assured Mr. D. that he had seen a manufactory of it at Francfort. It is so well imitated as not easily to be distinguished, without a very nice examination, or chemical analysis. The pods of the true are rather more pointed, and are closed by a ligament, which contains a small portion of the fat of the animal. In general two are united by the same ligament. If the pods be opened, filaments, some whitish, others reddish, united transversely, may be discovered in the true, by means of a lens. The pods of the spurious are more open at top, appear to have been sewed up, and contain a kind of paste, in which are no filaments.

BOTANY.

- ART. XVI. Konigsberg. *Car. God. Hagen, M. D. & Prof. ord. &c. Programm primum de Plantis in Prussia cultis, &c. C. D. Hagen, M. D. &c. on Plants cultivated in Prussia, Dissertation the first, &c. 8vo. 64 p. 1791.*

The plants here enumerated are of the first, second, and third classes of the sexual system. The remarks on them, if not new, are interesting; as, for instance, that the spring saffron is a different species from the autumnal, the *iris fibrica* is a remedy against the venereal disease, the *syringa persica* is an hybrid plant, eating rosemary improves the flesh of sheep, the *jasminum officinale* is the *dudaïm* of the Hebrews, the etherial oil of the *syringa vulgaris* approaches to that of rose-wood, &c.

Jen. Allg. Lit. Zeit.

MINERALOGY.

- ART. XVII. *Fragmens Minéralogiques, &c. Mineralogical Fragments, communicated to Mr. Crell, by the late Mr. Born.*

Journal de Physique.

In a part of Transilvania, inhabited by the Secklers, has been lately discovered, in an indurated marle, a pyrites, from which are obtained by distillation two sorts of petroleum; one very fluid and fine, the other coarser and thicker. These substances are not perceptible externally in the pyrites, but on rubbing it they are sensible to the smell.

At Rozena, in Moravia, have been found, between large blocks of granite, masses of upwards of a hundred pounds weight of a compact violet-coloured zeolite, exhibiting, like the avanturine, in its internal texture, small brilliant lamellæ, resembling mica. On a narrow examination, however, it appears, that these lamellæ are also zeolite, the pearly lustre of which has the same effect as the mica in the avanturine. This zeolite placed on burning coals froths considerably, and is ultimately reduced to a very porous scoria. With a more violent heat it vitrifies, and exhibits a very white compact glass, resembling wax. The violet-colour of the zeolite, which is apparently owing to manganese, vanishes as soon as it is exposed to a pretty considerable degree of heat. Some fragments are strongly adhering to quartz; in others the granite which serves as a gangue is lost insensibly; but the greater part of those I have seen were pure: siliceous earth appears to be the most considerable of its constituent parts.

- ART. XVIII. Berlin. *Tabellarische Uebersicht der mineralogisch einfachen Fossilien, &c. Tables of simple Fossils, published for the Use of his Auditors: By Theodoric Lewis Gustavus Karsten, Phil. D. &c. Fol. 27 p. 1791.*

As prof. Werner has not yet yielded to the many entreaties made him of publishing a view of his system, they who are sensible of its advantages will be highly pleased with these tables. The books in which the different fossils are described according to Werner's method are pointed out by Dr. K.

Jen. Allg. Lit. Zeit.

- ART. XIX. Erfort. *Tabelle, welche das Verhältniss und die Menge der Bestandtheile der in neuern Zeiten genauer untersuchten Stein- und Erdarthen, &c. Tables ascertaining the Proportion and Quantity of*

of the component Parts contained in a hundred Grains of those Stones and Earths that have been accurately examined of late Years, for the Convenience of Naturalists, Mineralogists, &c.: by J. C. W. Remler. 1 sheet. 1790.

Tabelle, &c. Erzarten, &c. Tables, &c. [as above] in a hundred Pounds of Ores and combustible Minerals, &c. by the same. Fol. 18 p. 1791.

In each set of these useful tables, along with the analysis of each mineral are given the name of the chemist by whom it has been examined, and a reference to the book where an account of it may be seen.

Jen. Allg. Lit. Zeit.

G E O G A P H Y.

ART. XX. Gottingen. *J. Melch. Hartmann Commentatio de Geographia Africae Edrissana, &c.* A Commentary on Edrissi's African Geography, which obtained the Prize from the Royal Academy of Gottingen, June 4, 1791: by J. M. Hartmann. 4to. 184 p.

The subject of the prize question, to which this is an answer, was to collect what relates to Africa, exclusive of Egypt, from the Nubian Geographer, as he is commonly called, to arrange it in proper order, and illustrate it by the aid of other writers. This Mr. H. has done in a manner much to his reputation, as his performance exceeds what might have been expected from the well-timed question.

Jen. Allg. Lit. Zeit.

ART. XXI. Copenhagen. *Efterretninger om Oen St. Thomas, &c.* Account of the Island of St. Thomas, and its Governors; by G. Host. 8vo. 223 p. 1791.

Mr. H. here presents us with much useful information relative to the history and constitution of the island, extracted from its archives, during his abode there from 1769 to 1776. He also gives an account of Santa Cruz, Saint John, and the Isle of Crabs; with some important observations on the slave trade. The work may be recommended as containing interesting and authentic materials for the history of European colonies in the West-Indies.

Jen. Allg. Lit. Zeit.

C O M M E R C E.

ART. XXII. Paris. *Observations sur le Commerce en général, &c.* Observations on Commerce in general, and on that of China in particular: by Mr. Brunel.

Now all monopolies, and exclusive privileges, are abolished in France, and its citizens are free to trade wherever they please, this publication may be of some utility in that country. Here, where the case is different, it can only be an object of curiosity.

ART. XXIII. Hamburg. *Die Freyheit des Getraidehandels, &c.* The Freedom of the Corn Trade examined on natural and historical Principles: by J. A. H. Reimar, M. D. 8vo. 160 p. 1790.

In this well written pamphlet Dr. R. endeavours to prove, both from reason and experience, that the most effectual mean of securing a country against want of corn is to allow a free importation and exportation of it.

Feuille du Cultivateur.

ARTS AND MANUFACTURES.

ART. XXIV. Paris. *Vinification par le Raisin, &c.* The Method of making Wine from Grapes, in which many Mistakes of the most celebrated Writers on Wine are corrected: by Mr. Jolivet. Part I. 8vo. 103 p.

Vinification, ou Fabrication de Boissons vineuses, &c. The Method of making Wine, or vinous and economical Liquors, with divers Substances, for the Use of the Poor: by the same. Part II. 116 p. Price of each Part 36 s. [1 s. 6 d.] 1790.

As a maker of wine, Mr. J. unites extensive practice with theory, and certainly points out many errors committed by others. In a postscript to part the first he examines one of the most important questions of the art. Many great chemists have advised the exclusion of the air from must in fermentation, to retain the spirituous parts, and prevent their evaporation. Their authorities, says Mr. J. are imposing, 'but the observation I have made of the continuance of the fermentative motion in wine made in a close vessel, when wine made in the open air has not undergone the same agitation, has, aided by reasoning, convinced me of the error; and I am of opinion, that the cover, by compressing the air of vegetation in the must, stifles the fermentation, and prevents it from forming a limpid, wholesome, and generous wine. I conceive, that to let the gaseous vapours exhale is the sole mean of separating the heterogeneous particles which are suspended in wine, and make it foul; and that a perfect wine cannot be obtained, unless the fermentation go on progressively, and at full liberty. Art should follow nature step by step, and not thwart her in the disposition of her materials: she alone knows the proportion of the elements which should be retained or expelled. How can she separate the parts of the must, and recombine them to make wine, if the operator retain under lids the air, which compresses them, and opposes their separation. Our forefathers followed the laws of nature, which set free an immense volume of air combined in the grape, reserving only sufficient to convert the must into wine: they left the combined air at liberty to escape from the fermenting substances, and restrained the essential parts of the wine, only when that liquor, having nothing more to gain from nature, required to be stopped up, that its quality might be preserved: and formerly wines were far better than they have been since their fermentation has been stifled or counteracted.' Mr. J. gives many other arguments on this subject, sufficient to call in doubt the highest chemical authority.

The second part of this work is chiefly calculated for those who do not inhabit wine countries. *Mr. Devozelle. Journ. des Sçavans.*

ART. XXV. *Secrets concernant les Arts & Metiers, &c.* Secrets relative to Arts and Trades; a Work of Use not to Artists only, but also to those who employ them. 4 large Vols. 12mo.

We have many collections of this sort, but this, more extensive and more complete, merits particular notice. *Journ. des Sçavans.*

AGRICULTURE.

ART. XXVI. Weissenfels and Leipzig. *Kurze aus Erfahrungen gezogene Anweisung zum vortheilhaftesten Anbau der Fruchtbäume, &c.* Short Instructions,

Instructions, taken from Experience, on the best Method of cultivating Fruit Trees, in open Places and Commons, for the Use of Countrymen: by a Country Clergyman. 8vo. 78 p.

The information here given is valuable as the fruit of experience. We shall give the following extract, which to some perhaps may be of use. 'I had a garden, all the trees of which were covered with moss. Even the youngest plants were not exempt from it. Having tried without success every method that was recommended to me to extirpate it, I ploughed up the ground between the trees, which were planted regularly, and at equal distances. At the foot of each tree, and where the plough could not go, I stirred up the earth with the hoe. This was at the beginning of winter. In the spring I gave it one or two more ploughings, and sowed the ground with barley and clover. In consequence of this operation the old trees seemed to grow young again, they put forth long shoots, and every particle of the moss fell off of itself. Previous to this the trees had produced but a few very small plumbs, that never ripened thoroughly; and now they gave a much greater quantity of very large ones, that became perfectly ripe. After this, the ground being left untouched for seven years, the moss returned, and was again removed by the same operation.'

Feuille du Cultivateur.

HISTORY OF LITERATURE.

ART. XXVII. Copenhagen. *Luxdorphiana, eller Bidrag til den Danske Litterairhistorie, &c.* Memoirs of the literary History of Denmark, from the posthumous Collection of Privy-Counsellor Luxdorph: by Erasmus Nyerup, Secretary to the Royal Library. 2 vols. small 8vo. 516 p. 1791.

This is a collection of great importance to the history of Danish literature in modern times, for which the editor deserves our warmest thanks. The late p. c. L.'s inclinations for collecting literary memorabilia were powerfully seconded by his situation, and on the authenticity of what he gives we may securely rely. In selecting he was so choice, that we have found scarcely a single piece uninteresting; and many will afford the highest gratification to every lover of literature, whilst even foreigners will find several of the anecdotes interesting. Of the editor we must observe, that he has added many necessary illustrations, and given what to the reader will be very useful, a copious index.

Jen. Allg. Lit. Zeit.

PHILOSOPHY.

ART. XXVIII. Prof. Smith's work on the Nature of Animals, and Man's Duties towards them, [see our Rev. Vol. VI. p. 483] met with so favourable a reception, that a second edition was soon called for. This he published last year, but with such considerable additions as to render it almost a new work: from 208 pages he has extended it to 480. The title of this edition is *Fersög til en fuldständig Lærebogning om Dyrenes Natur, &c.*

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XXIX. Helmstadt. *Vermuthungen über die Barberini-, jetzt Portland-Vase.* Conjectures on the Barberini, now Portland, Vase. 8vo. 22 p. 1791.

Ueber

Ueber die Vase Murrina, &c. On the Murrhine Vessels of the Ancients: by A. F. von Veltheim. 8vo. 24 p. 1791.

Both these pamphlets are by the same author. In the first Mr. von V. endeavours to explain the Portland vase, on which he sees the history of a hero of antiquity, whose grief for the loss of a beloved wife nothing could remove but her being restored to him. On the sarcophagus is the story of Achilles and Briseis: on the urn, that of Admetus and Alcestes. The work he thinks not Grecian, but Roman, older than the time of Alexander Severus, and executed with the wheel.

In the second, after giving the opinions of different learned men on the substance of the murrhine vessels, our author examines several passages relative to them in the ancient writers. From these he concludes, that it was a Chinese featite.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXX. Leghorn. *Dissertazione sopra alcune Monete, &c.* An Essay on some Armenian Coins of the Princes of the Family of Rupen, in the Ainslian Collection: by Ab. Dom. Sestini. 4to. 1790.

The coins here described, in number nine, are figured in one plate, and in another is given the Armenian alphabet. Subjoined are a table of the cities in which the kings of the four dynasties, commencing in the year of the world 3254, and ending in the year 1375 of our era, resided, and a chronological one of the reigns. Most of his opinions ab. S. has taken from an Italian work, entitled "A brief History of the Armenian Nation," or from a "History of Armenia," written in the Armenian language; both of which have been lately published at Venice.

Efemeridi letterarie di Roma.

ART. XXXI. Gottingen. *Münz-, Geld-, und Bergwerksgeschichte des Russischen Kaiserthums, &c.* History of the Coinage, Money, and Mines of the Russian Empire, from 1700 to 1789: chiefly taken from original Documents. Near 23 sheets. Price 20g. [3 s.] 1791.

The celebrated Schlözer is the author of this work, the title of which sufficiently shows its importance.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXXII. Jena. *Allgemeine Sammlung historischer Memoires, &c.* General Collection of historical Memoirs from the twelfth Century to the present Day, translated by several Hands: published by Fred. Schiller. 8vo. Vols. I.—III. 1152 p. 1790.

This collection is on a plan somewhat resembling that of the voluminous one publishing in France [see our Rev. Vol. I. p. 589], but it is more extensive, as it is not confined to a single nation, and Mr. S. means to fill up the voids left by the memoirs so as to form a complete whole. Those that occupy the present volumes are the princess Anna Commena's Alexias, Memoirs of the Emperor Frederic I. by Otto, bishop of Freisingen, a continuation of the same by Radewich, and Bohadin's Life of Saladin. Prefixed to the work is a short sketch of the origin of the croisades, and the state of Europe at that time, with remarks on the different kinds of property in land, and the gradual rise of the feudal system.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

- ART. XXXIII. Halle. *J. J. Lerche, &c. Lebens und Reisegeſchichte, &c.* History of the Life and Travels of J. J. Lerche, Counſellor of the Imperial Ruſſian College, &c.: written by himſelf: with Remarks and Additions by Dr. Ant. Fred. Büſching. 8vo. 488 p. ſeven plates. Price 1 r. 12 g. [5 s. 3 d.] 1791.

This work contains much that is new, uſeful, and entertaining. In it the hiſtorian will find accounts of peculiarities of many nations; of the wars of Ruſſia with the Perſians, Swedes, Turks, and Tartars; and of eminent ſtateſmen and warriors: the geographer, ſituations and deſcriptions of various places: the antiquary, accounts of antiquities: the natural hiſtorian, remarks on animals, vegetables, &c.: the phyſician, inſtructions relative to the plague, which the author had opportunities of ſeeing in different countries: the ſoldier, narratives of military operations: and the reader for mere amuſement, entertaining adventures, and relations of the manners and cuſtoms of remote people.

Jen. Allg. Lit. Zeit.

- ART. XXXIV. Hamburg. *Blicke auf einen Theil Deutschlands, &c.* Sketch of Part of Germany, Switzerland, and France, taken during a Tour in the Year 1790: by H. A. von Halem. 2 vols. 8vo. 600 p. Price 1 r. 16 g. [6 s.] 1791.

Theſe letters, written by one of our favourite poets, will afford the reader ſome entertainment, if not much information.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

- ART. XXV. Rome. *Vita inedita di Raffaele, &c.* An unpublished Life of Raphael of Urbin, with Notes by Ange Comolli. 4to. 1790.

The anonymous life of Raphael now firſt publiſhed by Mr. C. appears to have been written by a contemporary, and is conſidered as extremely faithful and accurate by the editor, who has enriched it with ſeveral notes.

Eſemeridi letterarie di Roma.

- ART. XXXVI. Paris. *Eloge de M. de Fourcroy, &c.* Eulogy of Mr. de Fourcroy, read at the public Meeting of the Royal Academy of Sciences, May 14, 1791: by Mr. de Condorcet. 8vo. 22 p. Price 12 f. [6 d.] 1791.

Mr. de F. ſpent a long life of private virtues, and public ſervices, as an engineer, and natural philoſopher, now embellished by the pen of Mr. de C.

Abbé Feffier. Journ. des Sçavans.

BIBLIOGRAPHY.

- ART. XXXVII. Ratiſbon. *Kurze Beſchreibung der Handſchriften in der Stadtbibliothek, &c.* A brief Deſcription of the Manuſcripts in the public Library of the free imperial City of Ratiſbon. Vol. I. containing thoſe that are written on Parchment. Part I. 4to. 32 p. 1791.

The author of this undertaking is C. Theod. Gemeiner, the librarian, who publiſhed in 1785 an "Account of the remarkable Books in the Ratiſbon Library," *Nachrichten von merkwürdigen Büchern der Regensburger Stadtbibliothek*. In the preface to the preſent work we are informed

formed of the means by which the library acquired its valuable manuscripts. Amongst the hundred manuscripts included in this part of the catalogue, are several of celebrated physicians of the middle age, some hitherto unknown; St. Jerome on Paul's Epistles, of the eighth century; and part of a Latin bible, of the eleventh. In the latter, the contested passage 1 John v. 7, is inserted in the margin, in a hand of the same period. This manuscript abounds in various readings, though none of them appear to be new. *Jen. Allg. Lit. Zeit.*

ART. XXXVIII. Nuremberg. *Bibliotheca Librorum rariorum universalis, &c.* Supplement to the general Catalogue of scarce Books: by J. J. Bauer. Vol. III. 8vo. 288 p. Price 20gr. [3s.] 1791.

This contains little more than the titles of scarce books, with references to other collections, where further accounts of them may be met with. We believe the 2d supplementary volume was published so long ago as 1774- *Jen. Allg. Lit. Zeit.*

ROMANCE.

ART. XXXIX. Paris. *Gonzalve de Cordove, ou Grenade reconquise, &c.* Gonzalva of Cordova, or Grenada reconquered: by Mr. de Florian, Member of the French Academy, and of several others. 2 vols. 8vo. Price sewed 6l. [5s.] in Vellum Paper 12l. [10s.]

An heroic poem in prose is a monster in literature. The Telemachus of Fenelon, indeed, is an exception to the general rule; but, whilst it highly claims our admiration, it is by no means to be imitated. Every situation, every description in Gonzalva, except that of a bull-fight, has already met our eyes in the garb of poetry, and instead, therefore, of exciting our praise, reminds us of something better. Whilst Mr. de F. endeavours at novelty and originality his style frequently becomes laboured, and his language faulty. In imitation of Ariosto, he has prefixed a kind of prologue to each book: but these are in general dull, and their sentiments not seldom erroneous. One thing however we can praise, an historical essay on the Moors, which precedes the work. This gives us a better idea of that interesting people, than any of the books that have been written on the subject.

Mr. de la Harpe. Mercure François,

MISCELLANIES.

ART. XL. Leipzig. *Nachgelassne Schriften des verstorbenen Prof. Müllers, &c.* Posthumous Writings of the late Professor Müller, published by his Pupil, A. von Kotzebue. 8vo. 235 p. with Plates. Price 20g. [3s.] 1791.

The works of M. bear sufficient testimony to his wit, and his contemporaries to his character. This little collection we can recommend as a good receipt against lowness of spirits, to which their author was a stranger: for, notwithstanding his domestic difficulties, he never in a splenetic mood complained, that

‘ Chill penury repress’d his noble rage,
And froze the genial current of the soul.’

Some anecdotes of the prof., simple and unobtrusive like himself, are added by the editor. *Jen. Allg. Lit. Zeit.*

T H E

ANALYTICAL REVIEW,

For A P R I L, 1792,

ART. I. *Anecdotes of the Life of the Right Honourable William Pitt, Earl of Chatham; and of the principal Events of his Time. With his Speeches in Parliament, from the Year 1736 to the Year 1778.* 2 vols. 4to. about 700 pages. pr. 11. 16s. in boards. Jordan. 1792.

THE author of this work professes to record facts which were all of them in their day well known, but which have never been published. His situation, he adds, gave him a personal acquaintance with several of them; and as he was in the habits of keeping a diary, he has stated them, as nearly as possible, in the original language. With respect also to the speeches in parliament, many of them are now first printed from the editor's notes, or from those of particular friends who have assisted him; so that on the whole, he presumes, that he will be found to exhibit a faithful picture of a period in which the noble lord appeared the principal figure on the canvass.

The Earl of Chatham was born on the 15th of November, 1708, in the parish of St. James's, Westminster. He received the first part of his education at Eton, whence he was sent, at eighteen, to Trinity College, Oxford. Before he left Eton he was afflicted with the gout, and this cruel disorder obliged him to leave college without a degree. He afterwards made the tour of a part of France and Italy; and in 1735 was elected member for Old Sarum, in the room of his brother, who, having been elected for Old Sarum and Oakhampton, made his election for the latter. His fortune not being considerable, his friends obtained for him a cornetcy in the Oxford Blues, in addition to his income. His first speech in parliament was on the 29th of April, 1736, on seconding a motion for an address, by his friend Mr. (afterwards lord) Lyttleton, on the marriage of the Prince of Wales.

Mr. Pitt appearing as a firm opponent in parliament of the minister Sir Robert Walpole, he deprived him of his commission in 1736. On this occasion the following lines were addressed to him by his friend Mr. Lyttleton: Vol. I. P. 9.

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‘ Long

' Long had thy virtues mark'd thee out for fame,
 Far, far superior to a cornet's name ;
 This gen'rous Walpole saw, and griev'd to find
 So mean a post disgrace that noble mind.
 The servile standard from the freeborn hand'
 He took, and bad thee lead the patriot band.'

In the course of the year 1737, the prince being excluded from court, Mr. Pitt was appointed his groom of the bed-chamber, and Mr. Lyttleton his private secretary.

In 1741, Mr. Pitt was re-elected for Old Sarum ; and after losing several questions in the new parliament, Sir Robert Walpole resigned on the third of February, 1742. The change of the ministry was, however, only partial, and Mr. Pitt and his friends continued in opposition, though deserted by Mr. Pulteney and other quondam patriots. Our author's description of the then ministry is as follows : p. 88.

' From the time that Sir Robert Walpole had been compelled to relinquish the government, the British councils had not been influenced by the principles of any system, plan, or regulation. It was a government of expedients, proceeding fortuitously ; too cowardly to act upon a bold measure, and too ignorant to frame a wise one. The members of the cabinet being composed of deserters from all parties, became a faction, without confidence in each other. Lord Bath, who had been their creator, was the cement which held them together.'

The rivalry which took place between Lord Bath's party and that of the Pelham's is next stated by our author, as well as the confidence which lord Granville obtained with the king from his support of the German war. ' This nobleman having, on the question of the Hanoverian troops, treated his colleagues in the cabinet with some hauteur, our author proceeds : p. 90.

' The Pelhams were now convinced, that lord Granville was both their rival and enemy ; and therefore they resolved to remove, if possible, so dangerous a competitor. In order to carry this point, their first step was to strengthen their party. They made overtures to lord Cobham, who, at the request of the duke of Newcastle, met his grace at lord Harrington's. At this meeting, the accession of lord Cobham was settled. The principal terms were, that the expence of the Hanoverian measures should be diminished, and that his lordship's friends should be included in the next change of the ministry. With respect to his lordship, and the Grenville's, the matter was easy—all the difficulty was concerning Mr. Pitt. The king had entertained a violent prejudice against him, on account of his opposition to German measures. This prejudice, lord Granville was supposed to have encreased, by stating in the closet, more than once, Mr. Pitt's parliamentary conduct, in the most unfavourable light. The duke of Newcastle promised to remove this prejudice from the king's mind, and to accommodate Mr. Pitt at a future period, which, he assured lord Cobham, should not be far distant.

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The junction of lord Cobham with the Pelhams, influenced several others to follow his example, such as sir John Hind Cotton, Mr. Waller, Mr. Doddington, and many more; so that this junction had the effect of a coalition of parties. Indeed it must be confessed; that all parties, except lord Bath's, joined in opposing lord Granville.

On the 14th of November, 1744, lord Granville resigned in disgust, being out-voted on the measure for continuing the Hanoverian troops in British pay. On the king's going to Hanover, lord Cobham was created one of the lords justices for the administration of government, a field-marshal, and had a regiment of horse. In November, 1745, parliament met on account of the Scotch rebellion. On an amendment to the address being proposed relative to a reform of the representation, it was opposed by Mr. Pitt. Upon the return of the king from Hanover in 1745, lord Cobham claimed from the duke of Newcastle the performance of his promise relative to Mr. Pitt:—the duke wished to postpone the matter, but lord C. insisted upon it, and at length his grace undertook to lay the affair before the king. The matter could not have been agitated at a more unfavourable time, the king being then greatly dissatisfied with his ministers on account of the dismissal of the Hanoverian troops, &c. In the mean time lord Bath was intriguing with the king; and when the duke of N. produced a list for altering some of the inferior departments of government, in which Mr. Pitt was included, the king objected to the whole list. A general resignation of the ministry followed immediately, but lord Bath's party being too feeble to support the crown, after an interval of three days, they were all recalled, and Mr. Pitt was included in the new arrangement, as vice-treasurer of Ireland, and in May following was made paymaster, in the room of Mr. Winnington. In this office he was early distinguished by his disinterestedness and integrity; he was entirely satisfied with the legal appointment, and inflexibly rejected all the usual perquisites of office.

In 1751, soon after the death of the Prince of Wales, the Bedford party were dismissed from the ministry, having never acted cordially with the Pelhams. During a variety of intrigues consequent upon these changes, Mr. Pitt's abilities appeared to have excited the jealousy of the Newcastle family, but he held his place till the death of Mr. Pelham, in 1754. On this event a negotiation took place between the duke and Mr. Fox (afterwards lord Holland), in which the latter solicited for the office of secretary of state, with the management of the house of commons annexed, which the duke would not give up. On this occasion, our author takes occasion to explain a department, which, we believe, is not generally understood: p. 121.

‘ The management of the house of commons, as it is called, is a confidential department, unknown to the constitution. In the public accounts, it is immersed under the head of secret service. It is usually given to the secretary of state, when that post is filled by a commoner. The business of the department is to distribute, with *art* and *policy*, amongst the members, who have no ostensible places, sums of money, for their support during the session; besides contracts, lottery tickets, and other douceurs. It is no uncommon circumstance at the end of a session, for a gentleman to receive five hundred or a thousand pounds, for *his services* *.

In the arrangements which actually took place George Grenville, whose sister Mr. Pitt had married, was made treasurer of the navy, Mr. Legge, chancellor of the exchequer, and sir Thomas Robinson, secretary of state.

* Mr. Fox was so confident his negotiation with the duke would succeed, that while it was pending, he sent the following letter to his friends:

“ Sir,

“ The king has declared his intention to make me secretary of state, and I (very unworthy as I fear I am of such an undertaking) *must take the conduct of the house of commons*. I cannot therefore well accept the office, till after the first day’s debate, which may be a warm one. A great attendance that day of my friends, will be of the greatest consequence to my future situation, and I should be extremely happy, if you would, for that reason, shew yourself amongst them, to the great honour of, &c. &c.

H. F O X.”

‘ In the Memoirs of the Marchioness of Pompadour, (vol. I. pages 57, 58, 59, Eng. Transf. 1766.) we are presented with a very interesting anecdote, written to cardinal Fleury, by an *English minister* of that time.

“ I pension (writes the minister) *half* the parliament, to keep it quiet. But as the king’s money is not sufficient, they, to whom I give none, clamour loudly for a war; it would be expedient for your eminence to remit me three millions of French livres, in order to silence these barkers. *Gold* is a metal which here corrects all ill qualities in the blood. A pension of 2000l. a year will make the most impetuous warrior in parliament, as tame as a lamb.”

‘ By the help of this anecdote, we are enabled to comprehend the *mystical* meaning of a minister’s *planning* of a parliament, and of a minister’s *conducting* a house of commons.—The former phrase we find used by Mr. Tindal, in the octavo edition of his history of England, vol. xxi. page 439.—It runs thus: “ Mr. P——, before his death, had settled the *plan* of the new parliament.”—And same vol. page 510, he subjoins—“ As to the elections they went much in the same track *that had been laid out* by Mr. P——.”

In the course of 1753; a change took place in the persons entrusted with the education of the prince. On the resignation of lord Harcourt and Dr. Hayter, a contest took place between lord Bute and the Pelhams, who should have the power over the prince's education, and the political agitation was increased by the interference of a third (the Bedford) party. While the Pelhams imagined they had gained the point in the appointment of lord Waldgrave and the primate, they were over-reached by their adversaries, and the influence of lord Bute was established at Leicester-house.

In the year 1755, two treaties having been concluded with Russia and Hesse, the object of which was evidently the protection of Hanover, in opposition to the interests of this country, they were opposed in parliament by Mr. Pitt and Mr. Legge. Overtures were, however, made to the former both by the duke of Newcastle and Mr. Fox, to attach him to their respective interests, but both were rejected. On the 14th of November, 1755, sir Thomas Robinson resigned upon a pension for three lives, and the wardrobe; and on the 20th, Mr. Pitt, Mr. Legge, and Messrs. George and James Grenville were dismissed from their offices. When Mr. P. was turned out, all his ballances were found lodged in the bank. In the new ministry, Mr. Fox was made secretary of state; sir George Lyttleton, chancellor of the exchequer, lord Barrington, secretary at War, &c. This was called the duke of Cumberland's ministry, but it was exceedingly unpopular. The first measure was to vote the subsidies to Russia and Hesse, which was opposed by Mr. Pitt.

In the beginning of 1756, France threatened to invade England, and marched large bodies of troops towards the sea coast; on this occasion a body of the Hessians were required to be sent to England, pursuant to the treaty, and a motion was made in parliament, by Mr. Fox, for calling in a body of Hanoverians. This motion was opposed by Mr. Pitt, but was nevertheless carried. The threatened invasion, however, was no more than a feint to cover an intended attack on Minorca or Gibraltar, in consequence of which the former was taken; the loss of this place Mr. Pitt charged upon lord Anson and the duke of Newcastle, and the admiralty, indeed, appear to have been more in fault than the unfortunate Byng.

After noticing obliquely some mysterious transactions at Leicester-house, our biographer proceeds to relate, that the ministry becoming apprehensive of public indignation, the duke of Newcastle applied to Mr. Pitt, who answered abruptly, 'That he would accept of no situation under his grace.'—After this the king was obliged to offer Mr. P. a *carte-blanche*, when he named himself secretary of state, lord Temple, first lord of the admiralty, Mr. Legge, chancellor of the exchequer,

&c. and while this change was in agitation the Hanoverians were sent back.

On the second of December, 1756, parliament met. The first measure, after sending away the Hessian troops, was establishing a national militia. On the first of January, 1757, orders were given for raising some regiments in the highlands of Scotland. The debates were few. Although Mr. Pitt delivered a message from the king, requiring money to carry on the war in Germany, he did not support the motion. In consequence of which, on the fifth of April, his majesty commanded Mr. Pitt to resign. This change exasperated the people to the highest degree; and it was universally attributed to the secret influence of the late cabinet. The duke of Newcastle, in this ferment, was the first to advise the king to recal Mr. P.—The monarch wept, but was at last obliged to give way. In the new arrangement, Mr. Pitt put Mr. Fox below himself (into the pay-office), which, though a little triumph, our biographer thinks this great man enjoyed.

In the campaign of 1757, the duke of Cumberland failed on the continent; the French pursued him almost to the sea coast; and by the mediation of the king of Denmark, a convention was signed between the duke and marshal Richelieu. The king of Prussia was driven out of Bohemia. The first measure, therefore, of Mr. Pitt was to make a descent on the French coast, the object of which was to make them draw their troops from Germany: P. 154.

‘The destination was kept a profound secret. Sir Edward Hawke was commander of the fleet, and Mr. Pitt corresponded with him. It is not a little remarkable, that when Mr. Pitt ordered the fleet to be equipped, and appointed the period for its being at the place of rendezvous, lord Anson said, it was impossible to comply with the order; the ships could not be got ready in the time limited; and he wanted to know where they were going, in order to victual them accordingly. Mr. Pitt replied, that if the ships were not ready at the time required, he would lay the matter before the king, and impeach his lordship in the house of commons. This spirited menace produced the men of war and transports, all ready, in perfect compliance with the order. They sailed on the 8th of September, 1757, from Spithead. The force was considerable; and had it succeeded, must have made a deep impression. After lying some time before Rochefort, the fleet returned. The cause of the miscarriage was not precisely ascertained. Mr. Pitt ascribed it to the inactivity of sir John Mordaunt, who had the command of the troops. The friends of that officer ascribed it to the plan; which, in derision, they called *one of Mr. Pitt's visions.*’

In this state of things, to affect an alliance with Spain, Mr. Pitt meditated the cession of Gibraltar. About this period, the Baltic was shut up against the English, by a league amongst the

the northern powers. The Dutch were now the carriers of naval stores for the French; but Mr. P. ordered them to be captured whenever they should be found to contain stores for the enemy. The duke of Cumberland finding his convention disapproved and disavowed by the king, resigned all his military employments.

The king of Prussia's victory at Rossbach gave a new turn to affairs in Germany, and Mr. Pitt entered into concert with that monarch; took the Hanoverians again into pay, and put them under the command of prince Ferdinand; at the same time harrassing the coast of France by naval expeditions. On this occasion our author's defence of Mr. P. is at least ingenious, and probably just: p. 165.

'A German war, conducted upon this principle, against France, was the most advantageous war that Great-Britain could make; and, notwithstanding the expence has been urged as the greatest objection to it, yet when it is recollected, that this war employed the armies of France, and prevented succours being sent to her settlements abroad, it was the most *economical* war that the British minister could carry on. The expence of transporting troops, forage, stores, &c. to a short distance, is infinitely less than to a great one. Whoever will be at the trouble to look over the charges of the American war, which commenced in 1775, and of the German war, which commenced under Mr. Pitt's direction, in 1758, will see the fact indisputably confirmed. It need only be added, that if the armies of France had been to be conquered in Canada, in the West-Indies, in Africa, and in Asia, the expence to this country, of transporting and maintaining an adequate force to encounter them, in all those places, must have been immense. Upon a subsequent occasion, the minister emphatically said, "That America had been conquered in Germany." Experience hath since shewn, that the assertion was well founded.'

In the year 1758, the British arms were successful in every quarter of the globe. In Asia, the French were defeated at Masulipatam, and in two naval engagements. In America, Louisburgh, the isle of St. John, and fort Du Quesne were taken. In Africa, Senegal. In Europe, admiral Osborne defeated and took the fleet destined for the relief of Louisburgh, and Hawke drove another fleet, equipped at Rochfort, on the rocks. At St. Malo, and afterwards at Cherbourg, all the vessels, works, &c. were destroyed. A third descent was made in St. Lunar bay, but failed. Duke Ferdinand drove the French out of Hanover; the king of Prussia subdued Silesia, &c.

In the following year, 1759, in America, Quebec and Niagara were taken; in the West Indies, Guadaloupe and other islands; in Europe, another fleet from Toulon was defeated in the Mediterranean, by Adm. Boscawen; Havre was bombarded by Rodney; and Brest was blocked up by Hawke;

duke Ferdinand defeated the French at Minden; after which the French determined to make one great naval effort, but were defeated off Brest by Hawke: and this victory annihilated the naval power of France.

In this year of unanimity and victory, the seeds of that discord were sown, which broke out under Geo. the 3d, by *lord Bute* interfering, and claiming the patronage of certain places, and even wishing to carry the election for Southampton against Mr. Legge, who for his perseverance was turned out of office, as soon as George the 3d succeeded to the crown.

‘Unfortunately for the war, but more unfortunately for Great Britain,’ George the 2d died on the 25th of Oct. 1760: P. 174.

‘As to the successor, (says our author) the effects of the wickedness of his advisers have been, and are still, too deeply felt, to be described in any terms adequate to the injuries committed. Posterity, in a subsequent age, when truth may be spoken, and the motives of men laid open, will be astonished at the conduct of their ancestors at this period.

‘Two days after the king’s accession, the earl of Bute was introduced into the privy council; and at the same time, the name of the duke of Cumberland was struck out of the liturgy. Another circumstance not less remarkable, immediately succeeded; this was, lord Bute was made ranger of Richmond park, in the room of the princess Amelia, who was turned out.

‘It was the fixed design of the party, which the new king brought with him from Leicester-house, to remove the ministers and conclude the war *; but the tide of popularity ran so strong in favour of both, they were obliged to postpone the execution of their design, until they had prepared the nation to receive it. For this purpose a great number of writers were employed, to calumniate the late king, the duke of Cumberland, Mr. Pitt, and all the whigs: P. 176.

‘*Smollet, Mallett, Francis, Home, Murphy, Mauduit*, and many others, were the instruments employed upon this occasion. It has been said, that the sum paid to these, and other hired writers, during the first three years of the reign of George the Third, exceeded thirty thousand pounds. And the printing charges amounted to more than twice that sum. In facilitating the views of the party, the money was well laid out; for the nation was completely duped. And as to the few, who might attempt to undeceive the public, there was a *political judge* ready to punish their temerity.’

Our author remarks, that on the dismissal of Mr. Legge, the whole ministry ought to have resigned, as such union and spirit would have had the happiest effects.

* The king is made to acknowledge in November 1763, in his speech to parliament, “The re-establishment of the public tranquillity, was the *FIRST great object of my reign.*”

Two days after Mr. Legge's dismissal, lord Holdernesse resigned his place of secretary of state, upon a large pension, and lord Bute was appointed in his room.

The Bute faction now amused the nation with the king's marriage and coronation. In the mean while, a negociation was carried on for peace, which continued till August; but at that time, France had prevailed on Spain to join in the war; Mr. Pitt had suspected this junction, and had provided for a war with Spain, which he saw was inevitable. A fleet was equipped for the reduction of *Martinica*, which with *St. Lucia*, *Grenada*, and *St. Vincent*, were taken; after this, it was the minister's intention, to send the same force against the *Havanna*. We should have added, that Bellisle on the coast of France was also taken this year. Had Mr. Pitt's design been prosecuted, the *Havanna* must have been taken before the unhealthy season commenced, and the fleet and army would not have remained idle.

The year 1761 commenced with dissensions in the cabinet. Mr. Pitt foresaw from a circumstance which escaped the French minister in the late negociation, that France with her broken force would make an attempt on Newfoundland; he therefore proposed to send four ships of the line thither, but to his infinite surprize found himself opposed in the measure, and the cabinet put a negative upon it: the consequence was that Newfoundland was taken. As soon as lord Amherst, however, who was at New-York heard it, he sent his brother and lord Colville to re-take the island, which they accomplished. The famous family compact between France and Spain, was signed Aug. 15, 1761. On this occasion, Mr. Pitt "not suspecting the house of Bourbon to have so many friends as it had in England," proposed to attack the Spanish flota in its homeward passage, but in this he was opposed by the majority of the cabinet; and in consequence, he and lord Temple resigned on Oct. 5, following: p. 188.

A few weeks previous to Mr. Pitt's resignation, the following conversation, as nearly as it can be related from memory, happened between Mr. Pitt and a general officer:—

"Sir, says Mr. Pitt, I find the Spaniards are determined to break with us. It may become a fortunate circumstance; for although we have taken the French islands and colonies, they do not afford us ready money, which we want. You must take possession of Panama: How many regiments shall you want for such an expedition?—the ships can be provided for the purpose immediately—I have no doubt of making up 5,000 men, if necessary, from the British colonies, who are now secure. We have no reason to apprehend a disappointment—they may not be ready in time, but must be sent you as they are raised; rather as recruits than part of your command?"

General officer—"Sir I shall not want a great number of disciplined troops—I know the exact force in that part of America

rica—give me three or four regiments, with instructions to the middle and southern provinces to supply me with a few men accustomed to bush-fighting, and about two thousand negroes to work in the heat of the day. Give me powers to form an alliance, and a promise of protection in religion and commerce.—I'll answer for the success, not only against Panama, but for a resignation of all Spanish America, in all matters which may be deemed beneficial to Great Britain."

Shortly after Mr. P.'s resignation, news arrived from Spain, that *all the treasures* expected from America were safe arrived in Old Spain; and on the 2d of Jan. 1762, Mr. Pitt's enemies were under a necessity of *declaring war* against that nation: P. 197.

' Thus came by constraint, and without dignity, and what is worse than both, above three months after the opportunity had elapsed, that declaration of war, sneaking, and as it were by stealth; which Mr. Pitt would have issued with eclat, in the month of August last, and illumined with the splendour of his victories before the end of the year.'

P. 201, ' We have seen the end of this great man's brilliancy, as a minister. We are now to view him in the character of a single member of the legislature; dignified, indeed, by reputation, but accompanied by no influence, nor followed by one individual of that obsequious crowd of representatives, who had lately given him unlimited confidence, and unbounded praise. This sudden, but not surprising change of opinion, in the representatives of the nation, was occasioned by no alteration in his sentiments or principles, no relaxation of his promptitude or vigour, no impeachment of his conduct, his judgment or his virtue; nor was it to be ascribed to the usual versatility of mankind, particularly the natives of Great Britain, whose ruling passion is *novelty*; but it is to be attributed entirely, and exclusively, to the influence of corruption, to the avarice and vanity of such men as are always eager to pay homage to the distributor of rewards; whoever he may be, of whatever nation, or of whatever complexion.

' The management of the house of commons is become so perfectly mechanical, that it requires only a small knowledge of the principles of the machine, to be able to transfer the majority at almost any time, from the most able statesman, to the favourite of the crown, or the confidant of the enemy; who may have no other recommendation, than the smiles of the first, or the money of the last; with the same facility, that an India bond, or any other negotiable property is transferred every day.'

Mr. Pitt after his resignation diminished his personal expences, and sold his coach-horses by public auction. He had been indeed always superior to pomp and parade, and even while in office had no levees. His successor in office was the earl of Egremont, recommended to lord Bute by lord Bath, but Mr. Fox was lord Bute's first adviser and manager of the house of commons. The first connexion between his lordship and Mr. Fox, happened at the time the two princesses of

of Brunswick were sent over to England, in which the latter supported the designs of the princess, who secretly wished the prince married to one of her own family. About this time Mr. Grenville made overtures to lord Butte. On Nov. 6, 1761, the new parliament met, and on Dec. 5, a motion was made for the papers relative to the transactions with Spain, which, however, was negatived. In the May following, the king sent a message to the commons, informing them of the design of Spain to attack Portugal, and soliciting their support. On this occasion Mr. Pitt supported the vote for a supply, and the defence of Portugal was undertaken. The session ended on June 2, 1762.

Though the British arms were successful in every quarter of the globe, the ministry bent their views to peace, and to facilitate this object, and reduce the king of Prussia to concur, the subsidy which he had hitherto received from England was refused him. But about this period the empress of Russia dying, the new emperor, Peter the 3d, formed an alliance with Prussia, which, however, our cabinet attempted secretly to prevent: and at the same time, the most treacherous offers were made to the court of Vienna; but both of these negotiations were exposed to the king of Prussia, and this was the cause of his continued aversion to our court: P. 216.

A third negotiation, which was opened with the court of Turin, was more successful; soliciting the interest of that court with the house of Bourbon, to repose the most firm confidence in the pacific disposition of the British cabinet; at the same time imploring his Sardinian majesty, to become the mediator and umpire in all points of dispute. This was the *second* time, that the house of Savoy had been authorized to dispose of the interests of Great Britain to the house of Bourbon. The first time was at the peace of Aix la Chapelle; which, not being mentioned by the writers of the time, the reader will find it stated in the note *. And of the present negotiation, lord Chatham said in the house

* At the battle of Laffelt, lord Ligonier being made prisoner, was introduced to the French king as soon as the action was over. The king said to him—*He bien, Monsieur de Ligonier, quand est ce que le roy votre maitre nous donnera la paix?* And at the same time commanded marshal Saxe, and the duke de Noailles, to confer with him next day upon the subject; which they did, and assured him, that his majesty's orders were, that he should be sent back to the duke of Cumberland, upon his parole, with the following proposal of peace:—That the king was ready to make peace upon these terms: that France would acknowledge the emperor, and restore all Flanders, except Furnes, in case England insisted on the demolition of Dunkirk; but if England permitted Dunkirk to continue in its present state, France would restore Furnes also: that England should restore the fort and island of Louisbourg; and the empress queen and king of Sardinia should make an establishment for Don Phillip; which his majesty did not require to be
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house of lords, on the second of March, 1770, "That the court of Turin sold this country to France in the last peace." If we admit this assertion to have been well founded, and there is no reason to doubt it, the court of Turin received favours from *both* sides. The British court were very liberal in the rewards they gave: amongst others, the Sardinian ambassador, in particular, was gratified with a pension of one thousand pounds per annum upon Ireland for thirty one years, commencing the 25th of March, 1763, in the name of *George Charles, Elq.*

Before the negociation, however, for peace publicly commenced, lord Bute dismissed the duke of Newcastle and avowedly assumed the character of prime minister; Mr. Grenville was appointed secretary of state, and lord Halifax first lord of the admiralty.

On Sept. 5, 1762, the duke of Bedford set out for Paris with full powers to treat for peace, and on the 12th of the same month the Duc D'Nivernois arrived in England. A few hours after the duke of Bedford's arrival at Calais, he received some limitations to his full powers, which, however, he rejected; but the material articles were settled between the Sardinian ambassador at London and lord Bute, so that the

very splendid. The proposal was debated in the British cabinet several times, and the cabinet were divided upon it. Dr. Maty gives some hints of this matter, in section V. of his memoirs of lord Chesterfield; but he does not seem to have been fully informed. At length the Sardinian minister in London, prevailed upon the duke of Newcastle and Mr. Pelham to reject the proposal, under a pretence that it was incompatible with the treaty of Worms. Whoever will be at the trouble of comparing these terms with the treaty of Aix la Chapelle, will instantly perceive, that they were infinitely more advantageous to Great Britain, than the articles of that treaty.

But there was another circumstance, which marked this influence of the court of Turin more strongly:—This was the negotiation for peace that was attempted to be opened on the part of the court of Madrid, by M. Wall, who came through the *Pays Bas* to London, with marshal Saxe's passport, for that purpose. He had several conferences with the British ministry on the subject; but when he began to enter upon that part which related to an establishment for Don Philip, he was told, that it was expected that Spain should consent to the king of Sardinia's keeping Final, Vigevanico, part of Pavia and Anghiera, with the free navigation of the Thefin. To this proposal M. Wall refused to give his promise; upon which the negotiation broke off, and M. Wall returned to Madrid. And though these very terms were obtained for the king of Sardinia, by the treaty of Aix la Chapelle, yet as the conditions of that treaty were not so favourable to Great Britain, as the terms which had been offered to lord Ligonier, there can be little doubt of the British interests having been sacrificed, to secure these points for his Sardinian majesty; who had moreover a subsidy from England, of 200,000l. per annum, by the treaty of Worms.

duke

duke of Bedford had nothing to do but sign the preliminaries. A division, however, was occasioned in the British cabinet by the news of the Havannah being taken, just before the signing; Mr. Grenville wished an equivalent for the Havannah, which lord Bute opposed; the former therefore resigned his office of secretary of state, and removed to the admiralty, by which he was excluded the cabinet, and lord Hallifax was made secretary of state. Lord Bute's fears, however, so far prevailed, that Florida was demanded as the equivalent to which the French minister immediately agreed, and the duke of Bedford signed the preliminaries. They had at first demanded Porto Rico with Florida, but it was said, the Spaniards purchased it from the ministry. In this place, the author quotes Anti-Sejanus, to prove that lord Bute had amassed immense wealth, and that he had expended upward of 300,000l. on villa's, &c. In an examination of Dr. Musgrave also, at the bar of the house of commons, which is quoted, in a note, it is evident, that it was believed that bribes had been given and received on both sides. The coincidence of opinion between the duke and Mr. Grenville, with respect to the equivalent, laid the foundation of that intimacy which afterwards subsisted between them; and it is believed, that lord Bute's resignation in April, 1763, was the result of this coalition, and of the menaces which they dropped concerning a discovery of the circumstances of the negociation for peace; and that lord Bute compounded for his safety by abandoning his office to the duke and his friends. This resignation is erroneously attributed to the influence of the political paper, called the North Briton.

Parliament met on the 25th of November, 1762. Most extraordinary provision was made for this event. The royal household was increased greatly; the grooms and lords of the bedchamber were doubled; 25,000l. were issued in one day, in bank notes of 100l. each, the only stipulation was—'Give a sure vote.' On the 29th of November, the preliminary articles were laid before both houses; and on the 9th of December they were taken into consideration, and the usual address of thanks moved. On this day Mr. Pitt attended, though afflicted with the gout, and spoke in reply to Mr. Fox. In a most able speech he pointed out the disadvantages of the peace. He complained, that, while in office, he had been over-ruled by a secret influence, and that his majesty had given his confidence to others. He exposed the inadequacy of the compensation, when we received the useless tract of Florida in return for having given up the Havannah, Cuba, and all the French and Spanish West-India possessions. He complained of our giving France a nursery for seamen, in permitting them to partake of the Newfoundland fishery; and our acquisitions in America he proved to be of little consequence to us, and no detri-

detriment to the enemy. The motion was, however, agreed to by a great majority.

The addresses to the king on the peace were, according to our author, chiefly obtained by the grossest bribery. Mr. Pitt took no other part in the proceedings of this session, till the well-known tax upon cyder was introduced, which he opposed strenuously, on the ground of it opening the doors of private houses to the excise-officers: P. 250.

‘ Mr. Pitt’s *bon mot* in this debate, is remembered for the mirth it occasioned.

‘ Mr. Grenville spoke in answer to Mr. Pitt; and although he admitted, that the excise was odious, yet he contended that the tax was unavoidable; government did not know where they could lay another tax of equal efficiency. The right honourable gentleman, says he, complains of the hardship of this tax—why does he not tell us where we can lay another tax instead of it? And he repeated, with a strong emphasis, two or three times, *Tell me where you can lay another tax!*

‘ Mr. Pitt replied, in a musical tone, *Gentle Shepherd, tell me where.*

‘ The whole house burst out in a fit of laughter, which continued for some minutes.’

The city being alarmed by the extension of the excise laws, determined to petition every branch of the legislature against the bill. On this lord Bute sent Mr. Jenkinson, his confidential secretary, to sir James Hodges, the town-clerk, to tamper with the city committee, which, when lord Temple mentioned in the house, lord Bute assured the house, that ‘ the whole was a *factious lye*.’ Sir James Hodges, however, offered to make oath of the truth of it, and acquitted himself to the satisfaction of the whole court. Lord Bute now perceiving the ascendancy of the Bedford party in the cabinet, settled an immediate arrangement with them, resigned his place on the 8th of April, 1763, and the government was ostensibly placed in the hands of Mr. Grenville, lord Halifax, and lord Egremont.

[To be continued.]

ART. II. *An entire and complete History, political and personal, of the Boroughs of Great-Britain; to which is prefixed, an original Sketch of constitutional Rights, from the earliest Period until the present time; and the Principles of our ancient Representation traced from the most authentic Records, supported by undeniable Testimonies, and illustrated by a Variety of Notes and References, collected from the most respectable, legal, political, and historical Authorities.* Vol. I. p. 550. (to be completed in Two more Vols. Price 11. 1s. in Boards, to be paid on Receipt of the First Volume.) Riley. 1792.

AT a period when the minds of the people are occupied in enquiries concerning the origin, the nature, and the abuses of government,

government, a work like the present cannot fail of exciting the public curiosity. The present state of our representation is a subject that has long engaged the attention of the public, and men of all parties, and all descriptions, appear at length to be impressed with the conviction, that a reform is absolutely necessary, for the honour, the safety, and the prosperity of the nation.

The volume before us will tend not a little to confirm this opinion. True it is, that but little new matter offers itself to the notice of the well informed reader; but the constitutional doctrines scattered in a variety of political tracts, will here present themselves in one regular point of view, while the single, divided, and unconnected instances of abuse and corruption, arranged under their respective heads, will afford a complete idea of their 'aggregate enormity.'

In Chap. I. which is intended as an introduction, we are told, 'that before the sources and streams of oppression are traced, our original rights should be ascertained,' and that the immediate purpose of the present enquiry, is to prepare the public mind for deliberate investigation, and 'to prove that our liberties may be renovated, without the destruction of the constitution, or personal sacrifice, by a free, equal, and entire representation of the people.'

The principles laid down in this enquiry are:

'First,—That as our constitution was, from the earliest periods, founded on liberty, it should not be destroyed, as if it were the government of despotism.

'Secondly,—That as all our political evils arise from the abuse of the practice, and not from defect of principle, the original purity of its spirit may be restored, without violence to the body.

'Thirdly,—That as the corrupt state of the representation originates with all parties, its ancient purity is only to be revived by the unanimous and disinterested efforts of every rank and degree in the kingdom.

'Fourthly,—That as nothing but a patriotic and disinterested resolution, in all, to recur to the first principles of our constitution, can restore us to the entire possession of our ancient liberties, it is not the fall of one party or the rise of another that should be the object of public pursuit. And,

Fifthly,—That as the restoration of our liberties is equally due to all, no difference of opinion, situation, or circumstances, should prevent every individual peaceably uniting in the attainment of this invaluable blessing.'

Chap. II. contains an enquiry into the meaning, power, and privileges of parliament. 'Before we regulate the choice of our legislative servants, (says the Editor, towards the conclusion,) we should limit their power, so as to render them incapable of abusing our confidence: for those destined to serve, should not possess the possibility to injure.'

Chap. III. 'Right of representation before the conquest.'

The advocates for arbitrary power having denied the existence of our constitution previous to the conquest, or at least affirmed that the commons of England formed no part of the *Commune Concilium* before the 49th of Henry III. it is here asserted, that the *Mickle-gemote*, *Wittena-gemote*, *Commune Concilium*, and *Baronagium Angliæ*, were chiefly constituted by the commons or people of England, during the time of the Britons and Saxons. This position is attempted to be established in Chap. IV. and V.

Chap. VI. 'Antient right to landed property.'

The right to property and the nature of it during the time of the Saxons, is attempted to be ascertained, as well as the encroachment of power and corruption on our ancient liberties and possessions.

Chap. VII. 'Copyholders being deprived of a right to vote for a representation, is a departure from the principles of our ancient and free constitution.'

The editor boldly contends in behalf of this *now* respectable class of citizens, and exclaims against the absurdity of those laws, which disable a copyholder from being an elector, although they do not preclude him from exercising the more important trust of a representative.

Chap. VIII. 'Borough representation.'

It is here asserted, that every householder has a constitutional right to a share in the legislature.

Chap. IX. 'A summary view of the government from William the first until the present period.'

From the principles here laid down, the following positions are deduced :

1. 'That all acts of parliament from William the first, until the present time, that have passed in favour of liberty, granted no privileges to which the people were not previously intitled by their ancient constitution. 2. That all acts of parliament from John, until the present time, that have restricted popular rights, are violations of *Magna Charta*, &c. 3. As those statutes, from the conquest, neither conferred new rights, nor could constitutionally destroy ancient privileges, to repeal all existing laws inimical to liberty, is not to subvert the government, but to restore it to its former purity, energy, and efficiency. 4. As we have traced the existence of a constitution that was founded on the purest, most simple, and equitable principles of liberty, the government is to be reformed, but not destroyed. 5. That all our political evils being deviations from the principles of our ancient freedom, the spirit may be restored without violence to the body. 6. That as the corrupt and limited state of our representation originates with all parties, in consequence of feudal influence, the Saxon purity of government is only to be revived by the unanimous and disinterested efforts of every rank and degree in the kingdom.'

‘ Plan of Mr. Granville Sharp, to reform the representation of Great-Britain.’

As this has been already before the public, we shall only observe, that it is a proposal for restoring the ancient constitution, by dividing the inhabitants into tythings or decenaries, &c. &c. and permitting every two hundred of such tythings or decenaries to send to, and support a representative in parliament.

‘ History of the boroughs of Great-Britain.’

The counties, beginning with Bedfordshire, are here arranged in alphabetical order, and some account of their respective boroughs follows, under the heads, 1. Of political character. 2. Ancient state and representation. 3. Corporation. 4. Right of election. 5. Number of Voters. 6. Returning officer. 7. Patron.

We shall here submit a few specimens of what has been ludicrously termed the ‘ misrepresentation’ of Parliament, to the consideration of every enlightened Englishman.

Buckingham.

Political character.—This town seems to come exactly under the description of what is termed ‘ a rotten borough.’

‘ It once possessed great opulence, and its present declension is chiefly attributed to a dreadful fire which happened on the 15th of May, 1724, when, out of 387 dwellings, no less than 138 were entirely consumed. The corporation consists entirely of the friends and dependents of the Marquis of Buckingham, who has the sole and absolute disposal of the borough.’

Original representation.—Buckingham is a very ancient borough, and is said by Willis, to have been the only one in the county, at the time of the conquest. It never returned members to parliament in consequence of its charter, before the last year of Henry VIII. but it sent deputies to the national assembly, or council, as a trading borough, so early as the 11th of Edward III. when only the chief towns of trade were summoned.

Corporation.—In the time of Edward III. it had a mayor and three bailiffs, but being decayed in its trade and consequence, it was reincorporated during the first year of the reign of Mary, by the style of a bailiff and 12 capital burgesses, who were by Charles II. changed into a mayor and aldermen.

Right of election—is in the bailiff and 12 burgesses only. (Nov. 11, 1690.)

Number of Voters—13.

‘ Patron of the Borough—Marquis of Buckingham.’

Aylesbury.

The following return for this borough, in the 14th year of Elizabeth, is in the chapel of the Rolls:

‘ To all christian people, to whom this present writing shall come; I, dame Dorothy Packington, late wife of sir John Packington, kn. lord and owner of the town of Aylesbury, send greeting.

greeting. Know ye me, the said Dorothy Packington, to have chosen, named, and appointed, my trusty and well-beloved Thomas Litchfield and George Burden, esqrs. to be my burgesses of my said town of Aylebury. And whatsoever the said Thomas and George, burgesses, shall do in the service of the queen's highness in that present parliament to be holden, &c. I, the same Dorothy Packington, do ratify and approve to be of my own act, as fully and wholly as if I were witness, or might be present there. In witness whereof, &c.'

Right of election—is in all the householders, not receiving alms. (Jan. 28, 1765.) The two members are returned by the constables, who are nominated by the lord of the manor.

'Mode of obtaining votes.—The practice which is said to prevail here is, by giving five guineas to each voter. The manner of canvassing is by the candidates holding up their hands, and extending as many fingers as they mean to give guineas for each vote. Conformably to this custom, a whimsical anecdote is related of a certain knight, who thus canvassing with all his fingers extended, persuaded the electors that such as voted for him would have ten guineas each elector: this being double the sum they were used to receive, he was chosen by a considerable majority. But the member being elected, he left the town immediately, and the electors remained as well satisfied as men ought to be who barter away their birth-right for a mess of pottage.'

Salutab.

Right of election—is in the possessors of burgage tenures. Number of voters—38. The returning officer—the mayor. Patron of the borough—'Mr. Buller,' (Brother to a Judge.)

St. Michael, or Mitchell.

Ancient situation.—This is one of the oldest boroughs by prescription in the county, but is now so despicable a town, that it consists of no more than 30 thatched houses and an inn.

Number of voters—42.

'Patrons—Lord Falmouth, and Sir Francis Basset.'

Helfton, or Helleston.

Present state.—It consists of above 400 houses.

Number of electors—were 70; but they are now reduced to 36.

'Patron—Duke of Leeds.'

Tregony.

Political character.—This is an inconsiderable village, without trade, commerce, or manufactory. The elective influence was some time contested between Lord Falmouth and Sir Francis Basset, as were the boroughs of Mitchell and Truro; but the parties having agreed to send one member each for the former; Lord Falmouth, who was Lord of great part of the soil in this borough, sold his property, and with it transferred his interest to Sir Francis Basset, conditionally, that Sir Francis should withdraw his opposition, and transfer his interest at Truro to his lordship. Matters being thus satisfactorily arranged, Sir Francis disposed of the whole to Mr. Barwell, the nabob, who is now the sole proprietor of the borough.'

Right

Right of election—in all the householders who boil a pot.

Number of voters—diminished to 100; they still continue to decrease.

Bossney, alias Tintagel.

Political character.—The burgesses or freemen are the electors in this borough. We are told that Mr. Crewe's bill disqualified all the eleven voters, who happened to be revenue officers, except a person of the name of Wade, who actually returned a member for this town to parliament! 'Two or three more, (says the editor) have been added, to assist this solitary elective individual in the arduous task of member-making. These were added under the direction of the Earl of Bute and the Earl of Mount Edgumbe, who possess the patronage of this borough.'

Number of voters.—As this is a mere hamlet of about 20 houses, they have seldom equalled the number of dwellings. At this present time, they are said not to exceed 5.

Lestwithiel.

Number of voters—24.

Returning officer—the mayor.

'Patron—Earl of Mount Edgumbe.'

St. Marwe's.

Number of voters—at present 22.

'Patron—Marquis of Buckingham.'

Camelford.

Political character.—This is a corporation borough, and is said to be under the influence of a clergyman, who contrives, with the assistance of government, to give away all the good things of this place and neighbourhood.

Number of voters—19.

East Looe.

Number of voters—about 50.

'Patron—Mr. J. Buller, who is proprietor of the borough.'

West Looe.

Number of voters—50.

'Patron—Mr. J. Buller.'

Launceston.

Number of voters—20.

'Patron—Duke of Northumberland.'

Grampound.

'Political character.—The borough is entirely the property of Lord Eliot, and its representation is, in consequence, at his lordship's disposal. So poor are the inhabitants, that out of 200, not more are deemed able to pay scot and lot than—25.'

Number of voters—25.

St. Germain's.

The number of voters—is reduced from 50 to 20.

'Patron—Lord Eliot.'

Liskard, or Lefkard.

The number of voters—is reduced from 100 to 50.

• Patron—Lord Eliot.

Newport.

• Political character.—The whole place is the property of the Duke of Northumberland, who is lord of the manor, and appoints at his court leet, both returning officers and members.

Tiverton.

Ancient representation.—This borough never sent members to parliament, until the year 1615, when it was empowered so to do by James I. The reason assigned by the above monarch for infranchising this borough, as recited in the preamble of the charter, is, because ‘it was an ancient town, and *that it had been lately burnt down.*’ It is here satirically remarked, ‘that the king, perhaps, thinking it would never be built up again, deemed it a proper place to balance the influence of Dunwich, which had been swallowed up by the sea, and Old Sarum, which had been totally destroyed.’

Number of voters—24.

• Patrons—Lord Harrowby, and Sir John Duntze.

Dartmouth.

Number of voters—20.

• Patrons—The Treasury and Admiralty !

Bereafston.

• Political character.—This being a burgage tenure borough, and the property of the Earl of Beverly, to whom it was bequeathed by the will of his father, the late Duke of Northumberland, its representation depends upon the will of that nobleman.

Plymouth.

• This is one of the places termed Admiralty boroughs, from that board taking upon itself the nomination of the members.

Totnefs.

Number of voters—34.

• Patrons—Duke of Bolton, and Francis Buller Yarde, Esq;.

Tavistock.

• Right of election.—The right of election is vested in the freeholders, who at the last poll taken were one hundred and ten in number. Those freeholds, however, being the property of the Duke of Bedford, there cannot be said to be more than *one* actual elector.

Lyme Regis.

• Political character.—This may be deemed one of those many dependant boroughs, which are wholly under the command of an individual; the Earl of Westmoreland and his ancestors having had the entire influence in the corporation for the last century.

Number of voters—31.

Weymouth, and Melcombe-Regis.

• These boroughs, we are told, were formerly the property of the famous Bubb Doddington, and have been lately sold to W. Pulteney, Esq;.

Number

Number of voters.—There have sometimes been 200, and sometimes 500; their encrease or decrease entirely depending upon the pleasure of the proprietor.

Shaftesbury.

Corruption was carried to such a length in this borough, at the general election in 1774, that one of the aldermen, disguised in a fantastical dress, and called by the name of *Punch*, delivered parcels to the voters, containing twenty guineas each. After this they were conducted to another apartment in the same house, where a person called *Punch's secretary*, obliged them to sign notes, payable to an imaginary character of the name of *Glenbucket*. Such notorious bribery took place, that the election was declared *void* by the house of commons.

Corse Castle.

Political character.—This borough, consisting of about 30 detached cottages, is the joint property of Henry Banks, Esq; of Kingston-hall, and John Bond, Esq; of the Grange. Mr. Calcraft, the proprietor of the borough of Wareham, had some part of this borough also, which he exchanged with Mr. Banks for an equal number of freeholds in his own borough of Wareham.

Number of voters—14 resident, and about 30 non-resident.

We have thus extracted from the work before us, a brief account of the state of representation that prevails in a large majority of the boroughs that return members to parliament. We forbear all comment, conscious that a simple exposition of facts will operate with more effect on the nation, than whole volumes of declamation.

We shall notice the remaining part of this work, as soon as it makes its appearance. s.

ART. III. *Observations and Remarks in a Journey through Sicily and Calabria, in the Year 1791: With a Postscript, containing some Account of the Ceremonies of the last Holy Week at Rome, and of a short Excursion to Tivoli.* By the Rev. Brian Hill, A.M. late of Queen's College, Oxford, and Chaplain to the Earl of Leven and Melville. Royal 8vo. 306 pages. pr. 7s. 6d. with a Map, in boards. Stockdale. 1792.

AFTER Brydone's popular and amusing tour through Sicily, it is under some disadvantage that another traveller treads the same path. Whether it is owing to this comparison, or to any real defect in the work itself, we must own that we have found the tour now before us less interesting than the scene of Mr. Hill's travels led us to expect. Much too large a part of the volume is filled up with the relation of trivial circumstances, relating to personal accommodation, and travelling incidents, and with well known fragments of ancient history respecting the island of Sicily, and the cities of Palermo, Syracuse, Sa-

gesta, &c. The volume is by no means, however, destitute of information and amusement; as the reader will perceive from the following short extract.

From Palermo, the place from which the tour commences, Mr. Hill writes the following account of a vault for the dead, at a Capuchin convent about a mile from the town. P. 27.

‘ It consists of four wide passages, each about forty feet in length, into which the light of the sun is admitted by windows at the ends. Along the sides of these are niches, in which the bodies are set upright, cloathed in coarse garments, with their heads, arms and feet bare. They are prepared for this situation by broiling them six or seven months upon a gridiron, over a slow fire, till all the fat and moisture are consumed. The skin, which looks like pale coloured leather, remains entire, and the character of the countenance is in some degree preserved. A man who was with us, pointed out his father-in-law, who had been dead two years; except the bodies of two reputed saints, one of which had been there 150 years, and the other 100, they are all of modern date, as appears by an inscription on a small piece of paste-board hung to the arms of every corpse, signifying the name of the person and the time of his decease. In some of the higher niches they are laid out at full length, and at the top are children of six or seven years of age. On the floor are handsome trunks, containing carcases of persons of distinction, the keys of which are kept by the relations.’

Concerning the amusements of the king of Naples our author relates, P. 63.

‘ Next to eating maccaroni, the favourite amusements of the Neapolitan monarch are hunting and shooting; though the bliss he obtains from the latter, must be of a very uncommon kind, as will be evident from the manner in which his majesty pursues, or rather murders his game.

‘ If the object of the royal vengeance be pheasants, he has three or four hundred of these poor animals, which are as tame as barn-door fowls, (particularly at his hunting-seat in the little island of Procita) confined within a small inclosed compass, himself being seated in an alcove above, by the front of which the *chasseurs* drive the birds one after another, without a minute’s delay, whilst his majesty fires at them as fast as he can discharge his pieces, and when he is tired of the excellent sport, boasts that he has killed with his own hand two or three hundred pheasants in an hour’s time. This intelligence we got from the king’s own *garde de chasse* on the spot at Procita.

‘ That the late king had precisely the same *pensant* for the sports of the field with his present majesty, and that he at least paid as much attention to the preservation of his game, the following anecdote will fully evince.

‘ Not many years ago he ordered all the cats in the island of Procita to be destroyed, under the idea that they killed his pheasants; this bloody sentence was executed with rigor, but the inhabitants soon became sensible of its bad effects, for the rats and mice multiplied to such a degree, that the whole produce of the island

island was in danger, and the former even attacked the children in their cradles. A petition was presented to the king, setting forth the grievance, to which his majesty immediately gave ear, and made another decree in favour of the cats, who soon did their duty so well, that though the pheasants do not appear at all diminished, there are few rats to be seen.

P. 66. 'When *la caccia de cinghiale*, or hunting and shooting the wild boar is the diversion his majesty fixes on, and which he usually prefers to all others, he then sometimes goes to Astroni, near Naples, where in the crater of an extinct volcano, three miles in circumference, but which is now filled with noble timber trees, are several hundreds of those animals, which flock in droves to be fed at the keeper's whistle, though we were obliged to conceal ourselves behind a wall to prevent their seeing us. This wall, however, which was so friendly to our curiosity, is very inimical to the poor boars, as the king stations himself behind it in order to shoot them, and will sometimes massacre fifty or an hundred in a day. He then registers his feats in a book, mentioning both the number and the size of the boars he has killed with his own hand. As a proof of this king's extraordinary piety, a newspaper would say *Piety extraordinary*, when madness was in his kennels, he made the poor quadrupeds hear mass, put his hand into their mouths, and said he was certain no hurt could then befall him or them. This we had from one who is honoured with his particular friendship and attention.

'What exquisite taste his majesty has for the fine arts, evidently appears by the paintings in his grand palace at Caserta, the apartments of which are adorned with pictures of his different sea-ports, and representations of his hunting the wild boars, in most of which the king himself makes the principal figure. The royal orders are, that the colors must be all bright and glaring, without any shade or softening whatever. But as this mandate causes some of the state rooms to look as if they were hung with shew-boards for a puppet-shew, so it sadly fetters the genius of that very able artist Mr. Hackert, who has the honor of being the king's first painter.'

Secret murders are very frequent in Palermo, as appears from the following anecdote. P. 84.

'Last year, many people in this town and neighbourhood, died in a sudden and extraordinary manner; they were generally seized with vomiting, and expired in a few hours. The cause of their death was discovered in the following manner. A young woman went to an officer of justice, to make some complaints concerning her husband; he desired her to be reconciled, and refused to proceed against him, upon which, she turned away in a rage, muttering, that she knew how to be revenged. The magistrate paid attention to what she said, and gave orders for her being arrested; when, upon strict enquiry concerning the meaning of her words, she confessed, that it was her intention to poison her husband, by purchasing a bottle of vinegar from an old woman, who prepared it for that purpose. In order to ascertain the truth of this story, another woman was sent to the old jade, to demand some of the

same vinegar, which was sold for about ten-pence a bottle, "What do you want with it?" said the vender; "Why," (replied the other) "I have a very bad husband, and I want to get rid of him." Hereupon, the old woman, seventy-two years of age, produced the fatal dose, upon which she was immediately seized, and conducted to prison, where she confessed, that she had sold forty-five or forty-six bottles. Many people were taken up, but as upon further enquiry it was discovered that several of the nobility had been purchasers, the affair was dropt, and the old woman alone suffered death.

An interesting description is given of the terrible earthquakes at Messina in 1783, and in Calabria. From the account of the latter we select the following particulars. P. 132.

' In a place called *Il lago del Maute*, about a mile from Seminara, a cottage with an adjoining orangery, and a man upon it, were carried to the distance of a mile.

' In the district of Coseleto, a large plain called Cineti sunk above three hundred palms, and formed a deep valley, and a cottage was removed two gun-shots above its former situation, without receiving any injury.

' In St. Cristina, a vineyard situated upon an eminence, and a plantation of olives upon a plain, together with a tower erected upon it, changed places, so that the vineyard was upon a plain, and the plantation of olives upon an eminence, with the tower standing as before. In the same district some persons sunk into a chasm, which opened under their feet, and were immediately thrown out again without receiving any material hurt; while others, who were travelling on horse-back, were thrown from their seats and buried in the abyss. In Soriano, two mountains were united, thirteen persons were killed, and a large lake formed.

' In a plain between Seminara and Le Pietre Negre, there appeared an hot lake throwing up its waters into the air. In the territory of Setizano, a large portion of land was joined to another belonging to Coseleto, by means of which the course of a river was stopped, and the country laid under water, for the space of several miles. A mountain above Sinopoli was torn from its centre, and carried across a valley to the distance of a mile and half. But the most extraordinary circumstance happened to a Greek ship near the island of Lipari, which either sunk, or seemed to sink, from the waves being thrown up very high on each side, into the depths of the sea, and which recovered its former situation, not only without damage, but without receiving a drop of water in its inside.

' The most violent force of the shocks was extended through a tract of country fifty-eight miles long, and twenty broad, including a space of eleven hundred and sixty square miles.'

P. 137. ' From the fatal fifth of January, 1783, to the end of July, almost all the shocks (which, besides sixty-two in the first twenty-four hours, amounted to near one hundred) were preceded by a long streak of clouds, near the horizon, extending from the east to the south, which grew darker after sun-set, and were soon confounded

confounded with the other clouds *. In the course of the same year, particularly in the month of July, there was an extraordinary appearance of the Aurora Borealis, and such terrible thunder and lightning as was never before known; a few days after a globe of fire, a foot in diameter, was observed slowly moving through the air, between the south and south-east, leaving behind it luminous particles similar to those meteors, vulgarly called falling stars, which also were seen every evening in great quantities.

* The sun generally appeared obscured by a mist, which spread itself so thickly in the lower regions of the atmosphere, as to obstruct the view of the Calabrian coast. The moon, at night, was in like manner darkened, or surrounded by an halo: it must, however, be observed, that on the days when this mist was thickest, no shock was ever felt.

* The winds were variable and inconstant, except at the time of a shock, when there was a dead calm; but as soon as it was over, they sprang up again, and in the space of twenty-four hours, would change to every point in the compass.

* The sea frequently rose higher than usual, with an uncommon roaring noise, and the wells at the same time became thick and turbid; a sure indication that an earthquake would follow in a few hours afterwards; and as the last signal, which only took place a few seconds before, Volcano and Stromboli cast up dense globes of smoke, very different from what was observed at other times.

* The brute creation gave manifest indications of some extraordinary revolution, particularly before the great shock which happened on the seventh of February. Some oxen that were feeding in a meadow near Messina, placed their feet strongly against the earth, as if to oppose a force from beneath, and raising their heads into the air, bellowed with all their strength.

* The birds fled about in a confused manner, and seemed afraid, to perch upon the trees, or light upon the ground, and immense quantities of sea-geese were seen swimming upon the waters of the Faro.

* A small fish, called Cicinello, esteemed a very great delicacy, was so plentiful at this time in all the Sicilian seas, that the fishermen were unable to find purchasers. An unusual quantity of other fish were also taken at this time on the western side of the island, whither they seemed to have retired from an apprehension of impending danger.

Mr. Hill, in refutation of Mr. Brydone's opinion concerning the great antiquity of the eruption of Mount Etna, remarks that Seignior Recupero (on whom Brydone relies for his account of a well, sunk at Iaci to a great depth, in which they passed through seven distinct lavas, one under another, most of them covered with a thick bed of rich earth) might mistake other dark strata for those of lava; that Mr. Brydone himself speaks of the beautiful country of Mel Paffi, near Etna, which

† The same was remarked in the year 1693 and in 1780.

has been over-run by lava, become barren, and in a second eruption, by a shower of ashes from the mountain, soon re-assumed its ancient beauty and fertility; that he acknowledges the progress of vegetation to be often greatly accelerated by showers of ashes; that it is very probable that soil might have been brought from a great distance to cover beds of lava, as the inhabitants of this formerly populous country, would of course use their utmost endeavours to refertilize the land; and lastly, that since, in some parts, it is found in the beds of torrents, in many of which it is worn down by the water to the depth of 50 or 60 feet, it may fairly be conceived, that a country so rent with earthquakes as this, should abound with deep chasms, through which the water would run as the most natural passages, without requiring ages to wear itself away.

Passing through the parts of Calabria, which suffered most severely by earthquakes, he relates the following particulars concerning Bagnara. P. 215.

‘The duke of Scylla, whose palace at Bagnara was levelled with the ground, went upon the sea in a small boat, which was thrown up into the air, whirled round and round, and then engulfed with all the unfortunate persons that it had contained. On the top of the hill is a fine champaign country, a view of higher hills covered with snow, and planted to their summits, and a noble reach of Sicily, the sea, and faro of Messina, which sweeps like an immense river between the two shores. We were then near the spot where seven houses were thrown down by an earthquake about two months ago, and had a perspective view of the lake, which we were desirous of visiting from Bagnara. The earth, for the space of two or three miles, seemed to be turned *topsy turvy*, which indeed was literally the case, and we were told that a man at work, with his oxen, was moved two miles without receiving any injury. Upon some parts of this hill the ground sounded hollow under our feet; a circumstance which was remarked in the streets of Messina during the great earthquake in February 1783, and at no other time.’

This work, like many other productions, might have been considerably improved by pruning. Few readers would have been displeased to have heard less of ‘hopping and creeping bed-fellows, of pig-stye chambers, and *filthy* fire-places.’ Let us not be mistaken if we add, that the acknowledgment of Providence is somewhat too frequently introduced. Religious gratitude is an excellent disposition, but always appears to the greatest advantage when it is retired and unostentatious. Besides, it is neither sound theology, nor philosophy, to ascribe ill events to accident, and good ones to Providence, as our author does, when, speaking of a horn of powder blown up in a cavern, he says, ‘the powder in the horn *accidentally* took fire, but *providentially* the quantity was very small, and no injury followed.’

ART. IV. *An Essay on Archery, describing the Practice of that Art, in all Ages and Nations.* By Walter Michael Moseley, Esq. 8vo. 348 pages. Pr. 7s. in boards. Robson. 1792.

ARCHERY, though it has long ceased to be a military art, still remains as a polite amusement, and is at present an object of much attention in the fashionable world. The ingenious author of this work, in return for the diversion which this art has afforded him at the target, has made it a fund of entertainment for the closet, by writing a history of archery, which will not fail to be read with pleasure by all who are fond of curious and elaborate researches into antiquity. The subject has been hitherto seldom treated of; it has, as our author expresses it, 'lurked almost unseen,' not only among the English, but in every part of Europe, and evidently for the reason which he assigns, that men formerly were contented with the practice of archery, and as the art in latter ages falling into disuse, no one paid attention to the subject. It must be owned, that the topic is not at present of much importance, except as an amusing object of literary discussion; but a writer who unites industry with taste, and will spare no pains to complete, and to embellish what he undertakes, will make any subject appear interesting. And this merit certainly belongs to the author of the essay now before us.

The work opens with a brief review of the manners of savage nations, both ancient and modern, among whom the bow has been used as an instrument for procuring and killing food, and as a weapon of war. The gradual improvement of this instrument is then diligently traced, and the progress made in its construction and use, is described with all the accuracy which the present state of ancient records will permit. Concerning the bow it is shown, that it has been constructed from the rough and unformed boughs of trees, from reeds or cane, from horn, and from various kinds of wrought wood. Different forms are described, and represented in an engraved plate, and many particulars are collected respecting the different ways in which they have been used by different nations. Among these the most extraordinary is the practice of the Ethiopians and a few other nations. P. 86.

† We read, that these people, instead of holding their bow in the left hand, as is the usual custom, drew it by the assistance of their feet. The fact is recorded by Diodorus Siculus*, and Strabo: the latter of whom informs us of a curious expedient of this pedestrian archery, used by the Ethiopians in hunting ele-

* — καὶ ὁπλίζονται δὲ αὐτῶν οἱ μὲν ἀσπίδι ἡμοβοῖταις καὶ μικροῖς δρεσίν, οἱ δὲ ἀνορτίους ἀναγκάλαις. ἵπποτε δὲ ξυλίνους τοξοῖς τετραπληχιστὶν, οἷς τοξίσται μὲν τῷ ποδὶ προσβαίνοντες.

Diod. Sic. Lib. 3.

phants. They employ, in shooting their strong bows, three persons; two of whom support the bow by pressing their feet against it; while a third is engaged in drawing the string and directing the arrow*.

* Arrian reports, that the Indians shot their bows by the assistance of their left foot, being enabled, by this means, to draw the string very far backwards †.

† Zenophon, speaking of the Carducians, says, ‘They had bows which were three cubits long, and arrows of two cubits. When they made use of these weapons, *they placed their left foot on the bottom of the bow*, and by that method they drove their arrows with great violence, piercing through the shields and corslets of his men; and as the arrows were extremely large, were used by them as javelins ‡.

‡ It is recorded of the Arabians, that they used their bows in the manner above alluded to, by the help of the foot §.

§ The reader will perceive that the passages I have quoted in the notes are extremely indistinct and obscure; more particularly that from Arrian, from Zenophon, and from Suidas. Suidas, indeed, seems to intimate that the Arabians drew the bow with their feet applied to the string, instead of their hands; but certainly the passage is corrupt, as the fact is impossible. Nor can I explain the sense of these several authors, unless it be understood, that one foot was made use of as a rest for the middle part of the bow, while the string was drawn back by the hands. This appears to agree well with the expression in Arrian, ‘*τῷ ποδὶ ἀντιβαίνεις* ;’ and I have not the least doubt, but that this was originally intended by the historians, though the different mutilated texts convey the idea in a very concealed manner, as they now stand.

* — ἡ δὲ τοξία δια τριῶν ἀνδρῶν συντελεῖται, τῷ μὲν κατιχόντι τὸ τοξον, καὶ προσβέβηκτον τοῖς ποσὶ, τῷ δ' ἰλκοῦτος τῇ νυρᾷ.

Strabo. Arab. Lib. 16—pg. 772.

† Alii tutiore genere, sed magis fallaci, intentos ingentes arcus defigunt humi longius. Hos præcipui viribus juvenes continent: alii connixi pari conatu contendunt, ac prætereuntibus sagittarum venabula infigunt, mox sanguinis vestigiis sequuntur.

Plin. Lib. 8. ch. 8. pg. 439.

‡ — καὶ τῷ κατὰ ἰπὶ τῇ γῇ δύνει, καὶ τῷ ποδὶ τῷ ἀριστερῷ ἀντιβαίνει, ὥτως ἐκτείνουσι, τῇ νυρῇ, ἰπὶ μίγα ὀπίσω ἀπαγαγόντες.

Arrian. Rer. Ind. pg. 541.

§ — Εἰλκοι δὲ τὰς νυράς, ὅποτε τοξιοῦσι, πρὸς τὸ κατὰ τὴν τοξὴν τῇ αριστερῇ ποδὶ προσβαίνοντες.

Zenophon. Exped. Cyri. 322. D.

§ — οἱ δὲ Ἀραβιοὶ ἀριττὴ πολλῇ τῶν ἀλλῶν διαφεύουσιν, οἱ βέλονται ἀνδρομνηστὶ χρωμιοὶ, ἀπὸ τῶν χιτῶν τῷ ποδὶ ἐμβαλόντες εἰς τὰς νύρας, πάλαισι τὸ τοξον.

Suidas—Ἀραβίς.

¶ And also:—ὁ μὲν εἰς κατιχὴν τοξὸν τῷ ποδὶ προσβέβηκτος.

Agatharchides—inter Geograph. Script. minores. Oxon, 1698. 8vo.

* If we have recourse to the commentators on these passages, we shall find no ray of light thrown upon them, by which the sense becomes more conspicuous; for they, being men more conversant with books than bows, have glided over these parts without appearing to see the impropriety of them*.

Mr. Barrington, in his *Essay*, inserted in the *Archæologia*, relates a tradition, that one Leigh, an attorney, at Wigan, in Lancashire, shot an arrow a mile at three flights. He is reported to have sat on a stool, the middle part of his bow being fastened to his one foot, to have elevated that five and forty degrees, and to have drawn the string with his two hands applied to it.

I cannot avoid being of opinion, that this fact fully illustrates those before-mentioned; and conceive, that the real method practised by the nations before-named, was exactly on the principle of this curious experiment.

Mr. M. goes on to enquire into the materials of which bow-strings, arrows, and arrow-heads have been made, and into the various kinds and forms of the two latter.

The use of *poisoned arrows* has certainly been very common in all ages, but it has been a matter of much dispute by what methods they have been envenomed. We shall transcribe some parts of what our author has collected upon this subject. P. 143.

Among the various appendages which have been attached to the arrow, the most formidable seems to be that of *poison*. We are told that a fluid is prepared, and loaded with such powerful infection, that the animal system shrinks under its effects, almost instantaneously, if it be once introduced deeper than the skin.

The vegetable and mineral poison we are acquainted with in Europe, if administered in small portions, require time to operate, and seldom produce immediate death. But we shall find that in other parts of the world, nature has infused into the cells of some vegetables, so deadly a venom, that not even the wound of the most virulent serpent can equal.

Mankind probably fell victims to this poisonous juice at its first discovery; but the first use to which it was applied seems to have been the envenoming of arrows, which were directed against wild beasts. For this purpose it was a very valuable acquisition, as the wound of an arrow alone would seldom prove instantly mortal.

* 'The passage I have quoted above from Diodorus Siculus, is thus explained by the notes.—'Utebantur enim barbari illi arcubus ternum fere cubitorum; quos ut intenderent, *bumi collocabant*, pedequæ admoto sinistro; nervum summis viribus adducebant.' If the reader be an archer, I will ask him, How far he imagines a bow would carry, if placed in the situation here named? In my opinion, the bow would fly as far as the arrow, but in an opposite direction!

‘ The use of poisoned arms is of high antiquity; they were common in the time of Alexander, as Justin records*.

‘ Virgil, in the 9th *Æneid*, celebrates Amycus for this art :

‘ * * * * * Inde ferarum

‘ Vastatorem Amycum, quo non felicior alter

‘ Ungere tela manu, ferrumque armare veneno.’

Æneid. 9. 771.

The Gauls, we find by Pliny, shot poisoned arrows in hunting stags, and which were made from a tree called *Limæum*†.

‘ The poison with which part of the inhabitants of America arm their darts, is said by some to be prepared from a tree called *Mancanilla*—they add, that it is death to those who take in the effluvia of it by inspiration, and for that reason the old people and criminals are sent to gather the juice, protecting their nose and mouth as well as they can; but this is looked upon as a fable †.

By others it is said, the poison applied to arms is gotten from a serpent, which, when irritated, vomits a noxious liquor; and if the point of an arrow be stained with it, the wound inflicted by that weapon will prove instantly mortal §.

‘ But from whatever things these venomous ingredients are procured, it is certain the effects are often violent and dreadful. The savages in America pretend, that by compounding the liquor, into which they dip their arrows, with a greater or less portion of the poisoning quality, they can cause immediate death from a wound, or protract the effect to a few days, a week, or a fortnight.

‘ The real advantage derived from the use of poisoned arrows in war, seems so trivial, that we may doubt whether victory was ever apparently aided by the effects of those weapons. And although Alexander and Cortes, as well as many warriors, have been exposed to these doubly armed instruments of death, we do not find they have ever attested the double efficacy of them ||.

‘ The natives of the east, and in America, who practise the poisoning of arrows, employ those instruments in the hunting of wild

* ‘ Cum venisset ad urbem Ambigeri regis, oppidam victum ferro audientes, sagittas veneno armant, atque ita gemino mortis vulnere hostem a muris summoventes, plurimos interficiunt:’

Justin, Lib. 12.

† ‘ *Limæum* herba appellatur à Gallis, qua sagittas in venatue tingunt medicamento, quod venenum cervarium vocant.

Plin. B. 27, *Chap.* 11, *pg.* 433. *Vol.* II.

‡ ‘ A similar story is told of a tree, in the island of Java, called the Upas, and of another in Makassar, which Gumilla mentions.

See Vol. III. *pg.* 16. *Hist. de l’Oronoque.*

§ ‘ See *Viaggi da Ramusio*, Vol. III. *pg.* 155—E.—Fol.

|| ‘ It must be observed, that the use of poisoned arrows is principally confined to the chase, and is introduced upon emergencies only in battle, among the Americans.—See *Condamine’s Voyage*, *pg.* 206, and *Bancroft’s History of Guiana*, *pg.* 306.—There is, however, an instance of the Americans having used these

wild beasts. But the arrow they use is of a very different construction from those which are usually shot from the bow. They are simple sticks of hard wood, poisoned at the end, and are so light as to be blown through a tube, in the manner we often see boys blowing peas, or other substances, in this country.

The violent effects of poison conveyed by arrows, our author further confirms by extracts from Bancroft's history of Guiana, Condamine's voyage to South America, and Tavernier's voyages. To these are added, some observations on the remedies which have been applied to poisoned arrows.

The incidental uses to which arrows have been applied, as divination, conveying fire, communicating intelligence, &c. are the next objects of enquiry. Different kinds of quivers, targets, and butts are next described. After which the author proceeds to trace the use of the bow in this island, from the earliest period in which it seems to have been known in Britain, and continues the history through the several succeeding ages and reigns, till the period in which this instrument was discontinued as a military weapon in the English army. From this, which is one of the most curious and entertaining parts of the work, we must make an extract. P. 226.

‘ From a passage in Stow, we find Richard II. to have had a very numerous guard of archers; for in the year 1397, as one day the members were leaving the parliament house, ‘ a great stir was made as was usual; whereupon the king's archers, in number four thousand, compassed the parliament-house, thinking there had been some broil, or fighting, with their bows bent, their arrows notched, and drawing, ready to shoot, to the terror of all that were there: but the king coming pacified them †.’

‘ The most memorable circumstance with respect to the bow, which occurred in the reign of Henry IV. was the victory gained over the Scots near Halidowne-hill, in the year 1402; ‘ where,’ in the words of an old historian, “ the lord Percies archers did withall deliver their deadly arrowes so lively, so courageously, so grievously, that they ranne through the men of armes, bored the helmets, pierced their very swords, beat their lances to the earth, and easily shot those who were more slightly armed, through and through †.”

these arrows with great success, related in the ‘ *Viaggi da Ramusio*,’ Vol. III. pg. 24.—A. Vasco Nunez, with 300 men, attacked a party of Indians, who immediately turned about, discharged a flight of poisoned arrows on them, and at the first shot killed 107 of the 300 who had invaded their country.

† ‘ Stow, pg. 316.

† ‘ As a contrast to this barbarous, though energetic passage, I will quote the description of a furious arrow, from Lucan.

‘ *Haud unum contenta latus transire, quiescet:*

‘ *Sed pandens perque arma viam, perque ossa, relicta*

‘ *Moritur, fugit: superest telo post vulnera cursus.*’

Pharsalia, Lib. 3.

‘ The

' The battle of Agincourt, which happened in the year 1415, under Henry v. is the next signal victory ascribed to the English archers, who destroyed a great number of the French cavalry, by their yard-long arrows. This, indeed, seems the last very important action in which archery is much spoken of, and although the use of it was continued through several succeeding reigns, it at length seems to have been cultivated more as an amusement, than for real military service.

' The amusement was extremely fashionable in the time of Henry VIII. and Hollinshed reports that that prince shot as well as any of his guard.

' Edward VI. is said, by Mr. Barrington, to have been fond of the exercise of archery.

' Charles I. appears to have amused himself in this way also, and is represented in the frontispiece of Markham's *Art of Archery*, (1634) in the attitude and dress of a bowman.

' During the reigns of Charles II. and James II. the amusement was continued, and the former sometimes attended at exhibitions of shooting. The Artillery Company, or Finsbury Archers, have survived even to the present time, but except in that society, the bow, till within these ten years, was very little known in the kingdom. At present, indeed, archery gains favour, and many companies are formed, for the practice of that amusement *.

' The exact time in which the bow became disused in war by the English army, perhaps, cannot be fixed. P. Daniel mentions, that arrows were shot by the English at the Isle of Rhé, in 1627. Mr. Grose informs us, that in 1643, the earl of Essex issued a precept 'for stirring up all well-affected people by benevolence, towards the raising of a company of archers for the service of the king (Charles I.) and the parliament.' And in a pamphlet, says the same author, which was printed anno 1664, giving an account of the success of the marquis of Montrose against the Scots, bowmen are repeatedly mentioned. One Neade, in the reign of Charles I. obtained a commission under the great seal, wherein, he and his son, were empowered to teach the combined management of the pike and bow, a book entitled '*The double armed man*,' shewing the proper exercise and attitudes, was written and published by William Neade, about the year 1625. It contains nothing of consequence relating to archery, but we may judge that that art was not laid aside at this period.

* 'Of these Societies, I believe the following are the principal: viz.

The Hon. Artillery Company, Royal Edinburgh, Toxophilite, Woodmen of Arden, Royal Kentish Bowmen, Royal British Bowmen, Robin Hood Bowmen, Royal Archers, Yorkshire Archers, Hainkault Foresters, Southampton Archers, Bowmen of Chiviot Chase, Kentish Rangers, Woodmen of Hornsey, Surry Bowmen, Bowmen of the Border, Mercian Bowmen, Broughton Archers, Staffordshire Bowmen, Trent Archers.

Having

Having related what history affords with respect to our ancient archers, Mr. Moseley mentions the societies which have been formed for the regulation and encouragement of this art, reviews the state of archery in France, and describes the various uses which were made of archers in battle. The remainder of the volume contains an account of the cross-bow, a relation of some of the exploits of those heroes who have signalized themselves as archers, and remarks on modern archery, considered as an amusement. Without hesitation we promise, not only the lover of archery, but the elegant scholar, and the antiquarian, much entertainment from this elaborate and truly classical performance.

The author has saved us the trouble of pointing out a few inaccuracies, by communicating the following letter :

' To the ANALYTICAL REVIEWERS.

' Gentlemen,

' In the essay on archery lately published, a copy of which was presented to you at my desire, there are a few errors which were not discovered till the work had been printed, and which for that reason, remain without correction. I take the liberty, therefore, to inform you of them.

' In chap. 5, p. 102, speaking of the ancient bow-strings, formed from hides, the phrase '*νυπα βουα*' is said to be common in Homer.—This expression is used by that poet, but not frequently; it occurs in no other place than Il. 4. 122.

' P. 105, the word ~~νυπα~~ signifying a bow-string composed of horse's hair, is mentioned, to be often found in Homer.—The word has truly the signification assigned to it, but on examining more accurately, I have reason to think, Homer does not apply it in the sense here alluded to.

' P. 106. A page in Pliny led me to assert, that the Orientals formerly wrought bow-strings from the hair of camels, as some nations did from that of horses. '*Camelino arcus intendere Orientis populi fidissimum.*' But *veretre* camelino, is to be understood.

' P. 228. An account of the battle of Tooton is omitted. This account was literally transcribed from Hall's Chronicle, on a loose paper, and ought to have been inserted at the third line of the page here mentioned. But I have reason to think, that this loose paper was not sent to the press, in the book containing the other MSS. and by that means forgotten.

' I shall be happy if this letter do not draw from you the expression of Cicero,—'*ferò sapiunt Phryges.*'

' I am, Gentlemen, yours, &c.

March 6, 1792.

' W. M. MOSELEY.'

D. M.

IN our Review for February we gave an account of the first four articles in this collection, the next in order is a translation by the late Henry Vanfittart, Esq; from a Persian abridgement of a book written in the Pushto language, on the descent of the Afghans from the Jews.

"The Afghans, according to their own traditions, are the posterity of *Melic Tálut* (king Saul), who, in the opinion of some, was a descendant of Judah, the son of Jacob, and, according to others, of Benjamin, the brother of Joseph."

"In a war which raged between the children of *Israel* and the *Amalekites*, the latter being victorious, plundered the *Jews*, and obtained possession of the Ark of the Covenant. Considering this the God of the *Jews*, they threw it into the fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success: every individual who treated it with indignity, was punished for his temerity. They then placed it in their temple, but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness.

"When the prophet Samuel arose, the children of *Israel* said to him: "We have been totally subdued by the *Amalekites*, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God." Samuel said: In case you are led out to battle, are you determined to fight?" They answered, "What has befallen us, that we should not fight against infidels? That nation has banished us from our country and children." At this time the angel Gabriel descended, and, delivering a wand, said: "It is the command of God, that the person, whose stature shall correspond with this wand, shall be king of *Israel*."

"*MELIC TALUT* was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day, a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to *SAMUEL*, saying, "I have lost a cow, and do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty." Samuel perceiving that he was a man of lofty stature, asked his name. He answered, *TALUT*. Samuel then said: "Measure *Tálut* with the wand which the angel Gabriel brought." His stature was equal to it. Samuel then said: "God has raised *Tálut* to be your king." The children of *Israel* answered: "We are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king?" Samuel informed them, "They should know that God had constituted *Tálut* their king, by his restoring the Ark of the Covenant." He accordingly restored it, and they acknowledged him their sovereign.

"After *Tálut* obtained the kingdom, he seized part of the territories of *Jalut* or *Goliath*, who assembled a large army, but was killed by David. *Tálut* afterwards died a martyr in a war against the infidels; and God constituted David king of the *Jews*.

Melic

‘ *Melic Tâlat* had two sons, one called *Berkia*, and the other *Irmia*, who served *David*, and were beloved by him. He sent them to fight against the infidels ; and, by God’s assistance, they were victorious.

‘ The son of *Berkia* was called *AFGHAN*, and the son of *Irmia* was named *USSEC*. Those youths distinguished themselves in the reign of *David*, and were employed by *Solomon*. *Afghan* was distinguished by his corporal strength, which struck terror into demons and genii. *Ušsec* was eminent for his learning.

‘ *Afghan* used frequently to make excursions to the mountains, where his progeny, after his death, established themselves, lived in a state of independance, built forts, and exterminated the infidels.

‘ When the select of creatures, *MUHAMMED*, appeared upon earth, his fame reached the *Afghans*, who sought him in multitudes, under their leaders *Khalid* and *Abdul Rashid*, sons of *Walid*. The prophet honoured them with the most gracious reception, saying: “ Come, O *Muluc*, or kings ;” whence they assumed the title of *Melic*, which they enjoy to this day. The prophet gave them his ensign, and said, “ That the faith should be strengthened by them.”

‘ The remainder of this paper contains a short account of the exploits of the *Afghans*, under *Muhammed*, and the sultans of *Ghaznah*, and of the countries which they took possession of. The principal territory inhabited by this tribe is situated in the northern parts of *Indostan*, in a province of *Cabul*, which was originally called *Rob*, and hence is derived the name of the *Rohillahs*, the expulsion of whom from a territory on the borders of *Oude*, forms one of the articles of the impeachment of Mr. *Hastings*. The sects of the *Afghans* or *Patans* are very numerous, and they have always been considered as the main strength of the *Indian* armies, in which they have served.

Sir W. Jones observes, in a note on the above translation, that ‘ this account of the *Afghans* may lead to a very interesting discovery.’ Because we learn from *Esdra*, that the ten tribes, after a wandering journey, came to a country called *Arfareth* ; and a considerable district under the dominions of the *Afghans* is called *Hazareh*, or *Hazaret*, which might easily have been changed into the word used by *Esdra*. The best *Persian* historians also say, that the *Afghans* are descended from the *Jews* ; and the *Pushto* language has a manifest resemblance to the *Chaldaic*, and it is even asserted, that their families are distinguished by the names of *Jewish* Tribes. He, therefore, strongly recommends an inquiry into the literature and history of this people.

Article v. contains remarks on the island of *Hinzuan* or *Johanna*, by the president. This African island is situated in about 12° 10’ 47” of south latitude, and 44° 25’ 5” longitude

east, and in it the language is spoken, and the manners seen of Arabia. On the 28th of July, 1783, sir W. J. arrived at this isle in the Crocodile.

'The frigate was presently surrounded with canoes, and the deck soon crowded with natives of all ranks, from the high born chief, who washed linen, to the half naked slave, who only paddled. Most of them had letters of recommendation from Englishmen, which none of them were able to read, though they spoke English intelligibly; and some appeared vain of titles, which our countrymen had given them in play, according to their supposed stations; we had *lords*, *dukes*, and *princes* on board soliciting our custom, and importuning us for presents. In fact, they were too sensible to be proud of empty sounds, but justly imagined that those ridiculous titles would serve as marks of distinction, and by attracting real notice, procure for them something substantial.'

This island, if the length of time which the president had been at sea did not influence his imagination on the sight of land, presents as beautiful an appearance almost as can be conceived; not the territory of Nice, with its olives, date trees, and cypresses, or the isles of *Hieret*, with their delightful orange groves, appeared so charming as the view from the road of *Hinzuan*. After filling some pages with a poetical, rapturous description of views of this and the adjacent isles, the author relates his visits to the people of authority in the kingdom.

We shall present our readers with an extract of a conversation which he had with *Alwi*, the brother to the governor of the place where they landed.

"His country (he said) was poor, and produced few articles of trade; but if they could get money, *which they now preferred to play-things* (those were his words), they might easily (he added) procure foreign commodities, and exchange them advantageously with their neighbours in the islands and on the continent: thus with a little money (said he) we purchase muskets, powder, balls, cutlasses, knives, cloths, raw cotton, and other articles brought from Bombay, and with those we trade to *Madagascar*, for the natural produce of the country, or for dollars, with which the French buy cattle, honey, butter, &c. in that island. With gold, which we receive from your ships, we can procure elephants' teeth from the natives of *Mozambique*, who barter them also for ammunition and bars of iron; and the Portuguese in that country give us cloths of various kinds in exchange for our commodities: those cloths we dispose of lucratively in the three neighbouring islands; whence we bring rice, cattle, a kind of bread fruit, which grows in *Comara*, and *Sawa*, which we buy also at other places, to which we trade; and we carry on this traffic in our own vessels."

'Here I could not help expressing my abhorrence of their *slave trade*, and asked him, by what law they claimed a property in rational beings, since our Creator had given our species a dominion

minion, to be moderately exercised, over the beasts of the field, and the fowls of the air, but none to *man over man*. "By no law, (answered he) except necessity be a law. There are nations in *Madagascar* and in *Africa* who know neither God nor his prophet, nor Moses, nor David, nor the Messiah: those nations are in perpetual war, and take many captives; whom, if they could not sell, they would certainly kill. Individuals among them are in extreme poverty, and have numbers of children; who, if they cannot be disposed of, must perish through hunger, together with their miserable parents: by purchasing these wretches, we preserve their lives, and, perhaps, those of many others whom our money relieves. The sum of the argument is this:—if we buy them, they will live; if they become valuable servants, they will live comfortably; but, if they are not sold, they must die miserably."

"There may be, said I, such cases; but you fallaciously draw a general conclusion from a few particular instances; and this is the very fallacy, which, on a thousand other occasions, deludes mankind. It is not to be doubted, that a constant and gainful traffic in human creatures foment war, in which captives are always made, and keeps up that perpetual enmity, which you pretend to be the *cause* of a practice in itself reprehensible, while in truth it is its *effect*; the same traffic encourages laziness in some parents, who might, in general, support their families by proper industry, and seduces others to stifle their natural feelings: at most, your redemption of those unhappy children can amount only to a personal contract, implied between you, for gratitude and reasonable service on their part, for kindness and humanity on yours; but can you think your part performed by disposing of them against their wills with as much indifference, as if you were selling cattle; especially as they might become readers of the *Koran*, and pillars of your faith. "The law (said he) forbids our selling them, when they are believers in the prophet; and little children only are sold; nor they often, or by all masters." You who believe in Muhammed, said I, are bound by the spirit and letter of his laws to take pains that they also may believe in him; and if you neglect so important a duty for sordid gain, I do not see how you can hope for prosperity in this world, or for happiness in the next. My old friend and the musties assented and muttered a few prayers, but probably forgot my preaching, before many minutes had passed.

During their stay at this island, sir W. J. paid a visit to the king at the capital *Donomi*, which he describes to be large and populous. The king was about 60 years of age, and, from the prosperous state of the country, appeared to govern the people with lenity. At the author's departure, he was saluted with a discharge of all the sultaun's ordnance—one gun. The government of the island is a monarchy, limited by an aristocracy; the king not having any power to make war by his own authority; but when the assembly of nobles who are, from time to time, convened by him, resolve on a war with any of the

neighbouring islands, they defray the expences of it by voluntary contributions, in return for which they claim, as their own, all the booty and captives. The ordinary expences of government were defrayed by a tax from 200 villages; but the three principal towns were exempt from all taxes, except that they paid annually to the chief mufti a fortieth part of all their moveable property, and from that payment, neither the king nor the nobles claimed an exemption. The kingly authority, by the principles of their constitution, was considered as elective, though the line of succession had not, in fact, been altered since the first election of a sultaun. This order of government, he was informed, had been established by a wandering Arab, who had settled in the island, and by his intrepidity in several wars acquired the rank of chieftain, and afterwards of a king, with limited powers.

The internal part of this country is described as being equally rich and beautiful, as it at first appeared on the sea coast. In some places——

‘The whole country which presented itself as far surpassed *Ermenonville*, or *Blenheim*, or any other imitations of nature, which I had seen in France or England, as the finest bay surpasses an artificial piece of water. Two very high mountains, covered to the summit with the richest verdure, were at some distance on my right-hand, and separated from me by meadows diversified with cottages and herds, or by vallies resounding with torrents and water-falls; on my left was the sea, to which there were beautiful openings from the hills and woods; and the road was a smooth path naturally winding through a forest of spicy shrubs, fruit-trees, and palms. Some high trees were spangled with white blossoms, equal in fragrance to orange flowers: my guide called them *Monongos*.’

The president closes his remarks on this island with an instance of European *gratitude* to one of its principal inhabitants.

‘When Alwi was on the coast of Africa, in the dominions of a very savage prince, a small European vessel was wrecked, and the prince not only seized all that could be saved from the wreck, but claimed the captain and crew as his slaves, and treated them with ferocious insolence. Alwi assured me, that when he heard of the accident, he hastened to the prince, fell prostrate before him, and by tears and importunity prevailed upon him to give the Europeans their liberty; that he supported them at his own expence, enabled them to build another vessel, in which they sailed to Hinzuan, and departed thence for Europe or India.’

For this essential service, he received promissory notes from the captain, which he produced, but had never seen or heard of him afterwards, nor would any person in the various ships which had touched at that island pay the notes. The name of the vessel or commander is not mentioned, because sir W. J. thinks it possible, that the person thus accused of injustice, if he be living, may be able to make a substantial defence. On this

this subject we must observe, that we think the mentioning of those names would have been the most likely means of procuring justice to the African trader, or of clearing the captain from the imputation of ingratitude; for if it should be found that the vessel in which he left the island was lost, or that he died soon afterwards, his character would be exculpated: but if he be living, and has not made any exertions to repay the money which procured him liberty, safety, and perhaps life, it is not probable that he will be roused to do it while his name is concealed.

Article vi. is on the Baya or Indian gros-beak, by At'har Ali Khan, of Dehli.

This is a description of a little bird which is very common in Indostan; it is remarkably docile, and may be taught to perform a variety of tricks,

‘It is an attested fact (the writer says), that if a ring be dropped into a deep well, and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his master with apparent exultation.’

Article vii. is on the chronology of the Hindus, by the president.

In this paper sir W. J. endeavours to point out, from some sanscrit books, a considerable analogy between the Hindu chronology and that of Moses since the age of Menu, who appears to resemble Noah, as an universal deluge happened in his time, &c. but as this subject is attended with great difficulties, and as the arguments advanced cannot be fairly stated without entering at length into the discussion, we must content ourselves with referring our readers to the work itself,

[To be continued.]

ART. VI. *A complete Treatise on the Origin, Theory, and Cure of the Lues Venerea, and Obstructions in the Urethra, illustrated by a great Variety of Cases. Being a Course of twenty-three Lectures, read in Dean-street, Soho, in the Years 1790, and 1791. By Jesse Foot, Surgeon. 4to. 675 pages. Price 1l. 10s. in boards. Beckett. 1792.*

THE venereal disease hath been so widely diffused through Europe, for nearly three centuries, that, it might be presumed, very sufficient opportunities have been given to collect a good history, to investigate its nature, and to decide upon the best mode of treatment. The great number of books which have been published upon this subject, likewise proves, that few diseases have engaged more of the attention, or given greater employment to the pens of professional men than *lues venerea*. But, whatever may be the reason, publications upon this subject, of various descriptions and magnitude, still continue to be multiplied; each new writer claims the merit of new discoveries,

and solicits the attention of the world, while he exposes the error of his predecessors and contemporaries, and displays his own system of superior excellence. The work now before us, however, promises a termination to our labours upon this multifarious subject: it addresses us, as being "a complete Treatise on the Origin, Theory, and Cure of the Lues Venerea:" and its author begins his first lecture with declaring, that it is "the intention of these lectures, to unfold the whole which belongs to the venereal disease." With such high-raised hopes as a promise like this is fitted to inspire, we shall proceed to examine how far Mr. Foot has established a perpetual standard of theory and practice, and thus superseded the labours of all future adventurers.

In the first three lectures, the author professes to treat "on the origin of the venereal disease." He undertakes "to lay before" his readers, "the opinions of former authors upon this question;"—and "to produce a fair state of the arguments which have been used on both sides." P. 8. In the pursuance of this plan, we are presented with three letters*, formerly written by Mr. Beckett, to Dr. Douglas, Dr. Wagstaffe, and Dr. Halley, on the History and Antiquity of the Venereal Disease, in which he attempts to prove that this complaint was known, long before the discovery of the West-Indies. Dr. Astruc's reply to the arguments of Mr. Beckett, are also brought forward; and now, in Mr. Foot's opinion, his two first lectures display "all that is material at one view;"—and qualify his readers "to become judges at once in the question." P. 9. Our author having thus, with Dr. Astruc's assistance, quite extricated himself from the difficulties Mr. Beckett had thrown in his way, he proceeds to investigate the origin of the venereal disease. But on entering upon this wide field, he fortunately discovers that "Astruc, the learned and judicious historian—has done all for us to clear up a question so remote as three centuries ago;"—and that the learned Frenchman has clearly proved, that "the Venereal disease" is not "an original, venomous, morbid disease of Europe." P. 70. Very consistently therefore with such a discovery, Mr. Foot has offered little more upon this subject, than what may be called an abridgment of the first eleven chapters of Astruc's "Treatise of Venereal Diseases:" and this compilation is in Mr. Foot's language, producing "for our consideration *all the proofs and authorities* which serve to direct us to the true source

* These letters are not confined to the Philosophical Transactions, nor are they so "difficult to be come at," as Mr. Foot imagines. They are contained in a collection of Beckett's *chirurgical Tracts*, which was published by E. Curll, in 1740.

and origin of the venereal disease." P. 107. We must acknowledge, that the author has acquitted himself of the task he undertook in a very compendious way; and he seems to have had no suspicion, that the same weighty train of reasoning by which *he* was "irresistibly induced to believe, that this disease was conveyed into Europe from America by the crew of Columbus," might fail to produce a similar conviction in the minds of more sceptical readers. Why Mr. Foot, in pretending to discuss this point, has only made his readers acquainted with Beckett, and Astruc, must be explained by himself: but whatever might be his own opinion of the insufficiency of other historians, it was certainly his duty to have brought forward the proofs and reasonings of the several writers who have discussed this question; more especially as he undertook to present the world with a *complete* view of the subject. The author, indeed, has slightly mentioned "a Dr. Sanchez, who published about twenty years ago a dissertation on the origin of this disease *;" but as, in our author's opinion, "his arguments are very feeble," they have consequently escaped all animadversion. When a writer engaged in the discussion of a controverted point of history, assigns the *feebleness* of his antagonist's arguments, as a reason for his declining to refute them, we do not feel perfectly satisfied. A giant is not too big to destroy a troublesome insect; and a swarm of little pertinent objections may sometimes create more difficulty and vexation, than the most ponderous syllogisms. We therefore sincerely wish for the sake of future writers, that while our author was in the field, he had at least crushed Sanchez with his foot, that the world might have heard no more of him. It might also be asked, why Mr. Foot has omitted to state, and refute, the opinions of Sydenham, of Hensler, of Gruner, and of Hunter? It is most assuredly the duty of an author, who undertakes to present the world with a full statement of historical facts upon the origin of the venereal disease, to favour his readers with something more than a new edition of Beckett's letters, and an abridgment of Astruc.

* This is a trifling anachronism of about twenty years. Sanchez's first dissertation was published at Paris in 1750. An English translation of it was published at London in 1751. Van Swieten attempted to invalidate the arguments brought by Sanchez, in the fifth volume of his Commentaries on Boerhaave's Aphorisms, which was published in 1772. To these objections, Dr. Sanchez published a reply in 1774, under this title, "Examen Historique sur l'Apparition de la Maladie Vénérienne en Europe, &c. A new edition of these two Dissertations was published at Leyden by professor Gaulinus, with a preface, in 1788.

The origin of the venereal disease certainly constitutes a curious and interesting object of inquiry: and it is rather extraordinary, that after all the pains which learned men have bestowed upon this subject, we are not yet possessed of an account that is perfectly satisfactory. It is a remarkable fact, that none of those writers who published on the venereal disease, within the first twenty years after its appearance in Europe, have intimated a suspicion that this infectious complaint was imported from America by Columbus: this discovery was never made till a period of time had elapsed, in which this disease might have been propagated through the newly discovered world. The historian who undertakes to trace the origin of the venereal disease, should prove by clear historical evidence, that this disease was endemial in Hispaniola, at the time this island was discovered by Columbus; and he should exactly delineate the form under which it appeared. Astruc indeed has expressed himself as if he thought that a discharge from the vagina was the form with which the female natives were affected; and yet it is a curious fact, that the gonorrhœa was not known in Europe as a symptom of Lues Venerea, till about thirty years after the first appearance of that disease. Our historian ought also to prove, that the sailors who returned with Columbus from his voyage, were actually infected; and he should inform us, whether they laboured under the primary, or secondary symptoms. If the disease appeared in the form of a chancre, the local symptoms must have become very considerable in the course of the voyage; and as there was a period of two years between the return of Columbus and the marching of the Spanish army into Italy, the parts first affected must have been intirely destroyed, especially as the specific virtue of mercury was not yet discovered.

But, supposing the ravages to have been less considerable, the poison must certainly have gained admission into the habit, and appeared under the form of secondary symptoms; a form, not very favourable to the propagation of the disease: nor does it seem probable, that men who had been exposed to the unabated fury of the venereal poison, during so long a space of time, would be in a proper condition to perform their duty in the army. These are but a few of the difficulties that might be suggested; they will serve, however, to prove, that the question yet remains undecided, and may probably furnish hints of some things, which the future historian may attempt to elucidate.

The 4th lecture treats of the nature and action of the venereal disease. The author is of opinion, "that the venereal infection has the singular power of acting on every *component* part of the human body."—He believes, that the matter which produces a gonorrhœa and a chancre, is the same.—"Venereal fluid applied to the urethra produces a discharge; that fluid lodged

lodged on the cutis, produces a chancre." P. 125. As the reason for the different appearances, Mr. Foot assigns the "anatomical nature of the part;"—he then observes, that mucous surfaces are easily stimulated by extraneous substances beyond their general action, and adds the following words by way of explanation:

"It seems to be quite compatible with the animal œconomy, that the particular or preternatural action of every part, is a possession of power; enjoyed to indulge or become free of that which is acting upon it, but more especially on parts of this description, which are both inlets and outlets of the constitution:" P. 125.

Our readers will excuse our not offering any remarks upon this passage, for a very obvious reason. The author very properly disapproves of Mr. Hunter's permitting a man with a gonorrhœa, to have connexion with a sound woman: and advises surgeons to prohibit all intercourse of that kind, till the discharge has ceased. P. 137. This lecture is concluded with a recapitulation of the opinions he had delivered, which we will present in the author's own words:

"It is evident to my senses, from common observation, that the virus of gonorrhœa and chancre are one and the same:—secondly, that a man may be infected with a gonorrhœa and a chancre, or with a gonorrhœa only, or with a chancre only, by once cohabiting with a woman infected with either:—thirdly, when I find that chancres appear all at the same time around the glans penis, as they often do, I am of opinion that the infection which produced them was from gonorrhœa; or whenever they appear on the penis, either all at one time, as they will on parts of the same texture, or whenever they appear at stated periods on parts different in their texture, then I am of opinion they were produced from gonorrhœa:—fourthly, I do not believe that gonorrhœal fluid does ever produce chancre on the same subject, nor do I believe that chancre ever produces chancre on the same subject, or gonorrhœa. This is, so far, *my venereal creed.*" P. 154.

Of many creeds, and confessions of faith, have we heard and read, but we never before met with a *venereal creed*. We cannot, however, subscribe to every article contained in it, without longer consideration: and Mr. Foot must therefore excuse our scepticism upon some points, till he has convinced us that our assent would be rational and well-founded.

The 5th, 6th, and 7th lectures, treat of the gonorrhœa, with some of its concomitant symptoms, and of the method of cure. We suppose, that many things contained in these pages, may be found useful to those who have enjoyed few opportunities of seeing these complaints: but we cannot perceive that they contain any thing which will be esteemed new or important by the man of experience. Mr. Foot has frequently thought it necessary to controvert the opinions delivered by Mr. Hunter

in his Treatise on the Venereal Disease; we shall select a few articles from this controversy, to present before our readers.

Mr. F. does not allow that the matter of a venereal gonorrhœa is purulent: "I shall certainly call such a discharge (says he) increased mucus from irritation." P. 158.

As one proof that this fluid is not *pus*, the author employs the following train of reasoning:

'If the discharge from a virulent gonorrhœa be not increased mucus, because its colour, smell, and every other appearance vary from mucus which is secreted without irritation, it does not follow that it should be said to be *pus*; for this would be admitting that because a thing is so changed, and cannot be believed to be the same thing that it was, it must now become a thing which it cannot be.' P. 159.

Mr. Foot has, however, prudently given his readers a large quotation from Mr. Pott's Treatise on the Fistula Lachrymalis, which we presume they will think more satisfactory, than this sort of logic. As in our author's judgment, the point is now established by authority, he favours us with "the true distinction," in the following terms:

'All that ought to be regarded in order to point out the difference betwixt *pus* and mucus, lies in a very small compass indeed, which is, that increased discharge of mucus can only be found to flow from the surface of mucous membranes and the glands thereof, without any solution of continuity, but barely as an increased secretion; whereas *pus* will be found on parts all over the body, where there is a destruction or solution of parts. This is the exact state of the case.'

If Mr. Foot supposed that he here stated the case very exactly, we are obliged to be of a very different opinion. To tell the world, that *pus* comes from an ulcerated surface, and that mucus is discharged from a secreting membrane, is saying nothing to the purpose; and it is also taking for granted the very thing that ought to have been proved, viz. that there is a real difference between the qualities of the two fluids; for if there be no other distinction between them but this, that they are thrown off from a surface in two different conditions, this will not form a necessary reason for their diversity. An abscess, and a granulating sore, imply two different states of the part; and yet we believe, that no person would from hence conclude, that the properties of the fluid contained in the former, and formed upon the surface of the latter, must necessarily possess a specific difference.

The information which we want is this; Is there any difference between the sensible or chymical qualities of that fluid which is discharged from an inflamed mucous membrane, and that which comes from the surface of a healthy ulcer? When a puriform fluid is evacuated from an internal cavity, we wish to know, whether there be any criterion by which it can be determined,

determined, whether the part from which that fluid came, be in a state of ulceration, or whether the discharge be merely a morbid secretion. When Mr. Foot favours the world with satisfactory answers to these questions, he will merit the thanks of mankind, and will have accomplished a task which has often been attempted, but in our opinion, has never been yet successfully performed.

The author disapproves of the use Mr. Hunter has made of the term *sympathy*, to explain the swelling of the testicle from a gonorrhœa.—‘If it were owing to sympathy in parts, whenever it came on, it would be always when the urethra was most inflamed, &c.—and the swelling of the testicle would abate as these symptoms abated:—but unfortunately for the author’s opinion, (Mr. H.) in this instance,—the testicle never scarcely is known to swell, whilst the urethra is found in this condition.’ p. 189. This observation is very just, and proves that the term has been employed in a vague and indeterminate way: indeed, Mr. Foot makes a number of shrewd remarks upon this subject, which may be worth the attention of those pathologists, who are attached to such modes of explaining morbid phenomena. We have long observed, that a certain class of writers have industriously employed themselves to re-instate the justly exploded notions of occult qualities in their antient importance. They can solve every difficulty in physiology and pathology, by a dextrous application of the terms, *specific action*, and *sympathy*. If *sympathy* be expressive of an agent, or a physical cause, it were to be wished that its existence had been proved, before the introduction of its agency. But if the term be only employed to denote the relation of cause and effect, it is no explanation at all: it simply asserts what is obvious to the senses, viz. that a sound part suffers in consequence of some connexion with a diseased part. When a Galenist, therefore, makes a parade with his *faculties*, a follower of Wolfius, with his principle of a *sufficient reason*, and other philosophers with their doctrine of sympathy, we cannot help suspecting, that these ingenious men have contrived a glitter of words, to confound the minds of their disciples, and to save themselves from the necessity of ingenuously avowing their own ignorance. Such methods of proceeding are extremely injurious to the progress of science. They corrupt the understanding, by accustoming it to acquiesce in senseless expressions, instead of leading it to the truth and reality of things: and they are soothing to indolence, by substituting the magic of terms, to the labour of experiments; for it will be always easier to find words than reasons.

The very singular opinion delivered by Mr. Hunter, in his chapter on impotence, has met with severe animadversion from our author. But while we acknowledge that Mr. Foot’s opi-

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nion is not contrary to our own, yet justice compels us to say, that his remarks contain more of invective than of argument; and we are afraid, that the man who had no better evidence of the mischievous effects of the unnatural practice he condemns, than Mr. F. has delivered, would scarcely find himself induced to abandon it. We perfectly coincide with the author in thinking, that a treatise on the venereal disease may be sufficiently complete, without discussing a question of this nature. Indeed, to obtrude such unnecessary disquisitions upon the public, has more the appearance of wantonness, than of a desire to promote useful science. The voice of nature and of reason, declare against self-pollution as a vicious practice; and experience has abundantly proved it to be pernicious in its consequence. It therefore becomes every member of civil society, to be very careful how he publishes curious and doubtful speculations to the world, the direct tendency of which can only be, to lessen the motives against an unmanly and detestable habit.

In the 7th lecture, on the 'cure of gonorrhœa and its concomitant symptoms,' Mr. F. does not propose any thing particularly new or interesting. He recommends the early use of injections; and advises small doses of calcined mercury with opium to be given internally. The directions which he gives for the treatment of several concomitant symptoms, are less copious and precise than we had a right to expect, in a treatise which professes to be *complete*. The composition of his injection and preventive, we shall transcribe in the author's own words.

'A solution of the vitriolic fluid, the preparation of which I shall proceed to demonstrate, is the most successful.' P. 219.—
'Dissolve blue vitriol in a sufficient quantity of spring water; precipitate the solution with a sufficient quantity of lixivium tartari, (which may be known by the effervescence ceasing) suffer it to separate, and pour off the clear liquor—then wash the precipitate with warm water, set it by to subside, decant the clear liquor, and repeat the process with fresh quantities of warm water, till it become insipid and tasteless, at least of the salt—then filter the solution, and reserve the precipitate. Dissolve as much sal volatil. sal ammon. in distilled water as it will take up, and filter it. Mix as much of the above precipitate with the filtered solution as it will dissolve, which reserve for use.' P. 221.
'Five drops of the fluid to an ounce of water is the proportionate medium for injection. As a preventive, it may be made stronger; a dram of the solution to half a pint of spring water is about the proportion.' P. 222.

Mr. Foot must defend himself as well as he can before a chymical tribunal, for this operose mode of preparing his remedy, and for the name he has given it; we shall only remark, that a diluted solution of the calx of copper in the volatile alkali is a preparation mentioned by Quincy, as a mighty secret in his time, for the cure of a venereal gonorrhœa. We em-

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ployed it many years ago, but our experience will not warrant us to bestow many encomiums upon it.

In the five following lectures, Mr. Foot delivers the history and treatment of diseases of the urethra and bladder. The author maintains that warts and pendulous fungi within the urethra, form an obstacle to the free exit of the urine. P. 269, 270. It is well known, that little excrescences sometimes appear just within the meatus urinarius: but the existence of caruncles as an usual cause of stricture, has been so completely disproved by Dionis, Petit, Morgagni, &c. that we are surprised to see an exploded opinion advanced, without the support of a single proof from the examination of a morbid urethra after death. Mr. F. likewise asserts, that simple spasm will never 'produce an obstruction and a lessening of the stream of urine constantly and unalterably;' P. 258. and he assigns as a reason for this opinion, 'that the urethra is not a part liable to be affected with spasms.' P. 259. Indeed our author seems to be quite animated in his attack upon the doctrine of spasm; and he winds up its catastrophe in the following eloquent periods:

'The fact is, that it is an attempt to account for the difficulty in one word, either to avoid all further explanation, or to escape from that which could not be explained. Spasm, in this instance, is an unmeaning metaphor, a vague substitute for truth, a something indefinite, a cloak for ignorance, a shield borne upon the arm of empiricism. Whenever a complaint is intricate and difficult to be accounted for, whenever there is a loss for a real definition of it, either spasm, sympathy, or nervous is always ready at hand.' P. 260.

Alas poor spasm! The author, however, kindly undertakes to rectify our notions, by giving the following definition of spasm; 'I should call it a muscular, or tendinous convulsive action.' If Mr. Foot intended to give us something out of the common way, he has certainly succeeded; but if he offered it as a specimen of that 'discrimination,' which he is pleased to call 'that illuminated focus which enlightens every study,' he is very unfortunate in his instance; for the definition is neither determinate, nor correct. We are not informed by the term 'convulsive action,' whether spasm consists in fixed contraction, or in convulsive motions; and to attribute spasmodic affections to tendinous fibres, is talking like one that is very little acquainted with physiology. Besides, the author is often quite inconsistent with himself upon this subject; for while he affirms, that 'the urethra is possessed of no muscular power whatever,' he contends, that morbid irritability of the urinary canal constitutes one obstacle to the introduction of the bougie. P. 264. Now as muscular fibres only are irritable, this is certainly admitting the existence of spasm, under another name.

When Mr. F. treats of the 'cure of diseases in the urethra,' he again assumes the historian's province, and undertakes to give

give his readers 'an historical account of the progress of the treatment of diseases of the urethra, up to the present æra.'—We are sorry to say, that a more lame and imperfect account can hardly be conceived of. Alexander Trojanus Petronius, is not the first writer who has mentioned the introduction of solid substances into the urethra, to cure obstructions; for Lacuna, Alphonsus Ferrus, Amatus Lusitanus, Fallopius, &c. had previously published upon the treatment of caruncles:—and of the later writers, Mr. F. has only condescended to mention Saviard, (not *Savoyard*) Le Dran, Astruc, Sharp, and Mr. Hunter. If the student shall peruse this part of the work, in the expectation of meeting with an exact account of diseases, and precise rules for the successful treatment of them, we apprehend he will be disappointed; and the experienced practitioner will find that Mr. F. has made no additions to the labours of his predecessors.

(*To be continued.*)

ART. VII. *A short Inquiry into the Merits of "a new discovered Fact of a relative Nature in the Venereal Poison:" To which are added, cursory Remarks on a diseased Change of Structure in the Human Ovarium.* By Thomas Ogle, jun. Surgeon extraordinary to his Royal Highness the Prince of Wales. 8vo. 32 pages. Price 1s. Johnson. 1791.

'THE simple fact,' says the author, 'into which we are inquiring, is thus stated by its proposer*: The venereal fluid produced through infection imparted by another subject, will be harmless to the subject who secretes it.' Mr. Ogle has very justly observed, that 'this is indisputably a question of fact and experiment.' After such a declaration, we were surprized to find Mr. O. combating Mr. F.'s opinion with arguments instead of experiments. The reader may learn from this pamphlet, that the two gentlemen entertain different notions upon this subject; but with whom the truth rests, is no more decided, than before the publication of this inquiry. The remarks which the author has offered in his appendix, on Dr. Baillie's paper, are pertinent and judicious; and they certainly merit that gentleman's attention.

A. F.

ART. VIII. *Dispensatorium Fuldense tripartitum, &c.—The Fulda Dispensatory, in three Parts; adapted to the Practice of the Country, and the Genius of modern Times.* By Francis Ant. Schlereth, Ph. and M. D. Archiater to the Prince Bishop of Fulda, &c. The 2d Edition, revised and corrected

* Mr. Foot.

by the Author. 8vo. 326 pages besides the Preface and Index. Frankfort. 1791.

THE first edition of this Dispensatory appeared in 1787, and prof. S. purposed to publish an annual or biennial supplement to it; but the reception it met with was so favourable, that the whole of the impression was sold off within the year, which induced him to print a new edition. Unquestionably it has much in it, that renders it deserving commendation, though some things might have been expunged from it without injury, and many of its preparations are deficient in neatness or simplicity. Claiming to himself little merit but that of selection, our author says in his preface:

‘I have spared, however, no labour, time, or expence, in collecting from the copious pharmacopœias of Vienna, Brandenburg, Wirtemberg, Denmark, Russia, Sweden, and Wurtzburg: the *Pharm. Pauperum* of London, Edinburg, Prague, and Hamburg; the *P. extemp.* of Fuller; the pharmacopœias of Hagen, and Scherfe; the dispensatories of Lewis, and Reus; the *Schema Disp.* of Huft; the *Selectus rationalis* of Klein and Pideritz; the *Pharm. chirurg.* of Plenck; the practical writings of Selle, Rosenstein, Stork, Vogel, and others; the materia medicas of Murray, Cranz, Spielman, Mellin, Cullen, Gleditsch, Loefke, &c; Boerhaave’s, Macquer’s, Spielman’s, Vogel’s, Crell’s, Gottling’s, and other chemical works; and the *Armamentaria med.* of Baldinger; whatever could tend to the perfection of the present work, or the benefit of my country.’

The book itself is divided into three parts, each arranged in alphabetical order; the first containing the materia medica; the second, officinal preparations and compounds; the third, ‘extemporary prescriptions, with some, which, by being little in use, would be liable to spoil by long keeping.’ Of the articles in the first part are given the officinal, Linnean, and German names, with their virtues, and in some cases, their doses subjoined; and after each article of the other two are mentioned its properties, and, if for internal use, its dose. In the catalogue of simples, we do not find some admitted by the London college into their pharmacopœia, as *absinthium maritimum*, *anethum*, *balsamum toltanum*, *bistorta*, *bolus gallicus*, *cardamine*, *caryophyllum rubrum*, *casia fistularis*, *centaureum minus*, *cinara*, *coccinella*, *contrayerva*, *corallium rubrum*, *genista*, *ginseng*, *helleboraster*, *helleborus albus*, *isthyocolla*, *juglans*, *ladanum*, *pareira brava*, *piper indicum*, *longum*, & *nigrum*, *serpentaria virginiana*, *spina cervina*, and a few more: on the other hand, we find in it *agaricus laricis*, *quercinus*, & *muscarius*, (of the latter the bulb of the root only, dried in the shade, coarsely powdered, further dried with a gentle heat, and then kept in a closely stoppered bottle. ‘It is used externally and internally in carcinomatous ulcers, and recommended against epilepsy and palsy from the striking in of exanthemata.

From ten grains to a dram may be given in vinegar, in which doses it purges, and causes perspiration in the part affected'); *ambra grisea*; *arsenicum album*; *auripigmentum* (ad liquorem probatorium); *cortices cassie lignea*, *conessi*, *fraxini* (interior), *hippocastani*, *salicis albæ* & *fragilis* (the last four as substitutes for *cortex cinchonæ*), & *winterianus verus* (*wintera aromatica*, L.); *faba pichurim* (*lauroaster amboinensis*, Rumph.) [In the Pharm. Danica it is said to be the fruit of the *copaifera officinalis*, L.] 'It is stimulating, stomachic, and anodyne, and of great service in diarrhoea and dysentery.'). *fel tauri inspissatum*; *flores acaciæ* (*prunus spinosa*, L.), *cassie cinnamomeæ*, *chamomillæ fatidæ*, *liliorum convallium*, *malvæ arboreæ*, (*alea rosacea*, L. 'emollient, demulcent, & incrassant,') *milioli*, *millefolii nobilis*, *tiliæ*, & *verbasci*; *folia belladonnæ*, *eupatorii canabinæ* (rec.), *laurocerasi* (rec.), *sedi maj.* (rec.), & *vitis idææ*; *fructus acaciæ germanicæ* (*prunus spin.* L.), *aurantiæ immaturi*, *been*, *berberis vulgaris*, *borsdorsianæ mali* (*pyrus malus*, L.), *cacao*, *ceras. acid.*, *myrtilli*, *corynthetae*, *sambuci rubræ*, *sorbi aucupariæ*, & *vitis idææ*; *fungus bovisæ*; *gummi anime*, *asphaltum*, *euphorbium*, *lacca*, *sandaraca* (*juniperus com.* L.), *senegalense*, & *tacamahaca*; *herbæ alliariæ*, *anagallidis arvensis*, L.), *basilici*, *bellidis minoris* (cum sordibus), *calendulæ*, *cardui tomentosi* (*onopordum acanthrum*, L. 'It has specific demulcent and healing qualities in cancer of the face,') *chamedrios*, *chamæpitydis*, *chærefolii*, *cinomorii coccinei*, L. ('bitter, balsamic, styptic, without coagulating the blood, and vulnerary, particularly in cacoehymic and old venereal ulcers'), *daturæ*, *dalcamaræ*, *erysini*, *flammulæ jovis*, *fumariæ*, *galli lutei*, *hedera terrestris*, *hyosciami nigri*, *hyssopi*, *jacæ* (*viola tricolor*, L.), *lactucæ virosæ*, *linariæ*, *matricariæ*, *mesembrianthemii crystallini* ('refrigerant, and, according to Dr. Lieb, specific as a diuretic'), *millefolii* (*achillea nobilis*, L.), *pulsatillæ nigricantis*, *salicariæ* (*lithrum salicaria*, L.) *thymi citrati*, *verbasci*, *veronicæ*, & *virgæ aureæ*; *kermes grana*; *lichen islandicus* & *pyxidatus*; *ligna juniperi radicalis*, *mahogany* ('astringent, corroborant, antifebrile, antiseptic, Baktus deems it equal to Peruvian bark, wherefore, as it is much cheaper, it would not be amiss to make trial of it'), & *visei querni*; *lumbricus terrestris*; *meloe majalis* ('it has been praised against hydrophobia, but it is not to be depended on'); *muscus helminthocortus* (*conserva helm.* Hagen. 'Vermifuge. It is given in a jelly'); *nux vomica* ('narcotic; deleterious to many animals; in human subjects, however, not to mention its antifebrile, alexipharmic, anthelmintic, and other virtues, it has been found very useful in dysentery in some late trials by the Swedish physicians. From ten grains to a scruple in powder may be given every morning for four days in warm ale, or water.' Dr. Aikin, however, on the authority of Bergius, says, that the dysentery never failed to return after it, and that it fre-

frequently produced disagreeable effects. Lewis's Mat. Med. ed. 4.) : *oryza*; *pini turionis*; *pis solida*; *radices aristolochiæ tenuis*, *asari*, *belladonnæ*, *bryoniæ*, *varicis arenariæ* ('it is excellent for its obtunding, cleansing, diuretic, and diaphoretic virtues, whence it is a kind of specific in the venereal disease, superior to the sarsaparilla, which with us is frequently of little efficacy, probably on account of its age'), *caryophyllatæ*, *cassumunair*, *chelidonii majoris*, *cichorei*, *consolidæ majoris*, *dentilariæ* (réc.), *distamni albi*, *galangæ minoris*, *graminis* (*triticum repens*, L.), *hirundinariæ* (*âsclepias vincetoxicum*, L.) *imperatoriæ*, *iridis germanicæ*, *lappathi aquatici*, *lobeliæ siphiliticæ*, *lopezianæ*, *orchidis*, *pimpinellæ albæ*, *polygalæ amaræ*, *polypodii*, *saponariæ*, & *scorzonæræ*; *saccharum candum flavum*; *sago*; *semina aurantiæ* ('bitter, stomachic, anthelmintic'), *lycopodii*, *phellandrii* (*p. aquaticum*, L.), *fabadillæ* (*veratrum luteum*, L. 'Schmucker recommends it as excellent against worms, given to five grains, in honey; on account of its acrimony, however, it should be administered with caution'), & *xanthii strumarii*, L. ('its virtues are heating, resolvent, discutient, and cleansing, particularly in scrophula, and defecations of the skin.'). *stipites diervillæ* (*lonicera diervilla*, L. 'They are specific in gonorrhœa, and incontinence of urine. They are given in infusion.'). Instead of *mentha sativa*, he has *mentha crispa*, L.; of *polypodium filix mas*, L.; *pteris aquilina*, L.; of *gentiana lutea*, *g. rubra*; of *sebum evillum*, s. *cervinum*; and of *terebinthina cibia*, s. *argenteratenfis*, & *veneta*: he considers the *radix aristolochiæ tenuis* as a succedaneum for that of *serpentaria virginiana*, and that of fennel for ginseng: his *rosa rubra* is the *r. centifolia*, L.; and his *malva vulgaris*, the *m. rotundifolia*, L.

Thus far of the catalogue of simples. Of the other parts, after the remarks already made, it remains for us to present our readers with a few specimens. We shall select the following:

'*Mercurius sublimatus per præcipitationem paratus: vel propriè mercurius corrosivus crystallis.* Take of purified quicksilver lbj, put it into a glass vessel, and pour on it as much aqua fortis as will dissolve it in a gentle heat. Dissolve also a pound and half of common salt in a sufficient quantity of hot water. Let the two solutions be mixed together warm, and immediately red vapours will arise, a copious precipitate being at the same time thrown down; this, however, will soon be re-dissolved by the supernatant liquor. The mixture being suffered to cool, on standing there will be deposited on the bottom and sides of the vessel pointed trilateral prismatic crystals, which are true sublimate of mercury, and contain the same quantity of crude mercury as the crystals of corrosive mercury prepared by sublimation. The liquor decanted from the crystals is to be evaporated to a pellicle, and again set by to crystallize. Note. If in the subsequent crystallizations, the crystals do not appear prismatic, or stick to the

sides of the vessel along with cubic nitre, they are to be separated from the latter only by sublimation.

Tinctura Opii s. Thebaica. Take of crude opium one ounce, chamomile flower water six ounces, vinous cassia flower water two ounces. [This is perhaps an error of the press: as the prof. gives a vinous chamomile flower water, but no vinous cassia flower water, the epithet vinous probably belongs to the former. His vinous waters are prepared by putting into the still white wine with the herb, and drawing off half its quantity. Waters prepared with spirit he has likewise.] After three days digestion, let the tincture be strained and kept for use.

Tinctura Balsami Copaivæ. R. Balsami copaivæ ʒij, spiritus vini rectificati ʒviij, post trium dierum digestionem tinctura colata servetur. *Vis interna* stimulans, calefaciens, nervina, diuretica, roborans, mundificans, traumatica. *Externa vulneraria, mundificans, consolidans.*

These are from Part II, the following from Part III.

Electuarium Lenitivum. R. Pulv. finissimi foliorum sennæ a stipitibus purgatorum ʒij, pulv. fin. seminis anisi ʒss, roob sambuci rubræ ʒj. Misceantur, ut fiat electuarium.

Elixir Resolvens. R. Extracti taraxaci ʒvj, ext. chelidonii majoris ʒij, aquæ communis destillatæ ʒvj, a. menthæ piperitidis ʒij. Misceantur & solvantur, ut fiat elixirium. *Virtute* aperiente & resolvente gaudet. *Datur* cochleatim.

Emulso Cerata. R. Ceræ albæ virginæ ʒvj, saponis allicantici ʒj, aquæ communis puræ ʒij, liquefiant in vase ferreo super leni igne, spatula probe agitando dum perfecte mixta sint, quo facto effundatur mixtura in mortarium, paulatimque ei addantur decocti radicum althææ lbij, syrupi diacodii ʒij. Mixta dentur. *Viribus* demulcentibus, lubricantibus, involventibus & sedativis pollet. *Datur* vasculatim.

The prof. prepares his acetous acid from acetated natron, a mode which was pointed out as preferable to that of the London college, in our review of their pharmacopœia. His mercurius dulcis is prepared by precipitation. For making the waters of hyssop, balm, peppermint, and pennyroyal, and those of the flowers of black-thorn, orange, chamomile, rose, elder, and lime, he directs three pounds of the fresh flowers, or herbs, to be suspended loosely in a linen bag, three or four fingers above the surface of twelve pounds of water, half of which is to be drawn off for use. Having no balsam of tolu, he makes his *syrupus balsamicus* by mixing a dram of the tincture of balsam of capivi above-mentioned, with three ounces of common syrup whilst warm.

3

ART. IX. *Essay on the Principles of Translation.* 8vo. 260 pages. pr. 5s. sewed. Cadell. 1791.

THE difficulty as well as the utility of the art of translation, is so obvious, that it is surprising it has so seldom been a subject of distinct discussion either by ancient or modern writers. The
ancients

ancients have left no express treatise on this subject: and among the moderns little attention has been paid to it, except by D'Alembert, in a short essay among his *Mélanges de Littérature*, &c., by the Abbé Batteaux, in a few reflections introduced in his *Principles de la Littérature*, and in a didactic poem of Roscommon, intitled, An Essay on translated Verse. To supply this deficiency is the design of the work here offered to the public.

Some are of opinion, that it is the duty of a translator to attend only to the sense and spirit of his original; to make himself perfectly master of his author's ideas, and to communicate them in those expressions, which he judges to be best suited to convey them. Others maintain, that in order to constitute a perfect translation, it is not only requisite that the ideas and sentiments of the original author should be conveyed, but likewise his style and manner of writing; and suppose that this cannot be done without a strict attention to the arrangement of his sentences, and even to their order and construction. This writer takes a middle path between these two extremes, and defines a good translation to be,

P. 13. 'That, in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work.'

From this definition, or description, of a good translation, he deduces the following laws;

'I. That the translation should give a complete transcript of the ideas of the original work.

'II. That the style and manner of writing should be of the same character with that of the original.

'III. That the translation should have all the ease of original composition.'

Each of these laws is distinctly considered, and several subordinate precepts, comprehended in these, are laid down, and illustrated by examples pertinently chosen, and well explained.

In order that a translator may be enabled to *give a complete transcript of the ideas of the original work*, it is remarked, that he must have a perfect knowledge of the language of the original, and a competent acquaintance with the subject of which it treats. This observation is illustrated by the example of Mr. Folard, a translator of Polybius, who, though a great master of the art of war, fell into many capital misrepresentations of the sense of his author in his account of battles and sieges, for want of a more accurate knowledge of the Greek language. It is further remarked, that though a translator be not deficient in his knowledge either of the language or the subject, he may yet fail in giving a complete transcript of the ideas of his original author; and that where the author's sense is ambiguous,

the translator ought to select that meaning which best suits the connection, and the author's usual mode of thinking and expressing himself. Passages to illustrate these remarks are quoted from D'Alembert's translation of Tacitus. The following extract in illustration of the latter remark, will give the reader no unfavourable idea of our author's judgment and taste:

' P. 27. M. D'Alembert's translation of the concluding sentence of this chapter is censurable on the same account. Tacitus says, *Sequitur veteris populi Romani prospera vel adversa, claris scriptoribus memorata sunt; temporibusque Augusti dicendis non desuere decora ingenia, donec gliscente adulatione deterrentur. Tiberii, Caiique, et Claudii, ac Neronis res, florentibus ipsis, ob metum falsæ: postquam occiderant, recentibus odiis compositæ sunt. Inde consilium mihi pauca de Augusto, et extrema tradere: max Tiberii principatum, et cetera, sine ira et studio, quarum causas procul habeo.* Thus translated by D'Alembert: "Des auteurs illustres ont fait connoître la gloire et les malheurs de l'ancienne république; l'histoire même d'Auguste a été écrite par de grands génies, jusqu'aux tems où la nécessité de flatter les condamna au silence. La crainte ménagée tant qu'ils vécurent, Tibère, Caius, Claude, et Néron; des qu'ils ne furent plus, la haine toute récente les déchira. J'écrirai donc en peu de mots la fin du règne d'Auguste, puis celui de Tibère, et les suivans; sans fiel et sans bassesse; mon caractère m'en éloigne, et les tems m'en dispensent." In the last part of this passage, the translator has given two different meanings to the same clause, *sine ira et studio, quarum causas procul habeo*, to which the author certainly meant to annex only one meaning; and that, as I think, a different one from either of those expressed by the translator. To be clearly understood, I must give my own version of the whole passage, "The history of the ancient republic of Rome, both in its prosperous and in its adverse days, has been recorded by eminent authors: Even the reign of Augustus has been happily delineated, down to those times, when the prevailing spirit of adulation put to silence every ingenuous writer. The annals of Tiberius, of Caligula, of Claudius, and of Nero, written while they were alive, were falsified from terror; as were those histories composed after their death, from hatred to their recent memories. For this reason, I have resolved to attempt a short delineation of the latter part of the reign of Augustus; and afterwards that of Tiberius, and of the succeeding princes; conscious of perfect impartiality, as from the remoteness of the events, I have no motive, either of odium or adulation." In the last clause of this sentence, I believe I have given the true version of *sine ira et studio, quarum causas procul habeo*; but if this be the true meaning of the author, M. D'Alembert has given two different meanings to the same sentence, and neither of them the true one: sans fiel et sans bassesse; mon caractère m'en éloigne, et les tems m'en dispensent." According to the French translator, the historian pays a compliment first to his own character, and 2dly, to the character of the times; both of which he makes the pledges of his impartiality: but it is perfectly clear that Tacitus neither meant the one compliment nor the other; but intended simply to say, that the remoteness of the events which he proposed to record, precluded every motive either of unfavourable prejudice or of adulation.

The next enquiry is, whether it is allowable, in any case, for a translator to add to the ideas of the original what may appear to give greater force or illustration, or to take from them what may seem to weaken them from redundancy.

P. 33. To give a general answer to this question, I would say, that this liberty may be used, but with the greatest caution. It must be further observed, that the superadded idea shall have the most necessary connection with the original thought, and actually increase its force. And, on the other hand, that whenever an idea is cut off by the translator, it must be only such as is an accessory, and not a principal in the clause or sentence. It must likewise be confessedly redundant, so that its retrenchment shall not impair or weaken the original thought. Under these limitations, a translator may exercise his judgment, and assume to himself, in so far, the character of an original writer.

Vincent Bourne and Melmoth furnish examples to illustrate this observation. The latitude which our critic allows to a prose translator is greater than can, perhaps, be fully justified; but his indulgence of deviations from the original in poetical translation is certainly carried beyond all reasonable bounds. If our first set of English translators are censurable for translating 'language into language,' and placing their whole merit in presenting a literal and servile transcript of their original, (of which examples are adduced from Ben Jonson's version of Horace's Art of Poetry, and Holiday's Juvenal) we think many modern translators, of great celebrity, have fallen into the contrary error. We can by no means agree with our author in thinking Lord Roscommon's rule on this subject a very prejudicial restraint:

Your author always will the best advise,

Fall when he falls, and when he rises, rise.

This writer thinks it, on the contrary, the duty of a poetical translator never to suffer his original to fall.

P. 59. He must maintain with him a perpetual contest of genius; he must attend him in his highest flights, and soar, if he can, beyond him: and when he perceives, at any time, a diminution of his powers, when he sees a drooping wing, he must raise him on his own pinions. Homer has been judged by the best critics to fall at times beneath himself, and to offend, by introducing low images and puerile allusions. Yet how admirably is this defect veiled over, or altogether removed, by his translator Pope. In the beginning of the 8th book of the Iliad, Jupiter is introduced in great majesty, calling a council of the gods, and giving them a solemn charge to observe a strict neutrality between the Greeks and Trojans;

Ἦός μιν κροκόπεπλος ἐκίδαστο πᾶσαι ἐπ' αἶαν·

Ζεὺς δὲ θεῶν ἀγορῇ ποιεῖσά τε τερπικέραυνος,

Ἀφροδίτη κορυφῇ πολυδιδραχῆς Οὐλύμπου·

Αὐτὸς δ' ὅσ' ἀγέρνυ, θεοὶ δ' ἅμα πάντες ἄκων·

"AURORA with her saffron robe had spread returning light upon the world, when Jove delighting-in-thunder summoned a council of

the gods upon the top of the aspiring Olympus; and while he thus harangued, all the immortals listened with deep attention." This is a very solemn opening; but the expectation of the reader is miserably disappointed by the harangue itself, of which I shall give a literal translation.

Κέκλυτέ μου, πάντες τι θεοί, πᾶσαι τι θείαιαι,
 "Ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει"
 Μῆτις τις ἔνθ' ἡλεια θεὸς τόγῃ, μήτις τις ἄρσεν
 Πειράτο διακίρσαι ἑμὸν ἔπος· ἄλλ' ἅμα πάντες
 Αἰεὶντ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
 "Ὅι δ' ἂν ἰγὼν ἁπάνευθε θεῶν ἰθίλοντα νόσω
 Ἐλθέτω, ἢ Τρώεσσι· ἀρνηγέμεν, ἢ Δαναοῖσι,
 Πληγῆς ἢ κατὰ κόσμον ἔλυσσινται Οὐλύμπῳδε"
 Ἡ μιν ἰλὼν ῥίψω εἰς Τάρταρον ἑρριόντα,
 Τῆλε μάλ', ἢ χεὶ βάθειος ὑπο χθονὸς εἰς βίβροτον,
 "Ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος ἔδδς,
 Τόσσοι ἑνερθ' αἰδῶν, ὅσσην ἑραῖός ἐς· ἀπὸ γαίης·
 Γνώσιτ' ἔπειθ', ὅσοι εἰμὶ θεῶν κάρτιτος ἀπάντων·
 Εἰδ' ἄγε, σπειρήσασθε θεοί, ἵνα εἰδῆτε πάντες,
 Σείρειν χρυσαῖον ἐξ ἑρανόθεν κρεμάσαντες·
 Πάντες δ' ἐξάπτισθε θεοί, πᾶσαι τι θείαιαι·
 Ἄλλ' ἔκ ἂν ἱρύσασιντ' ἐξ ἑρανόθεν πεδίοι·
 Ζῆν' ὕκατο μήτωρ, εἰδ' εἰ μάλα πολλὰ κάμοιτε.
 Ἄλλ' ὅτι δὴ καὶ ἰγὼν πρὸ φρονι ἰθίλοιμι ἱρύσσαι,
 Αὐτῇ κεν γαίῃ ἱρύσαιμι, αὐτῇ τε θαλάσῃ·
 Σείρειν μὲν κεν ἔκπαιτα περὶ ῥίον Οὐλύμποιο
 Διησάμεν· τὰ δ' ἔκ' αὐτὶ μετῴρα πάντα γήιοιτο.
 Τόσσοι ἰγὼν περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμὶ ἄνθρωποι.

"Hear me, all ye gods and goddesses, whilst I declare to you the dictates of my inmost heart. Let neither male nor female of the gods attempt to controvert what I shall say; but let all submissively assent, that I may speedily accomplish my undertakings: for whoever of you shall be found descending to give aid either to the Trojans or Greeks, shall return to Olympus sorely maimed, and in a disgraceful plight: or else I will seize him, and hurl him down to gloomy Tartarus, where there is a deep dungeon under the earth, with gates of iron, and a pavement of brass, as far below hell, as the earth is below the heavens. Then he will know how much stronger I am than all the other gods. But come now, and make trial, that ye may all be convinced. Suspend a golden chain from heaven, and hang all by one end of it, with your whole weight, gods and goddesses together: you will never pull down from the heaven to the earth, Jupiter, the supreme counsellor, though you should strain with your utmost force. But when I chuse to pull, I will raise you all, with the earth and sea together, and fastening the chain to the top of Olympus, will keep you all suspended at it. So much am I superior both to gods and men."

"It must be owned, that this speech is far beneath the dignity of the thunderer; that the braggart vaunting in the beginning of it is nauseous; and that a mean and ludicrous picture is presented, by the whole groupe of gods and goddesses pulling at one end of a chain, and Jupiter at the other. To veil these defects in a translation was difficult; but to give any degree of dignity to this speech required certainly most uncommon powers. Yet I am much mistaken, if Mr. Pope has not done so. I shall take the passage from the beginning:

"Aurora now, fair daughter of the dawn,
Sprinkled with rosy light the dewy lawn,
When Jove conven'd the senate of the skies,
Where high Olympus' cloudy tops arise,
The fire of Gods his awful silence broke,
The heavens attentive, trembled as he spoke.
"Celestial states, immortal gods! give ear;
Hear our decree, and reverence what ye hear;
The fix'd decree, which not all heaven can move;
Thou, fate! fulfil it; and, ye powers! approve!
What God but enters yon forbidden field,
Who yields assistance, or but wills to yield,
Back to the skies with shame he shall be driven,
Gash'd with dishonest wounds, the scorn of heaven;
Or far, oh far, from steep Olympus thrown,
Low in the dark Tartarean gulph shall groan;
With burning chains fix'd to the brazen floors,
And lock'd by hell's inexorable doors;
As deep beneath th' infernal centre hurl'd,
As from that centre to th' ethereal world.
Let him who tempts me dread those dire abodes;
And know th' Almighty is the God of Gods.
League all your forces then, ye pow'rs above,
Join all, and try th' omnipotence of Jove;
Let down our golden everlasting chain,
Whose strong embrace holds heav'n, and earth, and main;
Strive all, of mortal and immortal birth,
To drag, by this, the Thunderer down to earth:
Ye strive in vain! If I but stretch this hand,
I heave the gods, the ocean, and the land;
I fix the chain to great Olympus' height,
And the vast world hangs trembling in my sight!
For such I reign, unbounded and above;
And such are men and Gods, compar'd to Jove!"

That these are beautiful lines cannot be questioned. That they are more brilliant than their original may be admitted; but that they are properly a translation of Homer we deny. If, according to our author's own rules, it be the business of a translator to give a *complete* transcript of the original ideas, and to adopt a style and manner *of the same character* with that of the original, it is evident, that a version which veils the defects of the original, drops every thing mean and ludicrous, and gives the passage a degree of stateliness which the author never intended, whatever commendation it may deserve as an original composition,

sition, is not entitled to praise as a good translation. The duty of a translator is not to improve upon his author, but to represent him faithfully. Every thing 'overdone or come tardy off' is from the purpose of 'translation,' whose end is to hold, as it were, the mirror up 'to the original.' Such liberties as Pope has taken with his author in this passage, and indeed through his whole work, are wholly inconsistent with that fidelity which is 'of the very essence of translation,' and which must be the wish of every reader unacquainted with the original. A translation, whether in verse or prose, is excellent exactly in the degree in which, while it omits no part of the text, nor mingles any thing extraneous with it, at the same time preserves a freedom and spirit which gives it the air of an original: we shall make no apology for quoting a version* of the above passage of Homer, which we judge will, on a fair comparison, be found to possess these characters in a degree far superior to that of Pope.

"The saffron-mantled morning now was spread
O'er all the nations, when the Thund'rer Jove,
On the deep-fork'd Olympian's topmost height
Conven'd the Gods in council, amid whom
He spake himself; they all attentive heard.

"Gods! Goddesses! Inhabitants of heav'n!
Attend; I make my secret purpose known.
Let neither God nor Goddess interpose
My counsel to rescind, but with one heart
Approve it, that it reach, at once, its end.
Whom I shall mark soever from the rest
Withdrawn, that he may Greeks or Trojans aid,
Disgrace shall find him; shamefully chastized
He shall return to the Olympian heights,
Or I will hurl him deep into the gulphs
Of gloomy Tartarus, where Hell shuts fast
Her iron gates, and spreads her brazen floor,
As far below the shades, as earth from heav'n.
There shall he learn how far I pass in might
All others; which if ye incline to doubt,
Now prove me. Let ye down the golden chain
From heav'n, and at its nether links pull all
Both Goddesses and Gods. But me your King,
Supreme in wisdom, ye shall never draw
To earth from heav'n, toil adverse as ye may,
Yet I, when once I shall be pleas'd to pull,
The earth itself, itself the sea, and you
Will lift with ease together, and will wind
The chain around the spiry summit sharp
Of the Olympian, that all things upheaved

* Cowper's Homer, Vol. I. p. 188.

Shall hang in the mid of heav'n. So far do I,
Compar'd with all who live, transcend them all."

The next excellence in translation which our author considers is the assimilation of the style and manner of writing in the translation to that of the original.

P. 77. 'A translator, therefore, must apply his attention to discover the true character of his author's style. He must ascertain with precision to what class it belongs; whether to that of the grave, the elevated, the easy, the lively, the florid and ornamented, or the simple and unaffected; and these characteristic qualities must be equally conspicuous in the translation as in the original. If a translator wants this discernment, let him be ever so thoroughly master of the sense of his author, he will present him through a distorting medium, or exhibit him often in a garb that is unsuitable to his character.'

This general observation is illustrated by examples in which the ancients are degraded by insipid or vulgar translations. A remark is added, which discovers a discriminating judgment and delicate taste.

P. 82. 'A translator may discern the general character of his author's style, and yet fail remarkably in the imitation of it. Unless he is possessed of the most correct taste, he will be in continual danger of presenting an exaggerated picture, or a caricature of his original. The distinction between good and bad writing is often of so very slender a nature, and the shadowing of difference so extremely delicate, that a very nice perception alone can at all times define the limits. Thus in the hands of some translators, who have discernment to perceive the general character of their author's style, but want this correctness of taste, the grave style of the original becomes heavy and formal in the translation; the elevated swells into bombast, the lively froths up into the petulant, and the simple and *naïf* degenerates into the childish and insipid.'

Among the illustrations of this remark are the following:

P. 85. 'Ovid, in describing the fatal storm in which Ceyx perished, says:

*Undarum incurfu gravis unda, tonitruus æther
Fluctibus erigitur, cælumque æquare videtur
Pontus.*

An hyperbole, allowable in poetical description; but which Dryden has exaggerated into the most outrageous bombast:

Now waves on waves ascending scale the skies,
And in the fires above the water fries:

In the first scene of the *Amphitrio* of Plautus, *Sofia* thus remarks on the unusual length of the night:

*Neque ego hac nocte longiorem me vidisse censeo,
Nisi item unam, verberatus quam pependi perpetem.
Eam quoque, Ædopol, etiam multo hæc vicit longitudine.
Credo equidem dormire solem atque appotum probe.
Mira sunt, nisi invitarit sese in cæna plusculum.*

To which *Mercury* answers:

*Ain vero, verbero? Deos esse tui similes putas?
Ego Pol te istis tuis pro dictis et malefactis, furcifer,
Accipiam, modo sis veni huc: invenies infortunium.*

Eachard

* Eachard, who saw no distinction between the familiar and the vulgar, has translated this in the true dialect of the streets :

" I think there never was such a long night since the beginning of the world, except that night I had the strappado, and rid the wooden horse till morning ; and, o' my conscience, that was twice as long *. By the mackins, I believe Phœbus has been playing the good-fellow, and 's asleep too. I'll be hang'd if he ben't in for't, and has took a little too much o' the creature.

" *Mer.* Say ye so, slave ? What, treat Gods like yourselves ! By Jove, have at your doublet, rogue, for *scandalum magnatum*. Approach then, you'll ha' but small joy here."

" *Mer.* *Accedam atque hanc apellabo atque supparafitabo patri.* Ibid. sc. 3.

" *Mer.* I'll to her, and tickle her up as my father has done.

" *Sofia.* *Irritabis crabrones.* Ibid. act 2. sc. 2.

" *Sofia.* You'd as good p—s in a bee-hive."

* Seneca, though not a chaste writer, is remarkable for a courtly dignity of expression, which, though often united with ease, never descends to the mean or vulgar. L'Estrange has presented him through a medium of such coarseness, that he is hardly to be known.

* *Probatos itaque semper lege, siquando ad alios divertere libuerit, ad priores redi.*—*Nihil æque sanitatem impedit quam remedium crebra mutatio,* Ep. 2.—" Of authors be sure to make choice of the best ; and, as I said before, stick close to them ; and though you take up others by the bye, reserve some select ones, however, for your study and retreat. Nothing is more hurtful, in the case of diseases and wounds, than the frequent shifting of physic and plasters."

* *Fuit qui diceret, Quid, perdis operam ? ille quem quæris elatus, convulsus est.* De benef. lib. 7. c. 21.—" Friend, says a fellow, you may hammer your heart out, for the man you look for is dead."

* *Cum multa in crudelitatem Pisistrati convivæ ebrius dixisset.* De ira, lib. 3. c. 11. " Thrasippus, in his drink, fell foul upon the cruelties of Pisistratus."

* From the same defect of taste, the simple and natural manner degenerates into the childish and insipid.

J'ai perdue tout mon bonheur,

J'ai perdu mon serviteur,

Colin me délaisse.

Helas ! il a pu changer !

Je voudrais n' y plus songer :

J'y songe sans cesse.

ROUSSEAU, *Dévin de Village.*

I've lost my love, I've lost my swain ;

Colin leaves me with disdain.

Naughty Colin ! hateful thought !

To Colinette her Colin's naught.

I will forget him—that I will !

Ah, 'twont do—I love him still,

* * Eachard has here mistaken the author's sense. He ought to have said ' o' my conscience, this night is twice as long as that was.'

The reader is next presented with several specimens of perfect translation, where the authors have entered with exquisite taste into the manner of their originals, and have succeeded most happily in the imitation of it. These examples are Bourne's translation of the ballad of William and Margaret, and of Prior's Chloe hunting; Horace's dialogue with Lydia, by the Duke de Nivernols; two fragments of Timocles and Diphilus, by Cumberland; and the following beautiful epigram from the Anthologia, which is supposed by Junius to be descriptive of a painting mentioned by Pliny*, in which, a mother wounded, and in the agony of death, is represented as giving suck to her infant for the last time:

Ελκε τάλας φάρα μητρος ὅν κ' ἔτι μαζόν ἀμελξίης

Ελκυσον ὕστατον γάμα καταφθιμένης.

Ἦδη γὰρ ξιφίδου λιπώντος· ἀλλὰ τὰ μητρος

Φίλτρα καὶ ἐν αἵδῃ παιδοκομῆν ἔμαθον.

* Thus happily translated into English by Mr. Webb:

Suck, little wretch, while yet thy mother lives,

Suck the last drop her fainting bosom gives!

She dies: her tenderness survives her breath,

And her fond love is provident in death.

The rule which requires a translator to imitate the style of the original author is subject to the following restrictions: That imitation must be regulated by the nature and genius of the language of the original and of the translation; That the Latin and Greek languages admit of inversions which are inconsistent with the genius of the English; and That the English language, though not incapable of an elliptical mode of expression, does not admit it to the same degree as the Latin. These limitations, which are certainly just, are very properly illustrated by quotations from Melmoth, D'Alembert, Gordon, and Macpherson.

It is next inquired, whether a poem can be well translated into prose, and the result of the inquiry is, that none but a poet can translate a poet.

The third general law, That translation should have all the ease of original composition, is exemplified by numerous in-

* *Hujus (viz. Aristidis) pictura est, oppido capto ad matris mortantis e vulnere mammam adrepens infans; intelligiturque sentire mater et timere, ne emortuo lacte sanguinem infans lambat.* Plin. Nat. Hist. l. 35. c. 10.—If the epigram was made on the subject of this picture, Pliny's idea of the expression of the painting is somewhat more refined than that of the epigrammatist, though certainly not so natural. As a complicated feeling can never be clearly expressed in painting, it is not improbable that the same picture should have suggested ideas somewhat different to different observers.

stances both of success and failure. Mr. Melmoth is recommended as happily furnishing frequent examples of this excellence in his translation of the Epistles of Cicero and Pliny. That the most correct taste is necessary to prevent ease from degenerating into licentiousness, is shown from the translation of Lucian by Mr. Thomas Brown, of facetious memory, in which there is the most perfect ease, but it is the ease of Billingsgate and of Wapping. It is maintained to be less difficult to attain the ease of original composition in poetical than in prose translation; but it is upon the ground of that liberty allowed to a poetical translation, which converts the translation into a paraphrastical imitation; as in the pieces here quoted, Dr. Lowth's imitation of the 6th ode, and Dryden's of the 29th ode of the third book of Horace, and Hughes's of the 16th ode of the second book.

Our author is so peculiarly successful in his remarks and illustrations respecting the translation of idiomatic phrases, that though we have extended this article to a considerable length, we must make another extract.

P. 162. "The translation is perfect, when the translator finds in his own language an idiomatic phrase corresponding to that of the original. Montaigne (Ess. l. 1. c. 29.) says of Gallio, "*Lequel ayant été envoyé en exil en l'isle de Lesbos, on fut averti à Rome qu'il s'y donnoit du bon temps, et que ce qu'on lui avoit enjoint pour peine, lui retournoit à commodité.*" The difficulty of translating this sentence, lies in the idiomatic phrase, "*qu'il s'y donnoit du bon temps.*" Cotton finding a parallel idiom in English, has translated the passage with becoming ease and spirit: "As it happened to one Gallio, who having been sent an exile to the isle of Lesbos, news was not long after brought to Rome, that *he there lived as merry as the day was long*; and that what had been enjoined him for a penance, turned out to his greatest pleasure and satisfaction." Thus, in another passage of the same author, (Essais, l. 1. c. 29.) "*Si j'eusse été chef de parti, j'eusse prins autre voye plus naturelle.*" "*Had I rul'd the roast, I should have taken another and more natural course.*" So likewise, (Ess. l. 1. c. 25.) "*Mais d'y enfoncer plus avant, et de m'être rongé les ongles à l'étude d'Aristote, monarque de la doctrine moderne.*" "But, to dive farther than that, and to have cudgell'd my Brains in the study of Aristotle, the monarch of all modern learning." So, in the following passages from Terence, translated by Richard: "*Credo manibus pedibusque obnixè omnia facturum.*" Andr. act 1. "I know he'll be at it tooth and nail." Herus, *quantum audio, uxore excidit*, Andr. act. 2. "For aught I perceive, my poor master may go whistle for a wife."

"It is not perhaps possible to produce a happier instance of translation by corresponding idioms, than Sterne has given in the translation of Slawkenbergius's Tale. "*Nilil me pœnitet hujus nati,*" quoth Pamphagus; that is, 'my nose has been the making of me.' *Nec est cur pœniteat*; that is, 'How the deuce should such a nose fail?' *Tristram Shandy. Vol. 3. chap. 7. Miles peregrinus in faciem suffuxit.* Di

Seni, uota feram nisi! "The centinel looked up into the stranger's face.—Never saw such a nose in his life." *Ibid.*

As there is nothing which so much conduces both to the ease and spirit of composition, as a happy use of idiomatic phrases, there is nothing which a translator, who has a moderate command of his own language, is so apt to carry to a licentious extreme. Eachard, whose translations of Terence and of Plautus have, upon the whole, much merit, is extremely censurable for his intemperate use of idiomatic phrases. In the first act of the *Andria*, Davus thus speaks to himself:

Enimvero, Dave, nihil loci est segnitiae neque socordiae.

Quantum intellexi senis sententiam de nuptiis:

Quae si non astu providentur, me aut verum pessundabunt,

Necquid agam certum est, Pamphilumne adjutem an auscultem seni.

Terent. *And.* Act 1. sc. 4.

The translation of this passage by Eachard, exhibits a strain of vulgar petulance, which is very opposite to the chastened simplicity of the original.

Why, seriously, poor Davy, 'tis high time to bestir thy stumps, and to leave off dozing; at least, if a body may guess at the old man's meaning by his mumping. If these brains do not help me out at a dead list, to pot goes pilgarlick, or his master, for certain: and, hang me for a dog, if I know which side to take; whether to help my young master, or make fair with his father."

The subject of idiomatic translation is well illustrated by a comparison of the translation of Don Quixote by Motteux with that by Smollet, in the course of which many humorous passages are introduced. In conclusion, the necessity of a similarity between the genius of the translator and that of the original author is exemplified in the translations of Shakespeare and of Butler by Voltaire, and in a late translation of Hudibras into French, executed in a very masterly manner by an anonymous writer.

We are surprised to observe that the author of this Essay has overlooked the question, whether poetical translation may be more advantageously executed in rhyme, or in blank verse. Convinced as we are that fidelity is the first qualification in a translator, our opinion is clearly in favour of blank verse. We entirely agree with the late translator of Homer, "that a just translation of any ancient poet in rhyme is impossible;" for we believe, no human ingenuity can be equal to the task of closing every couplet with rhyme, and at the same time expressing the full, and only the full sense of the original.

ART. X. *A Norfolk Tale; or a Journal from London to Norwich: with a Prologue and an Epilogue.* 8vo. 67 p. pr. 2s. 6d. Johnson, 1792.

FOR this amusing bagatelle the public is indebted to the humorous pen, which lately produced the *Epistola Macaronica*, on the Revolution Dinner at the London Tavern. The author (Dr.

(Dr. Geddes, as we are informed) being obliged to interrupt his usual severe studies on account of his health, took a pedestrian ramble into Norfolk; and, on the way, amused himself in working up some of the occurrences which happened to him, into a poetical tale. It is written, with ease and gaiety, in familiar Hudibrastic verse; and will be read with pleasure beyond the circuit to which the author's tour was confined.

The tale is divided into three parts. In the first, are interwoven with the principal narrative several well-imagined dreams, in one of which the author is accosted by the goddess Fame, who presents him with a garland of flowers from the banks of Jordan; and by Old Father Jerom, who put into his hands the scourge with which he used to lash his critic curs.

We extract the following description of an English supper, because it contains a very happy stroke of satire upon the silly practice of interlarding conversation with oaths. P. 20.

• At length Eve's murky curtain falls,
And healthful hunger homeward calls.
Again we're altogether met,
And at a plenteous table set.

• You know all Englishmen are sour,
Till they have guttled half an hour:
And Englishwomen are so meek,
While men are dumb, they will not speak!
How much unlike the French, who ply
Their nimble tongues eternally?

• Thus thirty minutes mute and grave
We sat and swill'd—So Heav'n me save!
Three plates exchang'd, three brimmers past,
We pause—and ope our mouths at last!
And, thence, until the sweat-meats come,
We are not altogether dumb.
But when the fair-ones skip'd away
So gracefully to sip their tea;
And to compensate for the time
Their silver tongues had ceas'd to chime;
A pour of frozen words broke forth
As thick as hail-stones from the North.

“ Howard! that's *damn'd* good wine; I say,
That's *damn'd* good wine.”—“ My dog, to day
Behaved most *damnably*.”—I shot
With *damn'd* bad luck; nay, did I not?”
“ 'Twas a *damn'd* clever horse; and yet,
His master, *demme*, lost his bet.”
“ Well, Lady Mary is, I swear,
As *damn'd* a prude, as breathes the air—
Damn'd pretty tho'?”—*Damnation!* she?
A plainer face you'll hardly see.”
“ The P* of W*, say what they will,
Is, in my mind, and will be still,

A *damn'd*

"A *damns'd* fine youth!"— So should I think,
If *damnably* he did not drink."

"The Duke of **, let me tell ye,
Is a *damns'd* tiresome, teasing fellow!"

"But that he's *damns'd* polite, don't you
Agree?"—"Nay, *demme*, if I do."

Such, in this fashionable nation,
Is fashionable conversation!

Now, Kit, as I'm no man of fashion,
I had no very pow'rful passion,

To take a part (poor shabby dog)

In this important dialogue:

So, quietly, I took my glass,

And let the wordy tempest pass.

For, now, of Bourdeaux-juice the force,

Had open'd ev'ry vocal source:

And, ere the fifteenth draught was o'er,
Three spoke at once—and sometimes, *four*.

'Thus they employ'd, I have the grace

A lucky moment to embrace,

And steal to bed; where snug I lay

Till nine o'clock the following day.'

The second part, which relates the author's journey to Norwich, besides much pleasant description of men and things, contains three excellent tales, one of which, of the pathetic kind, we shall transcribe. P. 25.

'Twas in the middle of a down,

Remote from village or from town,

Where a black-bellied cloud outthrew

Its dire contents upon my head:

And I, alas! poor luckless fellow,

Had neither great coat nor umbrella.

In this distress, on my left hand,

I see a little cottage stand:

With joy I see; and helter-skelter

I to the cottage run for shelter.

The door was open—in I go;

But ah! my Kit! what scenes of woe

Present themselves?—First on a bed

A husband, in his prime, lies dead:

Lies dead, with scarce a rag to hide

His lifeless limbs.—At the bed-side

A weeping widow sits and sighs,

And lifts to Heaven her piteous eyes:

While three sweet orphans, round her, cry

For bread, which she cannot supply.

"O God! (said I, and rubb'd my brow)

Why have I not a fortune now?

But can I nothing—nothing give,

These fellow-creatures to relieve?

Yes!—I can give a shroud to lay

That naked corpse in kindred clay.

Yes!—I can give, wherewith to save

His wife and children from the grave,

This week—The next, kind Heav'n may send
A richer, not more feeling friend."

' So saying, from my purse I drew
And on the lap of sorrow threw
Three silver crowns—'twas all I swear,
My little scanty sob could spare!

' Eager she seiz'd my hand and prest
It closely to her throbbing breast:
And while it on her bosom lies,
A pair of pearls drop from her eyes,
Warm as the weeper's grateful heart,
And fall on the uncover'd part.
Dear drops! ah! could your briny stain
A lasting mark on me remain;
Not *Francis' Stigmata* * would be
A cause of jealousy to me!
Two other drops, before they fell,
(Yes, Kit! I'm not ashamed to tell)
I intercept, as down they flow
Her cheeks, that now begin to glow:
My face upon her face I fix;
And with her tears my tears I mix.

' And now the heav'n's appear'd serene,
As if to witness this last scene:
And Sol seem'd willing to repay
His absence with a brighter ray
Than usual at the close of day.

' Three miles, I ween, or nearly so,
To Hingham yet I had to go:
But ne'er was such a space of ground
Less tiresome to a traveller found.
Tho' cold, and wetted to the skin,
I felt a fostering flame within,
Which made me totally forget
That I was cold! that I was wet!

' JESUS of *Nazareth*! how true
The doctrine first announc'd by you!
Whether, in a disciple's name,
We, for a cup of water claim
A recompense; or for a store
Bestow'd of the most precious ore;
This ore, that cup, ev'n here on earth,
Are recompens'd beyond their worth.
Can there a greater boon be giv'n
To mortal man by bounteous Heav'n,
Than the delight supreme that flows
From mitigating human woes?

The tale of an Irish soldier, *Phelim O'Neel*, who had been
in the service of Spain, is full of characteristic humour; we
are prevented by its length from copying it, but we must give

* See the *Legend in Bonaventura*, or the *Roman Breuiary*.

honest Phelim's account of his deliverance at the siege of Gibraltar. P. 38.

' I was ('tis now some fifteen years)
At the bombardment of Algiers :
And dev'l a soldier there that day,
Behav'd more bravely—that I'll say,
But when those foolish Frenchmen—pshaw!—
Crillon—and—D'Arçon,—and—Nassau,
Made us believe they could perform
Great feats, and your Gibraltar storm!
I went among the luckless band
That one of their curs'd batt'ries mann'd.

" Now, onward to the rock we row,
And are prepar'd our bombs to throw,
When one of Elliot's hell-hot balls
Upon our floating castle falls.
In vain we tried to quench the flame,
Another glowing bullet came;
And ere its hissing was abated,
A third and fourth upon us waited.
By heav'n's, said I, *this is not fair* :
Scarce said, we bounce into the air!
And had not gallant Curtis brought
Us instant aid, there's not a doubt
But we had all been drown'd that day :
Hence, for his soul I'll ever pray ;
And hope in Christ, when he turns *sick*,
He'll turn an honest *Catholic* :
For, faith, I should be wond'rous griev'd
To see the man who me reliev'd
On such a dreadful urgency,
Be damn'd to all eternity.'

At the close of this part is introduced the following panegyric upon Mr. Fox. P. 44.

' Not far from Wretham, by a rill,
I see a fight which makes me thrill
With joy—'Tis Fox, the nation's pride :
Who ne'er with courtly views comply'd,
Against the public weal!—'Tis He
Who props the Fane of LIBERTY,
Trims her expiring lamp; and throws
Confusion on her feeblest foes!
Whose large and penetrating soul
At once, pervades and sees the whole
Of ev'ry object!—On whose tongue
Unrival'd eloquence is hang;
And in whose breast unrival'd glows
Sweet sympathy for others woes!

' And, now, retir'd from town and court,
Here he enjoys the rural sport,
With Bedford, Conway, and Colquhoun :
And brings the painted pheasant down

With as much skill, as, in debate,
He mauls a minister of state!"

The third part chiefly consists of a kind of enigmatical description of a rabbit warren, and a flock of sheep, containing many strokes of good-humoured satire; but for these, and for more amusement than we have specified, we refer the reader to the poem.

ART. XI. *Poetical Thoughts, and Views; on the Banks of the Wear.* By Percival Stockdale. 4to. 34 p. pr. 2s. 6d. Durham, Pennington. London, Clarke. 1792.

AN author never attempts a more difficult task, than when he undertakes to write of himself. It is scarcely possible for him to make sufficient allowance for the different aspect, under which the same objects must appear, when viewed directly from the central point, Self; and when seen obliquely, and with a casual glance, by a distant spectator. Had Mr. Stockdale paid due attention to this obvious remark, he would not have allowed the 'little hero of each tale' so conspicuous a place in his poem. In the Dedication and Preface, enough might have been said to interest the unprejudiced and sensible reader in favour of injured merit, and perhaps to excite some regret in those, who have it in their power to bestow 'liberal and decisive patronage,' that 'a vigorous and ardent mind,' sensible of its own superiority, should have the mortification to see the rewards, to which it has 'a natural and unalienable right, prostituted by indolence and dulness.' It certainly requires, as our author says, 'a gigantic and Herculean force, both of body and mind, to feel, without any discomposure, blockheads tumbled over one's head, by mere dint of power and force, instead of gravitating far beneath us, in their natural order of descent.' Such neglect is particularly irritating, where 'honest and ingenuous praise, has not been followed by the consequences it deserved.' We admit that 'there are peculiarly pressing junctures, which will extort a spirited and indignant language, from the mildest and most virtuous minds, conscious of their own pretensions, and harried with unremitted persecutions.' And we earnestly wish that the world might become so awake to the discernment, and so liberal in the reward of genius, that there may never again be occasion to repeat the old adage,—*Laudatur et algere.*

In expressing our wish, that our author had less frequently forced into his poem himself and his own personal feelings, we do not mean to insinuate that these are the entire subjects of the piece. It touches upon many other topics of description, panegyric, and reflection, but not with sufficient regard to method to admit of analysis. The poet whom Mr. Stockdale idolizes, and whom he appears to imitate, is Pope; with what degree of

success, we leave the reader to judge from the following extract. P. 10.

Well pleased I roam through Durham's green retreats;
 Worthy its banks to be the muses' seats;
 Thrice welcome to my numbers is the Wear;
 Thou to a poet must be ever dear:
 Thy course meandering, thy romantick shades;
 Thy pendent rocks, thy venerable glades;
 Are fit recesses for the tuneful maids:
There I should boldly hope, that all the nine,
 Would breathe their fervour through my embryo line.
 In Twickenham's verge, the Thames shall ever flow,
 His stately oaks, his weeping willows, grow;
 There, still, shall Windsor tower, shall Richmond bloom,
 And all their gales breathe Araby's perfume.
 Our Akenfide, great poet of the North,
 There, by his magick, call luxuriance forth;
Newcastle owes a splendour to his lay,
Compared with which, its riches die away;
 He sings his sweet enchantment o'er the Tyne;
 Oh! might the charming Wear improve by mine!

26. ' Oft, in a vernal morn, with early dawn,
 Let my steps brush the dew-drops from the lawn;
 See Sol's majestic orb, with orient ray,
 Rise, mount, and flame, and dart more vigorous day.
 The little, active lark, inhales his fire,
 It's note preluding nature's grateful choir;
 Melodious warblers carol all around;
 An ancient forest multiplies the sound;
 With stronger flush the red carnation blows;
 A livelier tint adorns each opening rose;
 With glowing colours, fragrant odours vic;
 Creation waits it's incense to the sky!
 ' When the day's ardour, with its toil, is o'er,
 The sun descending to the western shoar;
 When light uninjured meets his gentle rays,
 " Shorne of their" fiercer " beams," of noon-tide blaze;
 When with his calmer fires the mind is blessed,
 And sinks, in pleasing sympathy, to rest;
 When deeper shades dismiss the parting day;
 Let me the majesty of night survey.'

In the former of these quotations, the lines printed in italics appear to us feeble and prosaic; and many such the reader will find in the course of the poem; nevertheless, it is, on the whole, a pleasing production.

Mr. Stockdale, in one of his notes, expresses great regret for having, ' in a dark ignoble hour,' committed to the flames a History of Gibraltar, which he had promised to the public, and nearly finished; but he hopes to compensate for the loss by the future productions of his pen.

ART. XII. *The Owl, the Peacock, and the Dove; a Fable. Addressed to the Rev. Dr. Tatham, and the Right Hon. Edmund Burke. With the Fable of the Oxen and the Grasshopper, addressed to the Revolution Society, in Illustration of Mr. Burke's celebrated Simily. To which is added, the Sorrows of Mr. Edmund Burke.* 4to. Price 1s. 24 p. Johnson. 1792.

WILLING as we are to give this author credit for good meaning, we cannot say that we think he has been very successful in exhibiting his liberal sentiments in the dress of fable. But let the reader judge for himself. See *Burke's Reflections*, p. 126. 11th edit.

‘THE OXEN AND GRASSHOPPER, A FABLE.

In the fields of Boeotia, (preparing for slaughter,
With cords to prevent them from going astray)
In the midst of coarse herbage and stagnated water,
A herd of fat oxen were grazing one day :
When a grasshopper (proud of the joys he possessed)
Who thought that no bliss could with freedom compare,
A friendly oration unto them addressed,
And begg'd his discourse they'd attentively hear.
He sung of the charms which fair liberty boasted ;
And in strains, quite pathetic, depictur'd their fate ;
That they only were meant to be boiled and roasted,
That butchers would quarter, and sell them by weight.
Then advis'd them to fly to the neighbouring mountains,
To burst all their bands, and from danger get free ;
There they'd find purer herbage, more delicate fountains,
And enjoy all the blessings of sweet liberty.
But the oxen, who never had known better eating,
With looks of contempt the poor chirper beheld ;
They scorn'd his advice, they despis'd his entreating,
And drove the enthusiast out of the field.
Our fathers, said they, feasted here without sorrow ;
And why should we mind what such croakers may say :
Let's feast on, they cry'd ! they did so ; on the morrow
The herdsman, to slaughter, convey'd them away.

M O R A L.

The moral, which nat'rally springs from such stories,
Is, that Whigs are grasshoppers, and cattle are Tories.

ART. XIII. *Winter, or Howard in the Shades ; an Elegy, addressed to Humanity. To which is added, an Ode to Eternity.* By George Pastmore, Schoolmaster at Kennington. 8vo. 23 p. Price 1s. Bourne. 1792.

WHAT talents this writer has for celebrating the praises of Howard, or touching the lofty theme of eternity, may be in part conjectured, from the following winter scene.

'The trees and mountains,' topt with snow,
The flocks fled to the vales below,
For shelter and for food;
The busy insect dormant lies,
The feather'd tribe for succour flies,
Unto the friendly wood.

Domestic animals with speed,
The lowing ox, the neighing steed,
Begin their homes *to scan*;
And there, with hay and corn elate,
Ah, better far I ween their fate,
'Than many a hapless man!'

ART. XIV. *Bagatelle, or the Bath Anniversary. A Poem.*
8vo. 33 p. Pr. 1s. 6d. Harrison. 1792.

NEITHER the subject, nor the execution of this poem, can entitle it to much notice. The occasion was a late celebration of the anniversary of chusing a new mayor at Bristol, at which the usual orations, by two scholars, were omitted. The best part of the poem is a parody on Hamlet's soliloquy, *To be, or not to be*, raised on the idea of *No speech! No dinner!* As a specimen of this bagatelle, very properly so called, take the following lines. p. 26.

'In every clime, in every age,
The School for Scandal is the stage;
A mirror, wherein every face
The foibles of the age may trace.
Ladies there are, in polish'd nation,
Who scandal sip,—'tis usurpation!
In days of No-AH, was it so?
Indeed, 'twas not, Miss PRUE—AH—NO!'

Is this wit? *Ah! no.*——

D. M.

ART. XV. *The Revolution; an Historical Play.* By Lieutenant Christian. 8vo. 109 p. Pr. 2s. Hookham. 1791.

IN some prefatory remarks, the author informs us, that 'the attempt to dramatize the Revolution, is an humble effort to tread the path of our incomparable poet:—without entering very minutely into the merits of a piece which we find it difficult to characterize, simply because we could not in the crowd of *dramatis personæ* find any variety of character, or in the sentiments any new fashion, to give them 'the gloss of novelty,' we would whisper in his ear never to make the same attempt again. The tragic scenes, stalking before us in dull state, unanimated by passion, made us recollect the waxen figures in the Abbey, which in days of yore pleased us so well; and the comic, hard as the author must have tugged for humour, still pursued the same uninteresting pace.—Thus will it ever

be when, merely from reading, men attempt to write—mocking us with the ‘shadow of a shade,’ instead of catching realities warm with life in the sun-beam that shoots athwart their own path. We shall give a specimen both of the tragic and the comic style. P. 6.

‘ KING JAMES and FATHER PETRE.

King James.

‘ Most pious father, and our souls’ best guide,
To whom we can unbosom all our cares ;
Know that we are determin’d to exert
The utmost pow’r which heav’n bestows on kings,
To crush the heresy which yet prevails.
So firmly are we grounded in our faith,
That we could be content to hold our crown
Of heaven’s sacred delegate, the pope.
We’ve large example to our subjects given,
And surely they may follow, when we lead.
But, shoud they not, their blood be on their heads,
Perish their bodies, rather than their souls.
’Twere tender harshness, kind severity,
To give their bodies to consuming fire,
To save those souls from everlasting flames.

Father Petre.

‘ Of all those kings, who keep our holy faith,
Rome certainly will honour you the first.
When this short scene of earthly care is o’er,
Your name will be enroll’d among our saints,
The best reward for virtues like your own,

King James.

‘ Reward beyond our hopes, tho’ not our wish.
To gain that bright pre-eminence o’er kings,
We’d bind our royal body to the stake,
And gladly suffer martyrdom ourself.
We shou’d prefer this hour, tho’ ’twere our last,
Were but our people convertites to Rome,
To lengthen’d years on years of peaceful sway,
While damning heresy infects their souls.

Father Petre.

‘ A resolution worthy of yourself ;
And heav’n, by me, hath promis’d your reward.
Proceed but with the spirit you’ve begun,
And our most holy faith shall shortly stand,
Firm as your isle, amid surrounding waves.
Fill your high councils with our warmest friends ;
O’er all the great departments of the state,
Let none but zealous catholics preside ;
Let them direct the laws ; the laws are your’s.
Where’er they govern, you are more than king ;
Their doctrines from the pulpit preach your will.
Plant them in colleges ; you rule the learn’d.
And ev’n in schools, they teach the infant tongue
To list the unbounded pow’r and right of kings.

Thus

Thus shall you form one mind throughout the state,
In all things pliant to your sov'reign will.

Amid the extensive garden of the land.

As ever happens in a various soil,

Rank weeds will grow, and thorny brambles spring;

But those we can uproot, and these consume.

Now the truncheon may retire, and give place to whatever
you please to call it.—P. II.

‘SCENE. THE STREET. *Tbristy, and Peter, his man.*

‘*Tbristy.* Look you, Peter; Father Dominick says you have been guilty of four of the seven deadly sins; and if you don't speedily renounce your own salvation, you will be broiled on the devil's grid-iron, and will be carbonadoed worse than St. Laurence.

‘*Peter.* Master, I ben't affeard of Fearther—what d'ye call um. I'cod if he don't look sharp, he may be roasted himself. For my part, I defy the devil and all his works, and the pope, and Guy Fawkes into the bargain.

‘*Tbristy.* Why, Peter, this is downright scandalous magnanimus; absolute reformation. I wou'dn't have this cum to Father Dominick's ears for all the cloaths in my shop. You'd be athemiz'd from the crown of the head to the sole of your foot; prick'd as full of approbations as a pin-cushion; ay, stuck more fuller of curses than the man i' th' almanack with arrows, so that you wou'dn't have a free joint about you. Mercy on you, Peter, a dozen or two of 'em wou'd make your hair stand up like porcupines' quills.

‘*Peter.* As for that matter, my tongue is no scandal; and to my thinking, cursing don't becum a parson. But if so be as how he be such a dab at it, I'll set Billingsgate Nan against him, and if she don't give him as good as he brings, there is no relish in oysters.

‘*Tbristy.* I never heard such flagitious caparisons. Do you think, Peter, the friar wou'd undervalue himself so far as to enter into any sort of argumentation with such a dirty scold?

‘*Peter.* Mehap he might, and mehap not. But howsomever, I'll take special care he shall never make a papish of me. I suppose the next thing he wou'd want of me, wou'd be to eat frogs, and wear wooden shoes; and if it once came to that, I shou'dn't think myself a bit better than a Frenchman.

‘*Tbristy.* Come, come, Peter, be an honest lad, and let me put you in the right way. I tell you as how, the Catholic religion is the only religion upon the face of the yearth, for a thriving pains-taking man. Why, I took neighbour Simple in t'other day for twice as much as he bargained for; and when I told Father Dominick the story, he gave me absolution directly; then my conscience was as clean as a sucking babe's; and as it cost me only half what I fobb'd neighbour Simple of, I had all the rest in my pocket clear gains, man, and the sin wiped out into the bargain! Don't be a fool, Peter; I tell you the Roman Catholic religion is the only one for an honest man, who wou'd clear his conscience, and rub off as he goes,

‘*Peter*

* *Peter*. Ah, master, I see the friar ha put a new conscience into you ; and I suppose as how he ha put another into my mistress, for she seems waundy fond of him.

* *Thrifty*. Sirrah, sirrah, let your mistress's conscience alone. Father Dominick have got it in keeping ; I dares to say he knows what to do with it. I find I must take another time to revert you. In the mean time, Peter, remember my advice.' T.

ART. XVI. *An Appeal to the Public, on the Subject of the Riots at Birmingham. To which are added, Strictures on a Pamphlet entitled 'Thoughts on the late Riot at Birmingham.'* By Joseph Priestley, LL. D. F. R. S. 8vo. 215 pages. Pr. 3s. 6d. sewed. Birmingham, Thomson. London, Johnson. 1791.

WE are not apprehensive of incurring the censure of any candid person of any persuasion, when we pronounce, that the present age has not witnessed a more disgraceful circumstance than the late riot at Birmingham. Of these riots the first part of this pamphlet contains a succinct narrative ; but in treating of the causes which may have contributed to produce them, our author is under a necessity of relating a few particulars which happened some time before.

Dr. P. became an inhabitant of Birmingham in 1780, with the sole view of prosecuting his philosophical studies, in which he was assisted by a few liberal friends of science. In two administrations proposals were made to assist him with a pension ; but in both the cases he refused, 'choosing rather to be obliged to generous individuals, than add to the burdens of his country.' Notwithstanding our author's attachment to philosophical pursuits, he still retained a predilection for his original profession. On Mr. Hawkes's resignation therefore of the pastoral office at the new meeting he acceded with great pleasure to the invitation of the congregation. From the first of his residence in the town he observed with great pain the most violent animosity subsisting between the high church party and the dissenters of Birmingham ; such indeed was the bigotry of the clergy there, that they refused to go in the same coach with a dissenting minister at a funeral ; and Mr. Scholefield, minister of the old meeting, being invited to a funeral with Mr. Curtis, and requesting permission to walk along with him, the answer was a peremptory refusal.

The cause of this party rage Dr. Priestley soon discovered to be, that the dissenters were possessed of the principal civil power in the place, and constantly nominated to all the civil offices, though they generally conferred the chief office, that of high bailiff, on a churchman. This power Dr. P. took much pains to persuade the dissenters to relinquish. Till the application in favour of the repeal of the Test Act, our author neither

wrote

wrote nor preached in favour of the particular principles of the dissenters; and sent his son to the public grammar school to be educated under clergymen. With Mr. Burn and Mr. Madan our author took some pains to be acquainted. Dr. Parr gave great offence to the clergy of Birmingham by introducing some praise of Dr. Priestley into a sermon preached at the new church, even before they were acquainted; and on our author's Corruptions of Christianity being introduced into the public library, four of the clergy withdrew from it.

With the application for the repeal of the Test Act Dr. P. had nothing to do, nor had ever heard of the intention till it was determined on by the dissenters of London. The part he took in the business was accidental. Being in London when the repeal was debated, Dr. P. addressed a letter to Mr. Pitt on the subject, and introduced the same topic into an annual sermon on religious liberty on the 5th of November.—Being particularly pointed at in a sermon of Mr. Madan's, the friends of Dr. P. considered him as called upon for a reply. This circumstance produced his Familiar Letters to the Inhabitants of Birmingham. Many calumnies were now circulated against our author, and the silly story of his having converted Silas Deane to atheism, was disseminated in Birmingham with unremitting diligence in every possible way. The controversy between Mr. Burn and Dr. P. soon after commenced; and extracts from his preface to the Letters to Mr. Burn, so curtailed and arranged, as to represent him as a mover of sedition, were published and circulated. The effect of these unfair proceedings upon the minds of the common people at Birmingham, was soon conspicuous. On the defeat of the dissenters concerning the repeal, personal danger was apprehended to Dr. P. and both his house and himself appear to have been threatened. From that period to the publication of Mr. Burke's Reflexions, our author neither wrote nor preached a single word on the controversy. At the solicitation of several friends, he wrote his Letters to Mr. Burke, which provoked the high church party to such a degree, that the profane habit of drinking 'Damnation and confusion to the presbyterians,' at the convivial meetings in the town, was much increased.

The celebration of the French revolution at Birmingham was no measure of our author's, who declares himself averse to all public entertainments. On this subject we shall beg leave to break in upon the chain of the narrative by a short extract. P. 25.

'Many persons in different parts of the kingdom, but more especially at Birmingham, thought the celebration of the French Revolution to be a right and a wise measure, in order to conciliate the French nation, and to promote a friendly and commercial intercourse with it. It is well known that the late com-

mercial

mercantile treaty is not popular in France, and it was thought to be impolitic to heighten the dislike of that nation to *this*, by refusing to partake of their joy, in what was known to give them the greatest satisfaction.

With the dinner itself I had, in a manner, nothing to do. I did not so much as suggest one of the proper and excellent *toasts* provided on the occasion, though it was natural for my friends to look to me for things of that kind, if I had interested myself much in it; and when opposition was talked of, and it was supposed that some insults would be offered to myself in particular, I yielded to the solicitations of my friends, and did not attend. Others, however, went on that very account; thinking it mean, and unbecoming Englishmen, to be deterred from a lawful and innocent act, by the fear of lawless insult; and accordingly they assembled, and dined, in number between eighty and ninety.

When the company met the house was surrounded by a croud, who hissed and shewed other marks of disapprobation.—At five o'clock the company dispersed, and the town remained quiet till eight. Previous to this day a few copies of an inflammatory hand-bill had been found in a public-house—on the 14th the public houses were full of people, and it was said that some master manufacturers had shut up their work-shops, and thereby left their men at full liberty for mischief.

Mr. Adam Walker, the lecturer, dined that day with our author. After supper the family were alarmed with the news that the mob were assembled at the new meeting, and were threatening both Dr. P. and his house; and about half past nine Mr. Ryland came with a chaise, telling them there was no time to lose; with nothing more than the cloaths they had on, they got into the chaise, and proceeded a mile further to Mr. Ruffel's. Hence they could clearly see the fires from the two meeting-houses which were burning down. At twelve they were informed that the mob had demolished our author's house, and would certainly proceed to Mr. Ruffel's. They therefore got into the chaise again, and drove half a mile further from the town to Mr. J. Hawkes's. From this station they could hear every shout of the mob, and the blows of the instruments breaking the doors, &c. at Dr. P.'s house: for the rioters could get no fire there, though some of them offered two guineas for a lighted candle.

About three o'clock news was brought that the mob was almost dispersed, and our author and family were preparing to go to bed, but they had scarcely taken this resolution, when they heard that the incendiaries were advancing to Mr. Ruffel's. On this they drove to Dudley and thence to Mr. Finch's, at Heathforge, five miles further. Here our author thought himself perfectly safe, but at night, soon after he was in bed, he was informed that the mob had traced him to Dudley, and
would

would certainly pursue him to Heath; on this he got on horseback at eleven, and rode to Bridgenorth, where he arrived at two in the morning. After two hours sleep he got into a chaise and arrived at Kidderminster. Here being informed that all was quiet at Dudley, he took horse and returned to Heath. On his return, however, he found the family in the utmost consternation, and in momentary expectation of a riot, so that he was immediately compelled to remount his horse, and after losing his way in the dark, and riding nineteen miles, he found himself at break of day upon Bridgenorth race-ground. Arriving at that town a second time at about three in the morning, he got a few hours sleep; after breakfast rode to Kidderminster, and thence, taking a chaise, he arrived at Worcester, just time enough for the London mail-coach, in which he fortunately found one place vacant. As soon as he arrived in town he wrote his *Address to the Inhabitants of Birmingham*, and took every other means of conciliating his enemies. In this situation, what he professes most to have regretted were his MSS, which consisted of the following particulars. P. 36.

' I. My *Diaries* from the year 1752, containing the particulars of almost every day; and at beginning of each of them I had given the state of my mind, of my affairs in general, and of my prospects, for that year; which it was often amusing, and also instructive, to me, to look back upon.

' II. Several large *Common-place Books*, containing the fruits of my reading, almost ever since I could read with any degree of judgment.

' III. *The register of my Philosophical Experiments*, and hints for new ones.

' IV. All my *Sermons, Prayers, and Forms for administering the Lord's Supper, &c.* many of which I had with great expence got transcribed into a fair long hand.

' V. *Notes and a Paraphrase on the whole of the New Testament*, excepting the book of *Revelation*. The whole of it had been delivered from the pulpit, and in a preface to another work, I had promised to publish it. I was within five days (employing my amanuensis three hours a day) of having the whole fairly transcribed for the press.

' VI. *A New Translation of the Psalms, Proverbs, and Ecclesiastes*; having undertaken, in conjunction with several other Unitarians, to make a new translation of both the Old and New Testament.

' VII. *A series of Letters to the Members of the New Jerusalem Church* which was lately opened in Birmingham. These were fairly transcribed, and were to have gone to the press the Monday following; and being on the most friendly terms with the minister, and principal members of that church, I had made an appointment to meet them on the preceding Friday, to read the work to them from the manuscript, in order to be satisfied that I had not mistated any of their doctrines, and that I might hear their objections to what I had written. A rough draft of a great part of these *Letters* happened to be preserved, in consequence of taking a copy of them by Messrs. Boulton and Watts's machine, and from these I have lately published them.

' VIII. *Memoirs of my own Life*, to be published after my death.

* ix. A great number of letters from my friends and learned foreign writers; with others papers.

* x. A short account of all the persons whose names are introduced into my chart of Biography, which I intended to publish, though not very soon.

* xi. *Illustrations of Hartley's Doctrine of Association of Ideas*, and *farther Observations on the Human Mind*, the publication of which I had promised in the preface to my *Essay on Education*. This would perhaps have been the most original, and nearly the last, of my publications. The hints and loose materials for it were written in several volumes, not one scrap of which is yet recovered.

* xii. Besides these, I had what had cost me much labour, though, as I did not mean to make any public use of them, I do not much regret their loss, viz. A large course of *Lectures on the Constitution and Laws of England*, and another on *the History of England*, which I had read when I was tutor at Warrington, and of which a syllabus may be seen in the former editions of my *Essay on Education*. In the same class of manuscripts, not much to be regretted, I place a great variety of miscellaneous juvenile compositions, and collections of which I occasionally made some, though not much, use.

* xiii. *My last Will, Receipts, and Accounts.*

The narrative is followed by the following series of reflections—On the power of resentment to prevent compassion—His coming to Birmingham not the cause of the party spirit there—Of dissenters meddling with politics—The bigotry of the high church party the true cause of the riots—Of the pretence that government was averse to the dissenters and favoured the rioters—Of the principal use of an established religion—Of the importance of a good police in a well-constituted state—The impolicy of checking the natural expression of men's sentiments—Considerations relating to persecution—On the power of religion in general.

Many observations occur in the course of these reflections which are worthy attention—In particular our author supports, with great ability, the right of every class of citizens taking part in political matters.—We have all an equal concern in the well-being of the state, we all *pay* to its support.—‘I was never complained of (adds he) for having meddled with philosophy, which is as foreign to my proper profession as politics.’

The following paragraphs are too striking not to attract attention. P. 60.

* That the celebration of the French Revolution was not the true cause of the riots, has indeed sufficiently appeared from the narrative part of this work. That the plan was laid some time before, and that proper persons were provided to conduct it, is probable from this circumstance, that THOSE IN THE MOB WHO DIRECTED THE REST, WHO WERE EVIDENTLY NOT OF THE LOWEST CLASS, and who were sometimes called their *leaders*, were not known to hundreds of all descriptions of the inhabitants of the town, who observed them attentively; so that persons who were no dissenters, concluded that they came from a distance, and probably from London. The proper
Birmingham

Birmingham mob were often persuaded to desist from their attempts, till they were joined by *THESE MEN*, who both instigated them to mischief, and directed them how to proceed in the shortest and most effectual manner.

The exultation of the high church party, not only in Birmingham, but through the kingdom in general, on the success of this crusade, was undisguised and boundless. All the newspapers both in town and country, in the conduct of which they had particular influence, were full of the grossest abuse of the dissenters, and especially of myself; and such narratives of the proceedings were published as cannot be accounted for from mistake, or misapprehension, but must have been wilfully fabricated for the worst of purposes. Of this I have, in the Appendix, No. III. given one example from the paper called *THE TIMES*.

There were many of the high church party who did not hesitate to say that, if the mischief had terminated with the destruction of my house, and every thing belonging to *me*, all had been well. Some openly lamented that the mob had not seized me, or that I had not perished in the conflagration. One clergyman in a public assize sermon, called our sufferings *wholesome correction*; and another declared that, if all my writings were put together, and myself were placed on the top of them, he should rejoice to set fire to the pile.

P. 63. The same spirit was but too apparent during the trials; the most notorious of the rioters being acquitted by the jury, against the clearest evidence, to the astonishment of the judge, and all the court, and their acquittal was received with the loudest applause by the surrounding audience. Nor was this indecent exultation confined to those of the lower class, who were heard to wish "that the Birmingham coin might circulate through the kingdom." Two persons of better condition, as I was informed, meeting in the Town Hall at Warwick, immediately after the acquittal of two of the principal rioters, one of them observed to the other, that they "had succeeded beyond their expectations, and that since those two *hearty cocks*" (as he called them) were safe, he did not much care for the rest." The poor wretches who were left to be hanged, it is presumed, were such as knew no secrets.

These circumstances ought certainly to be cleared up, and we hope, for the honour both of our civil and ecclesiastical governments, that not only ample damages will be allowed to the sufferers, but some pains will be taken to wipe off so foul a suspicion as the above facts seem to convey.

On the subject of police our author's reflexions are equally forcible. P. 83, 84, and 88.

It is something extraordinary that persons used to a state of law and government should not be struck with the impropriety of making a mob both the judges, and executioners, of law, and that in a state of intoxication, when they are not capable of hearing any reason. In the present case, on the simple assertion of some malicious person, that I drank *no church, no king, and the king's head in a charger*, at a place where I was not present, and that I was the author of a *band-bill* which I had barely heard of, I am instantly, and without examination of myself, or my accuser, exposed to suffer infinitely more than

than I should have done if I had been actually guilty of all these offences, and the whole charge had been proved in a court of law. For *that* could only have amounted to *fine and imprisonment*. It would not have involved the innocent labours of my past life. The sentence of the law would not have been the burning of my house, without giving me an opportunity of removing any thing out of it, the destruction of my library, apparatus, and manuscripts.

Supposing the dissenters should have had recourse to similar methods of revenge, which would have been more justifiable, as not having been the *aggressors*, and have burned church for church, house for house, library for library, &c. &c. into what a state of anarchy, worse than civil war, would the whole country have been thrown. The worst that my enemies can say of me is, that I wish to set up a republican form of government; but this is at least *some* form of government, whereas those who planned, and directed, the proceedings at Birmingham, went by no sort of government at all; having adopted the very measures which all governments whatever were intended to guard against.

Let those who are not displeased with mobs when they think that they only execute summary justice on those whom the laws cannot reach, consider how hazardous a weapon they wish to employ, and how difficult it is to direct it. None of those who promoted the riots in Birmingham had, I am persuaded, any intention that the mischief should have proceeded so far as it did; and I should not wonder if the time come when the same lawless rabble, who lately shouted *church and king*, should take up the cry of *No church, no king*, or at least that of *No game laws, no tythes, no excise*. Nothing is wanted but an artful leader.

To prevent such disgraceful proceedings in future, the Dr. recommends that the reputable inhabitants of every town should be provided with fire arms, and exercised in the use of them, as the appearance even of a small force would easily disperse a mob in the beginning.

Speaking of persecution our author says: P. 100.

A less degree of persecution will now induce the descendants of those puritans to join their brethren in America, or the common sons of liberty nearer home; either of whom would receive them with open arms. Let the governors of the country attend to this consideration, before the evil be so far advanced, as that nothing can prevent its farther progress. And rich as this country is boasted to be, in resources of all kinds, it is not, I apprehend, in so very flourishing a condition, as to venture upon such an experiment as that of the expulsion of the dissenters from England (which would have much more serious consequences than that of the Morisco's from Spain) without greater risk than its most sanguine friends would chuse. The American war had a slighter commencement than the riots in Birmingham, and the animosity against the dissenters is now more general, and more inveterate, than it ever was against the Americans. *Verbum Sapienti. Principiis obsta.*

On the whole, considering the great hardships which Dr. P. has experienced, this pamphlet is written with great temper.

But

But however ludicrous the idea may be of the magistrates addressing the incendiaries by the title of "*Friends and fellow Churchmen*," we cannot agree with our author in the construction which he puts upon that address.—It was meant to conciliate, and its authors, we have no doubt with the best intentions, adopted that language which appeared to them most proper to restore the public tranquillity—and (however agreeable to the principles of christian charity) we have our doubts whether the clergy of Birmingham would not have exposed themselves to a *legal* prosecution, had they lent their churches to the dissenters. We must add, that we cannot help thinking that the sanguineness of our author a little imposes on him, when he expresses hopes of converting Mr. Burke and the Bishop of St. David's by the force of his unitarian arguments.

The reply to the author of "*Thoughts on the late Riots, &c.*" [noticed by us in Vol. XI. p. 342.] is very able and satisfactory. Besides what we have already noticed, this pamphlet contains the following papers in the form of an appendix.

Copy of a hand-bill privately circulated in Birmingham, a few days before the riots.—My letter to the inhabitants of Birmingham.—An account of the origin of the riots in Birmingham, from a news-paper called *The Times*.—Mr. Russell's letter to the editor of the *Morning Chronicle*.—Mr. Keir's letter to the printer of the *Birmingham and Stafford Chronicle*.—Copy of a letter to me, printed in a column opposite to my own letter to the inhabitants of Birmingham, and thrown into many houses in London with the title of "*Self-murder, or the Doctor tried and convicted on his own Evidence.*"—Copy of a hand-bill distributed in London the day after I arrived there.—Copies of two hand-bills distributed among the rioters.—The address of the high-bailiff, clergy, &c. to the King.—The address of the dissenters to the King.—An advertisement from the committee of dissenters in Birmingham.—Copy of a letter addressed to the bishops, and members of the house of commons.—Copy of a letter from M. Condorcet, Secretary of the Academy of Sciences at Paris.—The answer.—An address from the members of the new meeting congregation.—The answer.—From the young people belonging to the congregation of the new meeting.—The answer.—A second address from the members of the new meeting congregation.—From the young people belonging to the congregation of the new meeting.—A third address from the members of the new meeting congregation.—The answer.—A fourth address from the congregation of the new meeting, Birmingham.—From the congregation of Mill-Hill Chapel, Leeds.—From the protestant dissenters of Plymouth.—To the members of the new meeting of Birmingham.—An account of the new meeting written by one of the establishment to a friend of his.—Maidstone, in Kent.—An address from the Philosophical Society at Derby.—The answer.

ART. XVII. *Sermons.* By Robert Walker, Senior Minister of Canongate, Edinburgh, and F. R. S. Edinburgh. 8vo. 448 pages. Price 6s., in boards. Edinburgh, Creech. London, Cadell. 1791.

THIS volume of sermons is entirely of the popular kind. Where theological subjects are treated upon, the author indeed adheres closely to the orthodox system, but rather in the way of general declamation, than of scholastic argumentation, or critical discussion. On moral topics, the writer selects such sentiments as are just and important, and easily applicable to practice, without attempting abstract disquisitions. The style is easy and perspicuous, and not unfrequently rises above the simply didactic, into the form of animated address. In a word, if the excellence of this species of composition be placed in its tendency to produce a strong perception and lively recollection of acknowledged truths, these practical discourses will be allowed considerable merit.

Of the author's *manner*, the following short passage, on the practice of apologizing for vicious conduct from the authority of fashion, may give the reader an idea.—P. 400.

‘It is a common language held by people of licentious practice, that the strictness of the divine precepts is to be lowered, in their actual application, to a sense conformable to the habits of the society with which we live. Great things are said of the power and prerogatives of *fashion*. They who have to converse with mankind, we are told, must accommodate themselves to their notions and practices, and must form their moral systems on the large and liberal basis of approved custom. Speaking of their own conduct, such persons will readily allow that it is far from coming up to the strict precepts of religion:—They are sorry for the defect so frankly acknowledged;—but they are no less frank in declaring that they cannot propose to themselves so strange a thing as to grow singular by a thorough reformation. It would give them pain to be thought guilty of any great crimes; but it would give them almost equal pain, were they supposed to aim at such a purity of manners as would cast reproach on those with whom they associate. This, I say, is the language of many who have a respectable estimation in the present state of society, and whose example, of course, is readily copied as an authority by those who are setting out in life.

‘It were easy to shew how unsound and dangerous such maxims are. But I waive this argument, from the persuasion, of being able to demonstrate that no man can entertain them in good earnest. They may be retailed as a fashionable mode of speaking; but it is impossible to avoid the consciousness of their thorough repugnance to common sense.—Let us only inquire, for a moment, what idea can be formed of a law enacted by the authority of a powerful, wise, and good being, which, at the same time, is not to be strictly binding on his creatures.

‘You allow that the law of God prescribes a rule of life, some parts of which do not accord with your natural inclinations. You do not profess to throw off all reverence for that law; but you

you seem to expect that the sanctions with which it is guarded shall not be executed, merely for this reason, that the prevailing manners of the world discredit that degree of strictness which it requires. Now, I ask, whether it is your reason that suggests this conclusion? or whether it be not a mere libertine manner of speaking, to which your judgment gives the lie?

Suppose such maxims were delivered in a serious manner by a teacher of religion;—suppose one of your stated instructors should tell you from this place, without reserve, that the laws of God are indeed strict as they appear in his word, but that you need not be alarmed at this, because he has left the interpretation of them to be settled according to the varying manners of mankind;—suppose that, like the unjust steward mentioned in our Lord's parable, we should presume thus to compound your debts to the Almighty, and, instead of fourscore, bid you set down only fifty;—in other words, should it be told you, in this serious manner, that all the self-denial and purity which the gospel requires are words that have no meaning, or such a meaning only as you choose to affix to them;—How would you esteem such doctrine? I may venture to say that (however acceptable it might be to their secret wishes) the most licentious among us would condemn such pernicious instruction, and despise the unfaithful teacher who should deliver it. Does not this demonstrate that our understandings do not approve of these apologies for our vices, and that our evil habits stand condemned by the impartial verdict of our own hearts, no less than by the law of God?

The subjects are—*Errors in the Conduct of Life—The Character of Saul—Disrelish of Life—Sense of the Divine Presence—Advantages of a Religious Life—Prospects of Immortality opened by the Gospel—Compassionate Design of our Saviour's Incarnation—Admiration of Christ in the heavenly State—Evidence of Love to Christ—Means of recommending the Religion of Christ—The Bonds of Union peculiar to Christians—Candour—Alms-giving—Value of a Good Name—Unfaithfulness to Conscience—Imperfect Conceptions of God.*

ART. XVIII. *A Sermon preached on Whitsunday, A. D. 1791. Designed as a Supplement to two Sermons on the Festivals and Fasts of the Church of England. By Joseph Holden Pott, M. A. Prebendary of Lincoln, and Arch-deacon of St. Albans. 12mo. 36 p. pr. 6d. Rivingtons. 1795.*

THE practice of observing holy seasons for the stated celebration of the great events which are the foundation of christian faith and hope, is in this discourse vindicated; and the duty of religious joy, as the proper accompaniment of the christian festivals, is explained and enforced. The sermon is written with classical correctness, and well adapted to the occasion on which it was preached.

ART. XIX. *The Promise of Christ's Presence with his Disciples, explained and applied in a Sermon, preached at the opening of*
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Brid-

Bridwell Chapel, near Ufculme, Devon, on Wednesday the 4th of January, 1792. By Joshua Toulmin, A. M. *To which is prefixed, an Address on the same Occasion.* By John Williams. 8vo. 49 p. Pr. 1s. Johnson. 1792.

A CHAPEL having been erected at Bridwell, in Devonshire, (at the sole expence of Richard Hall Clarke, Esq; of that place) for the use of a society of Unitarians, this address and sermon were delivered at the opening of the place. The address states, in an open and candid manner, the religious tenets upon which the society is formed; pleads the right of private judgment upon the principle, that a man is accountable for his faith to God and his own conscience alone, and to men only for his conduct as a member of society. The addresser, who is the minister of the place, informs his audience, that a liturgy will be made use of by the congregation, and assigns their reasons for adopting this practice. P. 9.

‘In conducting our devotional services a liturgy will be used *; and this mode of worship is adopted by us, because we conceive it does in many respects more effectually secure the purposes of devotion than any other. Prayers repeated from a precomposed form, in which the people of the congregation take a part, are best calculated to engage the attention; they relieve both minister and people from every employment, but that of impressing upon the heart the sentiments which are uttered by the lips; and prevent the possibility of any thing being introduced into the service, but what is suitable to those devotional feelings which ought to be excited.’

In Mr. Toulmin’s sermon, (on Matt. xviii. 20.) after an explanation of the text, which discovers much good sense, and critical ability, he exhorts his audience, not to be discouraged in the prosecution of what they judge to be a good design, by the smallness of their numbers: P. 36.

‘It hath often happened, and still is the case, that they who would worship the Almighty in sincerity and truth, agreeably to their own apprehensions of the nature and purity of christian worship; or that he who would not handle the word of God deceitfully but by manifestation of the truth, must act in a narrow sphere: the one must be satisfied with a few hearers, and the others must meet in a small company. For, in an early period of christianity, great corruptions have been mingled with the christian doctrine. The reformation from popery did, but in a degree, remove these corruptions. Many yet remain. It is the judgment of some of us, at least, that many yet deface the glory, and enervate the spirit, of pure christianity. In this case, what have we to do, but to withdraw from those societies where we conceive the worship is not directed to the proper object, or where human inventions have been blended with it?’

* This liturgy which was used for the service of the day, is entitled ‘A Common Prayer Book, according to the plan of the Liturgy of the Church of England, with suitable services.’ Exeter, printed by T. Bricé, and sold by J. Johnson, N^o 72, St. Paul’s Church-yard, London. Price 4s. sewed.

* There may not appear to the many, perhaps, ground for separation: for error and will-worship have always had numerous partisans. But "two or three gathered together in the name of Christ" are sufficient to edify one another; and may, according to Christ's promise, expect the acceptance and favour of God. It seldom happens, that religious principles can be freely discussed in a mixed and large audience. Men are alarmed and grow angry, if their notions are attacked. It is often necessary, that he, who not pleasing men but God, would make a fair, impartial exhibition of divine truth, must rest satisfied with doing it to a few, who are capable of bearing it.

On these grounds, as men's minds become more informed and enlightened, and as it becomes a matter of conscience with them to preserve the faith of Christ pure and undefiled, it will be necessary to form distinct associations for religious worship. It should be no bar to the forming such distinct religious communities that they will consist of a few only. *It was thus, that the kingdom of Christ was first formed.* To associations of two or three for his cause, he has given the sanction of his authority and the encouragement of his promise. And it cannot admit a doubt, whether it be not preferable to worship the only true God, with our own family only, agreeably to the scriptures and in the language of sincerity and truth, than to join the largest society with every circumstance of state, convenience and splendor in a worship which the scriptures forbid, and our hearts disapprove?

Throughout the whole discourse, the preacher discovers a mind, in which are happily united an honest love of truth, a sound judgment, and a candid temper.

M. D.

ART. XX. *A Sermon setting forth the Duty of Obedience to those in Authority, and the Motives to persuade us to the Observance of it.* cr. 8vo. p. 26. Pr. 6d. Scatcherd and Co.

ATTEMPTING to prove certain points, men shoot beyond the mark, and prove too much; for if we allow reason to regulate our own conduct, if the leading-strings are ever to be taken off, who can prevent our using the same criterion, when we investigate that of others? It then often becomes a duty—the most sacred duty of humanity, to oppose authority, which cannot be ordained by God, only as other apparent mischiefs are ordained, which the simple principle of self-preservation incites us to check or destroy. *Let every soul be subject to the higher powers**, is a vague precept; the writer of the present discourse has, however, made the best of it, though he has pursued a beaten track: Many arguments to enforce obedience to the powers that be are, of course, sophistical; because certain positions are taken for granted, which no man in his senses can grant, yet the writer appears to be in earnest, and is, therefore, respectable. The style, without claiming praise, escapes from censure.

M.

* The text,
H h 3

ART. XXI. *Arguments against and for the sabbatical Observance of Sunday, by a Cessation from all Labour, contained in the Letters of sundry Writers in the Theological Repository, with an additional Letter to the Rev. Dr. Priestley, in Continuation of the same Subject.* By E. Evanston, M. A. 8vo. 175 pages. pr. 2s. 6d. Law. 1792.

OF the controversy between Eubulus on the one part, and Dr. Priestley and others on the other part, upon the obligation and expediency of observing Sunday as a day of rest from ordinary labour, we have already taken notice, in our Review of the last volume of the Theological Repository. (See Rev. Vol. II. p. 306.) The papers published in that miscellany, under the signature of Eubulus, Mr. Evanston now publishes as his own, together with the answers; and still strenuously maintains, that the practice of resting from labour one day in seven, is a civil institution, wholly unauthorised by christianity, and exceedingly injurious to society, by annihilating the seventh part of all human industry.

For the arguments which have been already urged on each side of this controversy, we refer our readers to the papers here republished; and add a sketch of the reasoning contained in that part of this work which is new, Mr. Evanston's letter to Dr. Priestley.

Nothing satisfactory has been adduced to disprove the assertion, that the christians of the second century did not observe, and consequently had not received from the Apostles and their successors, the institution of a sabbath, or day of rest from labour. All that can be proved prior to the time of Constantine, who instituted the modern sabbath, is that religious assemblies were chiefly or generally held on the first day of the week. The apocryphal epistle of Ignatius declares, that professed christians at that time did not keep any sabbath. Justin Martyr, in the relation given in his apology of what was transacted in the religious assemblies of the christians, informs us of only one religious meeting held on Sunday by the christians of his time, in which reading the scriptures, an exhortation grounded upon the passage just read, prayers made by the people for themselves, and receiving the eucharist, might probably employ an hour and half. Pliny, in his letter to Trajan, speaks of the christians as assembling twice in the day, morning and evening; the former, as it seems, for instruction and prayer; the latter, for the Lord's Supper, which, during the three first centuries, was always celebrated in the evening. Even Constantine, who instituted the observance of the Sunday, gave his subjects permission to follow the business of husbandry on Sunday, not only in harvest time, but in every season of the year. The partial manner in which they enjoyed this indulgence proves,

proves, that Constantine knew of no prior ordinance for such an observance from the Apostles; for he could have had no right, in that case, to remit the observance from motives of policy.

With many, Thursday and Friday were held as sacred as Sunday, and by all Saturday was a day as generally used for holding their religious assemblies as the Lord's day itself; a variety of practice, which shews the Apostles had not prescribed any particular day for holding their religious assemblies. If Sunday came at length to be considered as a festival, it was done, as in many other instances, in compliance with Jewish or Pagan prejudices, contrary to the genius of the gospel. These practical corruptions were opposed even in the third century; Clement of Alexandria says, [Strom. lib. vii. p. 851.] we are commanded to worship God through Jesus Christ, *not on chosen days*, as some others do, but continually through our whole life.—Wherefore, a well-informed christian worships God, not in any stated place, nor chosen temple, nor on any festivals and appointed days, but through his whole life, in every place.

The Jewish sabbath, being a day of rest from all labour, and particularly from domestic labour of every kind, could not be preferred by the Jews for their social entertainments. All social pleasurable intercourse on the sabbath appears to have been prohibited. See Isaiah LVIII. 13.

When the imperial founders of the orthodox church re-ordained the observance of a weekly sabbath, they not only annihilated one-seventh of the active industry of their labouring subjects, but at the same time established a constant source of depravation of their morals. Many well-disposed persons may employ the intervals of that leisure day both innocently and advantageously; but the illiterate are incapable of this beneficial use of those weekly periods of idleness; and therefore their abuse of them, some way or other, is the certain and necessary consequence. The civilization of mankind is effected, not by observing a weekly sabbath, but by the cultivation of the arts and sciences, and by an enlarged commerce with the world; the most civilized of the ancient states kept no sabbath. A periodical day of rest encourages dissipation, personal vanity, extravagance, and vice. If government ought not to oblige any person to work on Sunday, or on any other day, contrary to their inclination or religious prejudices, neither ought it to exercise the 'impolitic, unnatural, and, in its inevitable consequences, immoral tyranny of compelling their subjects to be idle.'

The strict impartiality which we prescribe to ourselves has obliged us to lay the preceding abstract of Mr. Evanson's reasoning before our readers. But the historical part of his argu-

ment evidently lies open to further discussion; and after all that he has advanced concerning the immoral influence of the Sabbath, there still remains ample ground for maintaining, that the public loss of wealth (if any such be sustained, which may admit of doubt) by the weekly interruption of labour, is abundantly compensated by the increase of *personal enjoyment* which it yields to the labouring poor, and by the opportunities which it affords for moral and religious instruction. M. D.

ART. XXII. *An Address humbly presented to the reverend, pious, and learned Dr. G****, on Vol. I. Tom. I. of his excellent Translation of the Holy Bible; With Notes.* By Abraham Ben-Yizaakeers. 4to. 13 pages. pr. 1s. Symonds. 1791.

A MOST feeble attack upon the respectable translator of the Bible, in which we can discover much bigotry, but not a spark of wit or humour. D.

ART. XXIII. *A Dissertation shewing that the House of Lords in Cases of Judicature, are bound by precisely the same Rules of Evidence, as are observed by all other Courts; with an Appendix containing some further Observations on the Effect of a Dissolution of Parliament upon an unfinished Impeachment.* By Edward Christian, Esq; Barrister and Professor of the Laws of England in the University of Cambridge. 8vo. 130 pages Price 2s. 6d. Cambridge, Merrill; London, Deighton. 1792.

IN a pamphlet formerly published by Mr. Christian (see the Analytical Rev. Vol. 8. p. 437) he boldly contended against the new fangled-doctrine, 'that the house of lords is not bound like the inferior courts by the rigid and inflexible rules of evidence, but may admit at their discretion, any species of information which they may think necessary for the investigation of truth.' Since that period, a gentleman of the first celebrity for talents in this country, has declared that he would not allow such erroneous and dangerous notions as these, propagated by the professor of the laws of England in the university of Cambridge, to pass unnoticed. To this circumstance we are to attribute the pamphlet before us.

Mr. C. is sorry to perceive, that men of the greatest abilities generally imagine, that they can comprehend the most important of all sciences by intuition, and that they possess more refined and exalted ideas of law and justice, than those who are daily concerned in the administration of them. He also laments, that it has been the custom of late, to ridicule the authority of the profession of the law, and to pronounce that

that whatever its members suggest, 'is nothing but special pleading, as in Old Bailey practice.'

A variety of cases are quoted, in which positions are laid down by many eminent men highly favourable to Mr. C.'s doctrine; after examining these he affirms, that he cannot recognize the principle of discretionary justice in any other than the high court of parliament of Lilliput, in which *Quinbus Flestrin* the man-mountain was about to be impeached, for having extinguished the flames in the empress's apartment, in a manner, which by the laws of Lilliput amounted to high treason.

'If the peers should disregard the laws of evidence (says he), they might condemn to death upon the copies of forged and fabricated originals, the hearsay of hearsay, the *voces ambiguae*, the tales of old women, or the prattle of children. They might resort to what has been so eloquently described by a great master; *sermonem sine ullo certo autore dispersum, cui malignitatis initium dederit, incrementum credulitas, quod nulli non etiam innocentissimo posset accidere fraude inimicorum falsa vulgantium* *.

'The sanctuary of the faithful bosom of a wife might be violated, who might be dragged into court, and tortured to disclose the confidential and sacred conversations with her husband. What could prevent them from introducing the rack itself; it forms a considerable branch of the civil law, and the laws of other nations; there is one ready in the tower, where for the glory of our law and country, it is exhibited among those monsters, which are foreign and unnatural to our climate. They might even adopt that maxim of enthusiasm, *credo quia impossibile est*. If there were no bounds and restraints, a rabble of evidence of every unprincipled denomination would rush into the house of lords, to support such eloquence as perhaps Rome and Athens never heard.'

In common with the author before us, we perceive the danger of enabling the house of peers to act contrary to the rules of evidence, and thus become a state engine which might be wielded at any time by a sovereign or his minister, so as to oppress every person within its jurisdiction. s.

ART. XXIV. *Collection of Cases in Law, Equity, and Conveyancing, alphabetically arranged and digested under distinct Heads, with the Opinions of Counsel thereon. Collected by an eminent Practitioner of the Court of Exchequer, and now published chiefly from the Originals. 2 Vols. 8vo. Price 14s. bound. E. and R. Brooke. 1791.*

THIS collection was published in numbers, and comprizes a great many cases and opinions, some of which were upon important and interesting subjects: among those of this description, our attention was particularly arrested by several

* Quinctilian, Lib. 5. c. 3.

under the signature of Mr. Booth, a conveyancer of great eminence, which, from the comprehensive manner of discussing the questions proposed, may justly be considered as legal essays. And, though generally speaking, we deem dashing at legal knowledge, as it is retailed in opinions, as the least likely mode of all others, to produce the end which every student ought to pursue, that is a correct theoretical acquaintance with the principles of the science; we think these opinions of Mr. Booth furnish an exception to that observation, their great object being that of tracing out those principles, and solving the questions submitted, by pointing out their application to the facts stated.

E. E.

ART. XXV. *Of Exemptions from the Payment of Tithes of the Land, of the Monasteries and Abbies dissolved by Stat. 31, Henry 8. Cap 13. as stated in the Arguments in the Case of Davie against Lord Brownlow and others, in the Court of Chancery, 1790, with an Appendix containing some authentic Documents relative to the local Site of Tarcet Fen.* 8vo. 136 pages. Price 2s. 6d. E. and R. Brooke. 1792.

THIS pamphlet contains the recital of a long and expensive litigation respecting the local site of certain lands, and the arguments on the question, whether they ought or ought not, to pay tithes to the rector?

By the common law of England, all lands whatsoever are subject to the payment of tithes; nevertheless, the same common law admits that a real composition might have been made with the owners, so as to exonerate them from the actual payment of tithes *in kind*. A binding agreement was accordingly admitted to attend the inheritance, provided all parties any way interested therein, were consenting to that agreement.

The interested parties, with respect to tithes, are the ordinary, the patron, and the incumbent: they might therefore before they were restrained by stat. 13, Eliz. have made a valid composition with the land owner.

'If this composition is pleaded as making a good and valid *modus*,' says the editor, 'it is pleaded on the ground of prescription; that is, the *modus* is supposed to have existed before the first of Richard the first: all prescription at common law being referred to that period of time.

'If the composition is pleaded as being a composition real, made before the 13th of Eliz. so far the law has gone in favour of the tithe-man, as to require that the instrument itself shall be produced by the party, who means to shelter his lands under it from the payment of tithes; for if the instrument should be once lost, this being a privilege in *non decimando*, the privilege would be lost by the loss of the deed. Though laymen then, under the common law may prescribe in *modo decimandi*, yet they can-

not

not prescribe in *non decimando*, unless they can begin their prescription in a religious body, and derive a title under that body by act of parliament.

After these, and some prefatory observations relative to the lands of the dissolved monasteries, we are presented with the grounds of the action, Davie against lord Brownlow; but as the subject is not generally interesting, it would afford but little instruction or amusement to the majority of our readers.

ART. XXVI. *A Letter from an Attorney at Law, concerning imprudent testamentary Dispositions of Property.* 8vo. pr. 6d. 17 p. Frome, Crocker. London, Bourn. 1791.

THIS is an address to some prudent old gentleman, who had fettered his personal property in such a manner, by trusts to executors and administrators, and contingent remainders to, grandchildren and great-grand-children, yet unborn, that he was in the most imminent danger of actually defeating his own intentions, by the excess of his care.

A *Professional Adviser*, is here very severe in his animadversions on those rustic oracles who have *cabbaged* their legal knowledge from the humble employment of the *goose and thimble*; *frizzled* it out of the tail of some real practitioner's wig; or imbibed it auricularly, (as the philosophers of old did the gammut) from beating an *anvil*; those Katterfeltoes of the science, who (unhappily) possessed 'of the Complete Parish-officer,' or 'the Sure Guide to Constables,' with the dangerous ability 'to read secretary-hand,' have filled our peaceful villages with posthumous broils, and testamentary mischiefs!

ART. XXVII. *A Trial between James Duberly, Esq. Plaintiff, and Major-General Gunning, Defendant, for Criminal Conversation with the Wife of the Plaintiff. Tried before the Rt. Hon. Lord Kenyon, and a Special Jury, at Westminster, on Wednesday the 22d of February, 1792. Taken in Short Hand.* 8vo. 43 p. pr. 1s. 6d. Ridgway, 1792.

THE evidence adduced in the course of this trial is sufficiently notorious. The jury brought in a verdict for the Plaintiff, who is a contractor for army-clothing, with 5000l. damages; they were laid in the declaration at 10,000l.

Lord Kenyon in his charge, reprobated the conduct of the defendant, whom he termed a hoary, shameful, and detestable lecher; nor did the behaviour of the plaintiff altogether escape the severity of his animadversions, as he did not appear to behave in a proper manner for a husband who had the honour of his wife in his custody,

ART. XXVIII. *Advice to the Privileged Orders in the several States of Europe, resulting from the Necessity and Propriety of a General Revolution in the Principle of Government.* Part I. 8vo. Pa. 156. Pr. 3s. stitched. Johnson. 1732.

DURING the whole course of the truly interesting controversy, which originated from Mr. Burke's attack on the French revolution, there has not appeared a more original writer, a better informed politician, or a more acute logician, than the author of the pamphlet now before us. We are far from subscribing to all his positions, for we must confess that he appears enthusiastic in favour of his own system, and certainly pays too high a compliment to the wisdom and integrity of mankind, in supposing that every state, with a representative assembly fairly and freely chosen, would be well governed; the pamphlet, however, may impartially be considered as conveying a number of excellent hints and observations, which may be most usefully and beneficially applied by almost every existing government in the world.—With this object therefore in our view, we proceed to an analysis.

The author commences with observing, that the experiment now making in France ‘will solve a question of the first magnitude in human affairs: whether theory and practice, which always agree together in things of slighter moment, are really to remain eternal enemies in the highest concerns of men?’ He denies that there is that necromancy in politics, which prevents our foreseeing with tolerable certainty what is likely to be the consequence. The French revolution, he asserts, is the work of argument and rational conviction, not of the sword—the *ultima-ratio regum* had nothing to do with it: and he sums up the substance of the present inquiry in a few words: whether men are to perform their duties by an easy choice, or an expensive cheat; or whether our reason be given us to be improved or stifled, to render us greater or less than brutes, to increase our happiness or misery.

The object which he professes in pursuing this subject, is to convince the privileged orders, that the establishment of general liberty will be less injurious to those who now live by abuses, than is commonly imagined; and to persuade them, that it is neither their duty nor their interest to perpetuate the ancient forms of government; and in doing this, he conceives he performs an act of charity to them, as he will teach them to avoid a danger that is otherwise unavoidable. P. 10—13.

Two very powerful weapons, the force of reason and the force of numbers, are in the hands of the political reformers. While the use of the first brings into action the second, and ensures its co-operation, it remains a sacred duty, imposed on them by the God of reason, to wield with dexterity this mild and beneficent weapon, before recurring to the use of the other;

which,

which, though legitimate, may be less harmless; though infallible in operation, may be less glorious in victory.

'The tyrannies of the world, whatever be the appellation of the government under which they are exercised, are all aristocratical tyrannies. An ordinance to plunder and murder, whether it fulminate from the vatican, or steal silently forth from the haram; whether it come clothed in the *certain science* of a bed of justice, or in the legal solemnities of a bench of lawyers; whether it be purchased by the caresses of a woman, or the treasures of a nation,—never confines its effects to the benefit of a single individual; it goes to enrich the whole combination of conspirators, whose business it is to dupe and to govern the nation. It carries its own bribery with itself through all its progress and connexions,—in its origination, in its enactment, in its vindication, in its execution; it is a fertilizing stream, that waters and vivifies its happy plants in the numerous channels of its communication. Ministers and secretaries, commanders of armies, contractors, collectors and tide-waiters, intendants, judges and lawyers,—whoever is permitted to drink of the salutary stream,—are all interested in removing the obstructions and in praising the fountain from whence it flows.

'The state of human nature requires that this should be the case. Among beings so nearly equal in power and capacity as men of the same community are, it is impossible that a solitary tyrant should exist. Laws that are designed to operate unequally on society, must offer an exclusive interest to a considerable portion of its members, to ensure their execution upon the rest. Hence has arisen the necessity of that strange complication in the governing power, which has made of politics an inexplicable science; hence the reason for arming one class of our fellow-creatures with the weapons of bodily destruction, and another with the mysterious artillery of the vengeance of heaven; hence the cause of what in England is called the independence of the judges, and what on the continent has created a judiciary nobility, a set of men who purchase the privilege of being the professional enemies of the people, of selling their decisions to the rich, and of distributing individual oppression; hence the source of those Draconian codes of criminal jurisprudence which enshrine the idol Property in a bloody sanctuary, and teach the modern European, that his life is of less value than the shoes on his feet; hence the positive discouragements laid upon agriculture, manufactures, commerce, and every method of improving the condition of men; for it is to be observed, that in every country the shackles imposed upon industry are in proportion to the degree of general despotism that reigns in the government. This arises not only from the greater debility and want of enterprise in the people, but from the superior necessity that such governments are under, to prevent their subjects from acquiring that ease and information, by which they could discern the evil and apply the remedy.'

In this first chapter the author treats of the *feudal system*.—This, he very justly observes, was the result of the subordination

tion necessary among military savages, that they might make an advantageous use of the soil they had conquered, and of such of the inhabitants as they did not chuse to massacre, and could not sell to foreigners for slaves. It was the fortune of this system, he adds, to attach itself to those passions which vary not with the change of circumstances. The same progressive improvements which rendered military tenures and military titles unnecessary, and then injurious to the general interest, at the same time sharpened the avarice, and piqued the honour of those who possessed them, to preserve those exclusive privileges, which rendered them thus distinguished. The pernicious consequences of this system in a legal view are evident, since it has led to those intricacies and vexations, which we find attached to every species of real property; and which has rendered the intervention of lawyers necessary: in a political view its consequences are still more serious. P. 24 and 25.

‘The first quality of the feudal tenure is to confine the descendible property to the *eldest male issue*. To say that this is contrary to nature, is but a feeble expression. So abominable is its operation, that it has seduced and perverted nature; her voice is stifled, interest itself is laid asleep, and nothing but the eloquence of an incomprehensible pride is heard on the occasion. You will hear father and mother, younger brothers and sisters, rejoice in this provision of the law; the former consigning their daughters to the gloomy prison of a convent, and their younger sons to the church or the army, to ensure their celibacy; that no remnant of the family may remain but the heir of the estate entire; the latter congratulating each other, that the elder brother will transmit unimpaired the title and the property, while they themselves are content to perish in the obscurity of their several destinations. It is probable that, in another age, a tale of this kind will scarcely gain credit, and that the tear of sensibility may be spared by a disbelief of the fact.’

It may be added, that the law of primogeniture swells the inequality of wealth; habituates the people to believe in an unnatural inequality, and by this means prepares them for slavery. It prevents all the improvement of land, and discourages population. It prevents the habit of thinking, by establishing imaginary rights, in opposition to the true ones, which are all founded in the *natural equality of man*. This observation leads our author to combat the obsolete politics of Aristotle, which he does with great success. P. 38.

‘Since I have brought these two great luminaries of science, (Aristotle and Ptolemy) so near together, I will keep them in company a moment longer, to show the strange partiality that we may retain for one superstition, after having laid aside another, though they are built on similar foundations. Ptolemy wrote a system of astronomy; in which he taught, among other things, that the earth was the centre of the universe, and that the heavenly bodies moved round it. This system is now taught (to the

the exclusion by anathema of all others) in Turkey, Arabia, Persia, Palestine, Egypt, and wherever the doctrines of Mahomet are taught; while at the same time, and with the same reverence, the politics of Aristotle are taught at the university of Oxford. The ground which supports the one is, that the sun stop its course at the command of Joshua, which it could not have done, had it not been in motion; and the other, that *the powers that be are ordained of God*. Mention to a Mussulman the Copernican system, and you might as well speak to Mr. Burke about the rights of man; they both call you an atheist.

The next quality of the feudal system, our author observes, is *entail*, equally subversive of justice, equally at war with common sense, and equally destructive of improvement. P. 40.

‘There might have been individual madmen in all ages, capable of *expressing* a desire of this kind; but for whole nations, for many centuries together, to agree to *reverence* and *execute* such hostile testaments as these, comported not with the wisdom of the ancients; it is a suicide of society, reserved for the days of chivalry,—to support the governments of modern Europe.’

Of personal claims our author challenges as the first absurdity, that which in the genuine *Gothic* sense is called *perpetual allegiance*. A contract, he observes, may be made between man and man, for the personal service of either; but for a man to be *born* to such an allegiance, is to have an evil star indeed, —it is to be born to unchangeable slavery. P. 44.

‘Hitherto we have treated of claims, whether personal or territorial, that are confined to the eldest sons of families; but there is one genuine feudal claim, which “spreads undivided” to all the children, runs in all collateral directions, and extends to every drop of noble blood, wherever found, however mixt or adulterated,—it is the claim of *idleness*. In general it is supposed that all indigent noble children are to be provided for by the government. But alas! the swarm is too great to be easily hived. Though the army, the navy, and the church, with all their possible multiplication of places, are occupied only by them, yet, as celibacy deprives them not of the means of propagation, the number continues so considerable, that many remain out of employment and destitute of the means of support.

‘In contemplating the peculiar destiny of this description of men, we cannot but feel a mixture of emotions, in which compassion gets the better of contempt. In addition to the misfortunes incident to other classes of society, their noble birth has entailed upon them a singular curse; it has interdicted them every kind of business or occupation, even for procuring the necessities of life. Other men may be found who have been deprived of their just inheritance by the barbarous laws of descent, who may have been neglected in youth, and not educated to business, or who by aversion to industry are rendered incapable of any useful employment; but none but the offspring of a noble family can experience the superadded fatality of being told, that to put his hand to the plough, or his foot into a counting-house, would disgrace an illustrious line of ancestors,

and

and wither a tree of genealogy, which takes its root in a groome of some fortunate robber, who perhaps was an archer of Charlemagne."

The second chapter treats of the *church*, which our author considers as having too frequently disgraced itself by acting on the credulity of mankind, and appearing as the devoted engine of the state. In America, he observes, there is properly no established church, and yet no people are more religiously disposed. The 'contrivances' of the Romish church, auricular confession, and the celibacy of the clergy, are very ably exposed by our author; but as these abuses are becoming obsolete, and are scarcely defended even in Roman Catholic countries, it is unnecessary to dwell upon them here.

The *military system* occupies the third chapter, in which we find much originality, and much philosophy. The ground on which this system is established, our author observes, is the principle of honour: P. 73.

"We must look pretty far into human nature, before we shall discover the cause, why killing men in battle should be deemed, *in itself*, an honorable employment. A hangman is universally despised; he exercises an office which not only the feelings but the policy of all nations have agreed to regard as infamous. What is it that should make the difference of these two occupations in favor of the former? Surely it is not because the victims in the former case are *innocent*, and in the latter *guilty*. To assert this, would be a greater libel upon human society than I can bring myself to utter: it would make the tyranny of opinion the most *detestable*, as well as the most *sovereign* of all possible tyrannies. But what can it be? It is not, what is sometimes asserted, that *courage* is the foundation of the business; that fighting is honorable because it is dangerous; there is often as much courage displayed in highway-robbery, as in the warmest conflict of armies; and yet it does no honor to the party; a Robin Hood is as dishonorable a character as a Jack Ketch. It is not because there is any idea of *justice* or *honesty* in the case; for to say the best that can be said of war, it is impossible that more than one side can be just or honest; and yet both sides of every contest are equally the road to fame; where a distinguished killer of men is sure to gain immortal honor. It is not *patriotism*, even in that sense of the word which deviates the most from general philanthropy; for a total stranger to both parties in a war, may enter into it on either side as a volunteer, perform more than a vulgar share of the slaughter, and be for ever applauded, even by his enemies. Finally, it is not from any *pecuniary advantages* that are ordinarily attached to the profession of arms; for soldiers are generally poor, though part of their business be to plunder.

"Indeed, I can see but one reason in nature, why the principle of honour should be selected from all human incentives, and relied on for the support of the military system; it is because it was *convenient for the governing power*; that power being in the hands of a small part of the community whose business was to support

support it by imposition. No principle of a permanent nature, whose object is unequivocal, and whose slightest deviations are perceptible, would have answered the purpose. Justice, for instance, is a principle of common use, of which every man can discern the application. Should the prince say it was *just*, to commence an unprovoked war with his weak neighbours, and plunder their country, the falsehood would be too glaring; all men would judge for themselves, and give him the lie; and no man would follow his standard, unless bribed by his avarice. But honor is of another nature; it is what we all can feel, but no one can define; it is therefore whatever the prince may choose to name it; and so powerful is its operation, that all the useful sentiments of life lose their effect; morality is not only banished from political cabinets, but generally and professionally from the bosoms of men who pursue honor in the profession of arms.'

In conformity with these sentiments, though our author professes himself among the warmest admirers of the poetry of Homer, yet he considers his existence as having been a serious misfortune to the human race. 'Alexander (says he) is not the only human monster that has been formed on the model of Achilles.'

In modern Europe, he asserts, that the sole motive of keeping up standing armies is to support the *men of the sword*, as Mr. Burke terms them, or the indigent noblesse. Those, therefore, who defend nobility must, in his opinion, first defend standing armies, and secondly must vindicate war as a thing of choice: P. 80.

'Thirdly, they must defend the *honor* of the occupation which is allotted to the noblesse. For the age is becoming extremely sceptical on this subject; there are heretics in the world (Mr. Burke calls them atheists) who affect to disbelieve that men were made expressly for the purpose of cutting each other's throats; and who say that it is not the highest honor that a man can arrive at, to sell himself to another man for life at a certain daily price, and to hold himself in readiness, night and day, to kill individuals or nations, at home or abroad, without ever enquiring the cause. These men say, that it is no compliment to the judgment or humanity of a man, to lead such a life; and they do not see why a nobleman should not possess these qualities as well as other people.

'Fourthly, they must prove that all occupations which tend to *life*, and not to *death*, are dishonorable and infamous. Agriculture, commerce, every method of augmenting the means of subsistence, and raising men from the savage state, must be held ignoble; or else men of honor will forget themselves so far as to engage in them; and then, farewell to distinctions.'

All offensive wars must originate from two motives, either from the conviction, that the people at large will be personally benefited by them; or they must be duped into the war by those who hold the reins of government: P. 84.

‘ And how many of the wars of mankind originate in the first of these motives? Among civilized nations, none. A people considerably numerous, approaching towards ideas of sober policy, and beginning to taste the fruits of industry, require but little experience to convince themselves of the following truths,—that no benefit can be derived to the great body of individuals from conquest, though it were certain—that this event is always doubtful, and the decision to be dreaded,—that nine-tenths of the losses in all wars are a *clear* loss to both parties, being sunk in expences,—that the remaining tenth necessarily comes into the hands of the principal managers, and produces a real misfortune even to the victorious party, by giving them *masters* at home, instead of riches from abroad.

‘ The pitiful idea of feasting ourselves on a comparison of suffering, and balancing our own losses by those of the enemy, is a stratagem of government, a calculation of cabinet arithmetic. Individuals reason not in this manner. A distressed mother in England, reduced from a full to a scanty diet, and bewailing the loss of her son, receives no consolation from being told of a woman in France, whose son fell in the same battle, and that the taxes are equally increased in both countries by the same war. But kings, and ministers, and generals, and historians proclaim, as a glorious contest, every war which appears to have been as fatal to the enemy as to their own party, though one half of each nation are slaughtered in the field, and the other half reduced to slavery. This is one of the bare-faced impositions with which mankind are perpetually insulted, and which call upon us, in the name of humanity, to pursue this enquiry into the causes of war.’

One general character, says our author, will apply to most of the late wars; they are *political*, and not *vindictive*; they are wars of agreement and not of dissention, and the conquest is taxes, and not territory. To this part of his essay our author subjoins the following most singular note, to which we dare not even imagine a commentary: p. 88.

‘ Whenever the real secret history of the English and Spanish armaments in 1790 shall be published to the world, though it may not furnish new arguments to men of reflection for distrusting political cabinets, it may at least increase the number of such men. But this cannot be done with safety during the lives of some of the principal actors in that astonishing piece of audacity. I am convinced that the person who at this moment should do it, would not survive the publication so long as pope Ganganelli did the suppression of the Jesuits.’

In this chapter our author corrects a mistake which, he says, the English have fallen into, in supposing that it was owing to the moderation of general Washington, that he did not turn the military force against his country, in order to enslave it. He says, ‘ It would have been impossible for the general, or the army, to have continued in the field after the enemy had left it, for the soldiers were all citizens.’ He censures the French

French assembly for 'the enormous military force which they have decreed shall remain as a permanent establishment, In speaking of the artifices of modern governments, our author has these remarkable words : P. 98.

'The country and its inhabitants are to them a farm stocked with sheep. When they call up these sheep to be sheared, they teach them to know their names, to follow their master, and avoid a stranger. By this unaccountable imposition it is, that men are led from one extravagant folly to another,—to adore their king, to boast of their nation, and to wish for conquest,—circumstances equally ridiculous in themselves, and equally incompatible with that rational estimation of things, which arises from the science of liberty.'

The fourth chapter respects the administration of justice, on which he remarks, that the *perversions and corruptions attendant on this business alone, in most of the governments of Europe, would furnish a sufficient argument in favour of a general revolution.* He complains most justly that the laws of most countries are not known to the people : P. 124.

'In England, the people at large are as perfectly ignorant of the acts of parliament after they are made, as they possibly can be before. They are printed by one man only, who is called the king's printer,—in the old German character, which few men can read,—and sold at a price that few can afford to pay. But lest some scraps or comments upon them should come to the people through the medium of public news-papers, every such paper is stamped with a heavy duty ; and an act of parliament is made, to prevent men from lending their papers to each other ; so that, not one person in a hundred sees a news-paper once in a year. If a man at the bottom of Yorkshire discovers by instinct that a law is made, which is interesting for him to know, he has only to make a journey to London, find out the king's printer, pay a halfpenny a page for the law, and learn the German alphabet. He is then prepared to spell out his duty.

'As to the general system of the laws of the land, on which all property depends, no man in the kingdom knows them, and no man pretends to know them. They are a fathomless abyss, that exceeds all human faculties to sound. *They are studied, not to be understood, but to be disputed ; not to give information, but to breed confusion.* The man whose property is depending on a suit at law, dares not look into the gulph that separates him from the wished-for decision ; he has no confidence in himself, nor in reason, nor in justice ; he mounts on the back of a lawyer, like one of Mr. Burke's heroes of chivalry between the wings of a griffin, and trusts the pilotage of a man, who is superior to himself, only in the confidence which results from having nothing at stake.'

After drawing a shocking picture of what is called the administration of justice on the continent, he proceeds : P. 133.

'It is so fashionable in Europe, especially among Englishmen, to speak in praise of the English jurisprudence, and to consider

it as a model of perfection; that it may seem necessary for a person to begin with an apology for offering his ideas on that subject, if he mean to deviate from the opinion so generally established. But, instead of doing this, I will begin by apologizing for those who at this day support the established opinion: Your fairest apology, gentlemen, is, that you understand nothing of the matter. To assign any other, would be less favourable to your characters as honest men.

Exclusive of the voluminous and inconsistent nature of the laws themselves, our author observes, 'that the mere *form* of bringing a question before a court is of itself a science, an art, more difficult to learn, than the construction and use of the most complicated machine; and the expence of this process is such as *effectually to shut the courts against the great body of the people*.

In America, he observes, the expences of a law suit do not exceed TEN SHILLINGS. There are no attornies there, and the proportion of lawyers is not more than *one* in 4,600. To which proportion, if the lawyers here were reduced, there would not be more than 3000 in England, whereas they are now calculated to amount to the enormous multitude of 30,000. He combats, with great ability, the absurd notion, that it is good policy to raise the expences of law suits: P. 149.

'For a man to bring into court a suit that is manifestly unjust, is a crime against the state; to hinder him from bringing one that is just, is a crime of the state against him. It is a poor compliment to the wisdom of a nation, to suppose that no method can be devised for preventing the first of these evils, without running into the last; and the last is ten times the greatest of the two. The French, who appear to have been destined to give lessons to the world by the wisdom of their new institutions, as well as by the folly of their old, have found the secret of imposing a small fine on a vexatious plaintiff; and of establishing many other regulations on this subject, which effectually shut the door of the tribunal against the oppressor, while it easily opens to the feeblest cry of the oppressed.

'They have likewise established the method of communicating the knowledge of the laws to every human creature in the kingdom, however ignorant he may be in other respects. They are printed and pasted up on public buildings in every town and village, and read and explained by the curate from the pulpit in every parish.'

Such is the general outline of this very able pamphlet, and we have only to add, that if from such hints as these every government in Europe does not derive improvement, it must be through a palpable want of virtue in the governing powers, united to a no less palpable want of common sense in the people.

We observe that the author has affixed his name (Joel Barlow, Esq;) to the second edition.

ART. XXIX. *An Answer to the Second Part of Rights of Man. In two Letters to the Author. 8vo. 60 pages, Price 1s. 6d. Rivingtons. 1792.*

THE author of this pamphlet begins with affirming, that from the contempt with which Mr. Paine treats all the answers to his last publication, 'his object is evidently not to discuss, but to inflame.' After terming that gentleman 'an itinerant patriot, wedded to the cause of the French revolutionists, and who well knew that confusion in this country would be the best restorative to the affairs of France,' he proceeds as follows:

'You say that the obscurity in which the origin of the present old governments is buried, implies the iniquity and disgrace with which they began. You might just as well say, that the obscurity in which the origin of man is buried, implies the iniquity and disgrace of the creation. I am not now arguing for one species of government, or another: I am merely exposing the fallacy of your arguments; for having detected your design, I am anxious to disarm you of the means of forwarding it. Your ingenious comments on the horrid consequences of monarchical governments, and the train of warfare and cruelty that you derive from them, are equally fallacious. The purest democracies that the world ever contained, made war and conquest their trade. The republics of Rome and Carthage may vie with Nero and Alexander in cruelty and ambition! Jugurtha and Regulus would gladly have changed lots with the captives of the most haughty monarchs. It was not governments, but men, that were cruel and imperious. Men must have employment, and before the wide field of commerce was opened to them, war was the only range for their restless disposition. Born in the midst of arms, and educated in camps, booty was their support, and triumph their recreation. But the present age affords a very different prospect. The introduction of commerce into every nation of the world, affords a new occupation for its inhabitants, and a new measure of its comparative greatness. It is not in the power of governments to suppress the activity of man. Before commerce was universal, it broke forth in war, and governments were wise to aim at victory. Now that it pursues the golden allurements of commerce, and that the love of traffic has succeeded to the love of conquests, governments assist us in another way, and protect the harvest of peaceful industry. This is all that we can look for from them, and we may thank commerce for a system of peace, that neither nations nor monarchs could have effected.'

The author fully agrees with Mr. P. as to the beneficial consequences of trade, but he contends that his financial calculations are not supported by facts, and affirms that his plan for supplying the place of the poor rates, would be attended with the most ruinous consequences.

ART. XXX. *The moderate Reformer: or a Proposal to correct some Abuses in the present Establishment of the Church of England,*

land, in a Manner that would tend to make it more useful to the Advancement of Religion, and to increase the Respect and Attachment of the People to its Clergy: and likewise to improve the Condition of the inferior Clergy. By a Friend to the Church of England. 8vo. 24 pages. Debrett. 1791.

THE author of this pamphlet is of opinion that 'some of the abuses in the church of England are so gross and so manifest, and have been lately pointed out so clearly and strongly by Dr. Priestley, and other able writers, that unless the bishops and other leading men in the church are speedy and active in procuring a reformation of them, there is reason to apprehend the people themselves may take the business into their own hands, and perform it with a degree of violence that will endanger the continuance of the establishment itself.'

To prevent this, he is extremely anxious that the following regulations should take place:

1. The abolition of the writ of *congé d'elire*.
 2. A law precluding any clergyman from being created a bishop until he shall have completed his fortieth year.
 3. An express stipulation that every bishop shall have been a rector or vicar of some parish, with cure of souls.
 4. An addition to the revenue of the poorer bishopricks.
 - 5 and 6. The restoration of the great tythes to the vicars of their respective parishes, upon vacancy by death, or otherwise.
 - 7 and 8. An abolition of pluralities.
 9. A deduction of tithes in proportion to non-residence.
 10. A restoration of the great tythes, constituting part of the revenues of fellowships to the vicars of parishes.
 11. That every living in the gift of the crown, or the lord chancellor, vacant six months, should lapse to the bishop of the diocese, in which it is situated, and in case of his neglect to the archbishop.
 12. That colleges be permitted to acquire double the number of advowsons they are at present entitled to.
- And 13. That every extensive parish be divided into five or six of a moderate extent.
- The author has been very zealous for the augmentation of the 'poorer bishopricks,' but we wish for the credit of his humanity, that he had dedicated an article for the benefit of the poor curates.

ART. XXXI. *An Address to the Right Hon. William Pitt, on the Probability of a Revolution in this Country. 8vo. 35 pages. Price 1s. Ridgway. 1792.*

AFTER presenting a variety of observations by way of 'good advice

advice' to the premier, the author thus briefly, and by way of conclusion, sums up the substance of his pamphlet.

'Learn, fir, that your rank in life can be rendered great, only by the greatness of your public actions. Correct the abuses of government, reform the corruptions, and extend and liberalize the principles of parliamentary representation. Make the three branches of the legislature what the elements of our constitution were intended to describe them. Allow the crown to possess and exercise a just portion of the executive power; but let not your personal respect for the man induce you to consent to an uncontrolled enjoyment of the encreasing prerogatives of the king. Suffer the dignity and honour, as well as the power of the lords, to remain the characteristic of that house, and weaken not that necessary principle of an aristocracy, by new and lavish creations of peers, ennobled neither by birth nor independence, nor public spirit, nor private virtue. At the same time root up every thing like an aristocratic organization in the composition of the third branch of the legislature, which ought to be a real democracy, and a free, fair, and unbiassed representation of the people. Check that spirit of extending the excise laws, which has so disgracefully marked the tenour of your administration; and be cautious of plunging the nation into unnecessary wars, lest burdened already with taxes almost beyond human bearing, they desperately seek for the enemies of Britain in the British parliament.

'Finally, check that illiberal vehemence with which your supporters in both houses, as well as the coarse writers in the prints devoted to your service, disgrace their sentiments on the French revolution, and which too evidently betray an irresolute half-formed wish of aiding the tyrannous defenders of the cause of the ancient monarchy, before you are convinced too late, that you have thus adopted the very means of fomenting a general desire of accomplishing a revolution in this country. Act thus, and the nation will be satisfied and happy; those discontented spirits who would kindle the flames of public discord for the mere gratification of their own perverse dispositions, would exert themselves in vain; and all that you could expect from their recoiling efforts, would be the establishment and increase of national confidence, and the warm and eager declaration of national gratitude.'

ART. XXXII. *Refutation of Factious Calumnies on the Character of George Rose, Esq. Secretary to the Treasury, &c. in a Publication concerning an Action brought against him in June 1791, by Mr. Smith, respecting a late Westminster Election. To which are added, Observations on the general Conduct of Ministry.* 8vo. 55 pages. pr. 1s. 6d. Bell. 1792.

THE author of this pamphlet studiously endeavours to connect the cause of Mr. Rose, not only with that of the ministry, but even with the prosperity of the nation!

Much is here said about the *chastity* of this gentleman's political character, but there is nothing adduced to annihilate the prejudices occasioned by a late trial, or exculpate the secretary from

from the charges brought against him. A late decision of the house of commons has spared him, for some time at least, from the mortification of a defence in form; if ever it should be necessary, it will no doubt be much more able and convincing than that now exhibited by proxy.

ART. XXXIII. *A Letter on the Point of Honour at Newmarket.* 8vo. 37 pages. pr. 1s. Debrett. 1792.

WE find, what we long indeed suspected, that the 'point of honour' is very different at Newmarket, from what it is, or at least ought to be, in any other part of the kingdom.

It is here satirically suggested, that the public should apply to the jockey-club for a code of their laws; as for our part, we long to see the day arrive, when the laws of the community shall be applied to suppress those amusements which enable man to prey upon his fellow-man, and thus dissolve an association, the members of which pique themselves on giving an equitable decision upon bets, and reducing the principles of gambling to a science.

S.

ART. XXXIV. *A School for Scandal; or News-papers: A Comedy; as it has been long and successfully played upon the Public.* 8vo. 97 pages. pr. 1s. 6d. Symonds.

THAT the news-papers of this country are conducted in a manner, not adverting to the private scandal curiously hatched up, equally calculated to mislead the judgment, and vitiate the taste of the public, is a serious truth, which must deeply interest every reflecting mind, though a remedy do not quickly present itself sufficiently potent to reach the daring corruption that thus weakens the sinews of the body-politic. The comedy before us, indeed, though produced by similar sentiments, cannot be expected to do much towards correcting the abuses it points out, for neither wit nor humour give the blunt satire force.

ART. XXXV. *The Cherub: or, Guardian of Female Innocence. Exposing the Arts of Boarding-Schools, Hired Fortune-tellers, Corrupt Milliners, Apparent Ladies of Fashion.* 8vo. 57 pages. pr. 1s. Locke. 1792.

THIS guardian of innocence appears in a very suspicious spotted garb—it is a fallen sprite that brings intelligence from hell to taint the mind. The cautions, indeed, may be illustrated by tales founded on facts; but they are delivered in a very improper style, for a mixture of licentiousness, vulgarity, and false ornaments, like the appearance of the women, whom the author affects to despise, equally insult virtue and taste; in short, the whole has a catch-penny aspect—not forgetting the frontispiece.

M.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES, &c. AT STOCKHOLM.

Dec. 20. The prize for the eulogy of Stenon Sture [see our Rev. Vol. IX. p. 465.] was adjudged to Mr. Axel Gabriel Silverstolpe. For that of poetry [*ibid.*] there appeared seventeen competitors, but none of them having fulfilled the intentions of the academy, it is renewed, and the prize doubled. The prize of eloquence for this year is: *an eulogy of count Jacob Pontusson de la Gardie, grand marshal of the realm.* The medal struck was in honour of G. Sternhielm, president of the college of antiquities, '*literarum in patria propagator, nat. 1598, demat. 1672.*' whose eulogy was delivered by Mr. Nordin.

ART. II. BATAVIAN SOCIETY OF EXPERIMENTAL PHILOSOPHY AT ROTTERDAM.

The society has received papers in answer to several of its questions, but not one to which it could adjudge a prize. For the year 1793, it proposes the following:

1. Since the use of windmills to raise water, in order to dry low lands surrounded with dikes, requires a fixed division and distribution of the lands to be thus dried, whilst fire-engines might be employed with fewer restrictions; the society demands *how the ground should be divided and laid out, in low lands surrounded with dikes, and kept dry by means of fire-engines, so that they who undertake the drying them should make the most money by their sale, and the inhabitants derive every possible advantage, both with regard to health, pleasure, and convenience.*

2. *What was the state of the canal of Godereede, with respect to its navigability, in or about the year 1731? What changes to its disadvantage has it experienced since that time? What are the causes of such changes, and what means may be employed to remedy these causes, either wholly or in part, so as to effect a complete restoration of the canal; or if such means be impracticable, or inexpedient, how may the canal be at least improved for the passage of ships of burden?*

The prize for each question is the gold medal, of 30 duc, [131, 102.]; and the answers must be sent before the first of March.

The questions numbered 1, 3, 4, 8, 11, 13, and 14, in our last account of the society [see our Rev. Vol. VI. p. 113], are repeated, without any restriction as to time: for those numbered 6, and 17, the prizes are doubled, 60 duc, [271.], but the answers must be sent before the first of March next. Of these two the former is now proposed in the following terms:

What are the causes of putrefaction in animal and vegetable substances? What are the phenomena and effects it produces in them?

ART. III. Stockholm. *Kongl. Vitterhets Historie, &c. Memoirs of the Royal Academy of Belles-Lettres, History, and Antiquities, at Stockholm.* Vol. II. 8vo, 618 p. 1791.

Vol. XII.

K 5

This

This volume contains : 1. Historical remarks on some foreign gold coins found in Oeland : by J. von Ergeström. These were 29 Rhineland florins of the 15th century. 2. Remarks on what is principally to be considered in the invention of medals : by G. Adlerbeth. 3. Historical dissertation on the *Fraternitas Corporis Christi*, at Stockholm : by J. Merberg. This society, founded by Urban IV. in 1264, after the reception of the doctrine of transubstantiation, was one of the most numerous in the 14th and 15th centuries, and in the beginning of the 16th. 4. Account of prizes bestowed. 5. On the trade of the Hanse towns with Sweden : by J. D. Flintenberg. 6. Speech of count Oxenstierna, on his admission. 7. Inquiry how far the ancient ought to be considered as models for modern historians : by J. Hallenberg. 8. 9. 10. Proposals and sketches for medals of great men of the times of Gustavus Adolphus, and queen Christina.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. IV. Winterthur. *Betrachtungen über die wichtigsten Stellen der Evangelien, &c.* Reflections on the most important Passages in the Gospels : a Book for the Edification of unlearned thinking Christians : adapted to the Wants of the Times. Vol. II. Luke and John. By J. C. Lavater. 8vo. 765 p. 1790.

The author's system and method of writing for edification are well known, and these remarks will be found for the most part edifying by every unprejudiced Christian. In all of them the writer's zeal for Jesus, and for Christianity, which he would willingly impart to others, are evident. He passes by no remarkable speech of Christ, or striking circumstances, but prudently avoids what belongs merely to the disputes of theologians, and has nothing to do with the improvement of the Christian.

Jen. Allg. Lit. Zeit.

ART. V. *Leipsc.* The first section of the third volume of Rossmüller's Scholia on the Old Testament [see our Rev. Vol. V. p. 244], was published last year. It includes the first eighteen chapters of Isaiah, and approaches still nearer to perfection than the preceding parts.

Jen. Allg. Lit. Zeit.

ECCLESIASTICAL HISTORY.

ART. VI. Paris. *Histoire de la Sainte-Chapelle royale du Palais, &c.* History of the Holy-Chapel royal of the Palace : by Mr. Morand, Canon of that Church. 4to. 552 p. and 17 copper-plates.

This work is divided into four books. The first contains a brief history of St. Louis, founder of the chapel, with an account of the reliques, and other things, which constitute what is called the treasure. The 2d, and 3d, the foundation of the ecclesiastical body, established to guard the precious deposit, and to pray for the prosperity of France, the king, and royal family : and the 4th the ancient statutes, with an historical list of persons belonging to the chapel, who have any way distinguished themselves.

Journ. des Sçavans.

MEDICINE.

ART. VII. Paris. *Motifs & Plan d'Etablissement dans l'Hôpital de la Salpêtrière, &c.* Motives for, and Plan of, an Establishment in the

the Hospital de la Salpêtrière for a medical Séminary for teaching the Diseases of Women, the Art of Midwifery, and the Preservation of Infants: presented to the National Assembly by Mr. Alphonso Leroy, Dr.-regent; and Prof. in the Faculty of Medicine at Paris.

This plan has been deemed worthy of attention by the legislature, and has in consequence been referred to the proper committees. Dr. L. is fully persuaded of the importance of his subject, of which there can be no doubt, and the necessity of sufficient *practical* instruction to those to whom the healths and lives of numbers are to be intrusted. The Dr.'s observations on the mortality of infants, leads him to consider that of the children of negroes in the West-Indies; so many of whom are continually falling victims to the tetanos. This fatal disease he proposes means for preventing, and seems convinced, that, were they adopted, the slave-trade must soon be abolished from the abundance of negroes in the colonies. *L'Esprit des Journaux.*

ART. VIII. Dantzic and Strasburg. *Bernhardi Albini, M. D. &c. Cause & Signa Morborum.* The Causes and Signs of Diseases: by B. Albinus, M. D. &c. Vol. I. 8vo: price 28s. [1s. 2d.] 1791.

Chance having thrown in the way of the editor, a manuscript of Albinus, he has thought it his duty to make it public, without the least correction, or addition. As it contains, however, many notes, both on chronic and acute diseases, he proposes to publish these also, if they appear to be desired. The present volume contains the signs and causes of fevers, continual and intermittent.

Journal de Médecine.

ART. IX. *Hamburg.* The Latin tract of Dr. Vogel on the recovery of drowned persons [see our Rev. Vol. XI. p. 108.] swarming with errata, he has thought proper to publish a German translation of it, under the title of *S. G. Vogel's, &c. Medicinisch-politische Untersuchung der Ursachen, welche die Wiederherstellung der Ertrunkenen so selten machen, &c.* The translation has the advantage of various corrections and additions, which render it much more valuable than the original. [Amongst these is a description of Mr. Gotcy's apödopnic bellows, of which we gave a description and plate in our fourth volume, p. 487]. *Jen. Allg. Lit. Zeit.*

ANATOMY.

ART. X. Frankfort on the Maine. *S. Th. Sömmering von Baue des Menschlichen Körpers, &c.* S. T. Sömmering on the Structure of the Human Body. Vol. I. Osteology. 448 p. II. Syndesmology: 86 p. III. Myology. 328 p. V. Neurology. 348 p. 8vo. 1791. (The 4th vol. is not yet published.)

The anatomical descriptions in this work are so exact, so much the fruit of the author's own examination, and contain so much that is new, as might be expected by all who are acquainted with Mr. S.'s diligence in dissection. Neither is the work confined to a dry description of the parts, but much is said of their offices and use, though a complete system of physiology could not here be expected. Some of

his observations we shall notice. Blumenbach's horny substance of the teeth he considers as the offspring of disease. (This we have never yet been able to find to our conviction in teeth perfectly sound.) As there is no muscle so poorly provided with nerves as the heart, which is of all the most irritable, irritability seems not to depend on the nerves. The bursæ mucosæ are not confined to the extremities, as Monro teaches, being found at the diaphragm maxillæ, obliquus superior oculi, circumflexus palati, and infraspinatus. On the sand in the brain (*hirnsande*), on which Mr. S. had before published a separate tract, he affirms, that it is constant in all human subjects above the age of fourteen. It is incapable of putrefaction, and contains phlogiston and saccharine acid. With respect to the action of the nerves, Mr. S. endeavours to refute the hypotheses of vibrations, collision, and a nervous fluid, but advances no one of his own to explain it. The retina terminates at the ligamentum ciliare: (We also are convinced, that it does not extend to the crystalline,) hence the cataract may be depressed without pain, if the needle pass between the edges of the cornea and retina; but if the needle pass through the retina, pain, inflammation, &c. ensue. Mr. S. repeats the important remark of Wrisberg, that the branches of the arteries are proportionably better provided with nerves than their trunks.

Jen. Allg. Lit. Zeit.

C H E M I S T R Y.

ART. XI. Berlin. *Systematischer Grundriss der allgemeinen Experimentalchemie, &c.* A general System of experimental Chemistry, sketched as a Text-Book for his Lectures: by Dr. Sigism. Fred. Hermbstädt, Member of the Imperial Academy of Natural Philosophy, &c. 3 vols. 8vo. 1132 p. 1791.

* It was not without a favourable prepossession, arising from the former chemical labours of the author, that we sat down to examine this work; but it has convinced us, that there is a wide difference between being skilled in the practice of chemistry, and being qualified for a teacher of it, as a science. As far as chemistry is an art, a mere operator can do much, nay, perhaps most, towards its improvement: but when he attempts to teach it as a science, we must expect him to be a man of learning, and ignorant of no branch of knowledge that bears any relation to chemistry. Whether or not our author possesses these qualifications, and have actually a right to set up for a teacher of the science, however he may be esteemed as a good practical chemist, or artist, our readers may judge from the proofs we shall adduce.* These all tend to support a decided negative. In his definitions Dr. H. is not merely vague and confused, but he frequently falls into palpable errors and absurdities, that prove him totally unqualified for a scientific investigation of his subject; and those parts of his work which are more strictly practical, are not free from defects. The most distinguishing feature of his plan, is to give an impartial view of the two opposite theories, the phlogistic and antiphlogistic: but in this he has completely failed; as he is evidently prejudiced in favour of the latter, to which however he renders little service, as he seems altogether unconscious of its vulnerable parts.

Jen. Allg. Lit. Zeit.

NATURAL

NATURAL KNOWLEDGE.

ART. XII. *Analyse de la Dolomie, &c.* Analysis of the Dolomia, by Mr. de Saussure, jun. *Journal de Physique.*

The slow and almost insensible effervescence which certain calcareous stones exhibit with acids, is a fact to which the commander de Dolomieu has lately called the attention of mineralogists [see our Rev. Vol. X. p. 472]. This species of stones, which has a just claim to a particular name, and cannot be better distinguished than by one taken from that of the celebrated naturalist who has pointed it out, must not be confounded with the pearly or manganese spar, or certain sparry iron ores, which have no affinity to it except slow effervescence. The external characters of the dolomia are not always sufficiently marked, or constant, to distinguish it. I have not yet seen any crystallised in a determinate form; though the saline grain it frequently possesses seems to show, that it is capable of it. It is more compact than the commonly known calcareous stones, though in other respects its texture approaches that of almost all their varieties. It is harder than common marble, sometimes giving fire with the steel, though it does not contain a single grain of siliceous earth. Its colour exhibits the following varieties: milk white, light brown, rusty yellow, gray, and reddish. These colours, which are never deep, depend on the different states of the iron which it always contains in small quantity. Neither exposure to the open air, nor light, perceptibly changes the colour of its surface. Its specific gravity exceeds that of all the marbles which Mr. Briffon has examined, the mean of four different varieties being 2,850. A piece of the specific gravity of 2,862, white as the statuary marble of Carrara, with a saline grain, and phosphoric on collision, but not striking fire with the steel, contained the following substances in 100 grains: calcareous earth 44,29, argillaceous 5,86, magnesia 1,4, iron 0,74, aerial acid 46,1. In order to ascertain whether the argillaceous earth were accidental or not, I examined several varieties, but found none that had a less proportion of it.

I shall observe on the present occasion, that the operose process of analysing gems described by Bergmann may be greatly shortened, after the previous separation of the selenitic earth, by dividing the solution of the other earths in aqua regia into as many equal portions as there are principles to be investigated, and examining them separately, one in each portion. By this method, many perplexing operations, which tend to occasion inaccuracy, are avoided; and time is saved, as all the filtrations, washings, and dryings may be going on at once.

CRYSTALLOGRAPHY.

ART. XIII. *Notice sur une nouvelle Forme de Crystallisation du Diamant, &c.* Account of a new Form of Crystallization of the Diamond: by J. C. Delametherie. *Journal de Physique.*

The octaedral diamond may be truncated at the extremity of each pyramid, which changes it into a decaedron, of which variety I have one. Of the pyramids, one is nearly aluminiform, and its truncature exhibits a square: the other is elongated, and its truncature is a very narrow parallelogram. This has induced me to examine the primitive form of the diamond, which I believe to be a tetraedron, and not an octaedron, as Mr. Romé de l'Isle has said. I do not know that we

are yet acquainted with tetraedral diamonds, though God and Dickman speak of triedral ones, which could be nothing else: but there are diamonds composed of two tetraedra, united by their bases, and truncated at the extremities. All the facets observed in the different varieties of crystallisation of the diamond are triangular. I have a small octaedron, resembling that described by Boyle, each triangular face of which is composed of little triangular facets, placed in retreat. This octaedron is evidently composed of triangular lamina, forming eight tetraedra. The octaedral diamond may have twenty-four or forty-eight facets, all triangular: we have only to suppose, that each of the eight primitive tetraedra is composed of three or six others. The difficulty jewellers experience in clearing diamonds of this species, indicates this composition. If in the diamond with twenty-four facets, two of these, belonging to two contiguous facets of the octaedron, should be in the same plane, they would constitute a rhomb, and form the dodecaedral diamond with rhomboidal facets. Different authors have spoken of the cubic diamond. We are not yet acquainted with it, but we know, that the cube and rhomb may be formed of twelve or twenty-four tetraedra, namely, of six pentaedra, having four triangular faces, and one square or rhomboidal, making the face of the cube or rhomb; each of which pentaedra may consist of two or four tetraedra, according as the face of the cube or rhomb may be supposed to be divided diagonally into two or four parts. In fine, the diamond may have the figure of an icosaedron, composed of twenty tetraedra,

NATURAL PHILOSOPHY.

ART. XIV. *Extrait d'une Lettre, &c.* Extract of a Letter from Mr. Leop. Vacca Berlinghieri, on Electricity.

Journal de Physique.

There is an hypothesis, which attributes the descent of the barometer that commonly precedes rain to the shock of electric matter issuing from the earth, which, on entering into the atmosphere, strikes from below the strata of air that gravitate on the barometer, lifts them up, and prevents their exerting their gravity. This opinion, supported by men of great celebrity, has been refuted by an ingenious experiment, which I shall describe.

Mr. Pignetti took a pretty large tube of glass, one of the extremities of which rested on a plate of metal, that consequently closed its inferior aperture. Within this tube was another, of the size of those commonly used for barometers, not reaching so low as the plate of metal, so that its cavity opened at the bottom into that of the large tube. At a certain height above the latter, the small tube had a slight curvature. At the most elevated point of the curve, was put a single drop of water, which completely stopped up the aperture, that was very small. All the parts of the apparatus were cemented with Spanish wax, so that the air within could have no communication with the air without. Torrents of the electric fluid were then introduced into the apparatus, from a powerful machine of Nairne's, by means of several points in the metal plate. These did not give the least motion to the drop of water. The resistance here cannot be made an objection; for the apparatus was so sensible, that a small lighted coal put into the cavity forced the water out of the superior extremity of the tube. As Mr. P. has observed, that many kinds of glass are conductors, such was chosen as would not let the electric fluid escape.

ENTOMOLOGY.

ART. XV. Stralsund. *Neuestes Magazin für die Liebhaber der Entomologie, &c.* New Magazine for Entomologists: by Dav. H. Schneider, Vol. I. Part I. 8vo. 128 p. 1791.

Mr. S. possesses every thing that can render this undertaking highly interesting; a thorough knowledge of the subject, a valuable collection of insects, and an intimate acquaintance with the principal entomologists throughout Europe. In this part are contained: An account of new genera admitted into the system of entomology. Reviews of Harrer's Descriptions of the Insects of Ratisbon, engraved and coloured by Schäfer (*Beschreibungen zu Schäfers aufgemalten Abbildungen Regensburger Insekten*, 1 vol. 1791), of Paykul's *Monographia staphylinorum Suecicæ*, and of his *Monographia Caraborum S.* (8vo. 138 p. 1790). Miscellaneous entomological observations. Priced catalogue of scarce insects. Exchange catalogue. Under this head Mr. S. gives a list of insects he wants for his collection, and one of some with which he is willing to part, *Jen. Allg. Lit. Zeit.*

BOTANY.

ART. XVI. Paris and Strassburg. *Tabula Plantarum fungosarum, &c.* A Table of Plants of the Order of Fungi: by J. James Paulet, M. D. &c. 4to. 31 p. with plates: price 3l. [2s. 6d.] 1791.

This table is the herald of a grand work which Dr. P. is about to publish in three volumes. The first will contain the literary history of all the works that have hitherto been published on fungi, with an accurate description of the genera and species, and their synonymes. The second will exhibit a particular method of knowing and arranging fungi; a description of all the species that are indigenous in France, and also of exotic ones; a chemical analysis of them; their noxious, alimentary, and economical uses, from experiments carefully made on animals; the place where each species grows spontaneously, and the time of its appearance; with every other information that can be collected. The third volume will consist of two hundred plates engraved after nature. *Journal Encyclopedique.*

ART. XVII. *Leipsic and Strassburg.* Last year Dr. Hoffmann favoured us with the first fasciculus of the 2d volume of his History of Willows, [see our Rev. Vol. II. p. 244.] It contains three species; *s. reticulata*, *s. fusca*, and *s. decipiens*, accurately described in 12 pages, and neatly engraved. *Mr. Willemet. Journ. de Méd.*

METALLURGY.

ART. XVIII. Stockholm. *Garney Handledning uti Svenske Måsmasteriet, &c.* A Treatise on the Swedish Iron-Furnaces: by J. C. Garney. 4to. 520 p. 16 pl. 1791.

This useful work was undertaken by the author, at the request of the Swedish Mineralogical society. It contains every necessary information on the subject; and well deserves to be translated into foreign languages, with Rinman's History of Iron. *Jen. Allg. Lit. Zeit.*

MATHEMATICS.

ART. XIX. Berlin. *Grundlehren der Dynamik, &c.* Elements of Dynamics, or that Part of Mechanics which treats of solid Bodies in

in a State of Motion: by Abel Burja, Prof. of Math. Member of the Royal Academy of Sciences, &c. 8vo. 416 p. with wooden figures. Price 1 l. 8s. [4s. 8d.] 1791.

The design of the author is to procure those who wish to make some progress in the science, a work calculated to prepare them for the more abstruse parts of mechanics, and the reading of an Euler, or a de la Grange. He has endeavoured to explain the principles of the motion of solid bodies as clearly as possible, and to adduce his proofs from the nature of the thing itself, pursuing the natural progress of the understanding, not proceeding from generals to particulars, but from simple cases to complicated ones. Many of the proofs and applications are his own; as are many of the principles, and the consequences deduced from them.

Jen. Allg. Lit. Zeit.

ASTRONOMY.

ART. XX. Berlin. *Astronomisches Jahrbuch, &c.* Astronomical Ephemeris for the Year 1794, with a Collection of the latest Essays, Observations, and Discoveries in Anatomy: by J. C. Bode. 8vo. 260 p. 2 plates. pr. 1 r. [3s. 6d.] 1791.

The Berlin Ephemeris abounds as usual with valuable astronomical papers, a few of which we shall mention. Elements of the three comets that appeared in 1790, by Mr. Mechain. On the obliquity of the ecliptic, and its secular diminution, by Mr. Busse. In this learned paper Mr. B. includes all the observations on the subject, from Pytheas to the latest times, examining them critically, and connecting them into a series: From Mr. B's observations, the mean obliquity of the ecliptic in 1784 was $23^{\circ} 28' 11''.7$; and its secular diminution appears to be on a mean calculation $54''$. Observations on the total eclipse of the moon, in Oct. 1790, by Mr. Schroeter. Mr. S. perceived both the constant and occasional spots of light, which he had formerly noticed on the dark part of the moon, and is confirmed in his opinion, that most of them were occasioned by light reflected from the earth. Various observations by Mr. de Zach. These relate, amongst other things, to the determination of the oblateness of the earth, from eclipses of the sun, and occultations of the stars. Mr. Tricneker has employed this method, and from the calculation of twenty two eclipses has estimated it at $\frac{1}{85}$. On the structure of the universe, a free extract from Herschel, with explanations and remarks, by Mr. Fischer of Berlin. Kant's and Lambert's theories appear to accord with the late discoveries. So long ago as 1755, Kant conjectured, that Saturn's ring consisted of different concentric circles, and must have a period of ten hours, which Herschel's observations have confirmed.

Jen. Allg. Lit. Zeit.

ART. XXI. Gotha. *Tabula Motuum Solis novæ et correctæ, &c.* New and correct Tables of the Sun's Motion, deduced from the Theory of Gravitation, and the latest Observations; to which is added, a new Catalogue of the principal fixed stars, from astronomical observations made during the years 1787-89-90, in the Observatory at Gotha, constructed for the year 1800: by Francis de Zach, Ph. and L.L.D. of the University of Oxford, &c. 4to. 250 p. 1791.

This

This work, printed in a very costly manner, at the expence of the duke of Saxe-Gotha, is a new proof of the industry and abilities of its author, whose public merits as a practical astronomer are by no means small.

Jen. Allg. Lit. Zeit.

GEOGRAPHY.

ART. XXII. Berlin. *F. Hertzbergs Magazin für die Geographie und Statistik der Preussischen Staaten.* Fred. Herzberg's Magazine for the Geography and Political Economy of the Prussian Dominions. Part I. 8vo. 128 p. 1791.

The plan of this work appears to be a good one, and from the present number we may augur well of it, if Mr. H. be not too hasty in publishing to allow himself sufficient time for selection. After the introduction we find a *table of the manufactures of Berlin for 1790.* Their whole value amounted to 8 millions of dollars [1,400,000l.] of which the silk manufactures came to 2173966 [380,441l.] cotton 900,000 [157,500l.], and porcelain 160,000 [28,000l.]: the number of inhabitants, including the soldiery, were 150,803. occupying 6725 houses. *Rebuilding of Neuruppin*, which had been burnt down. Amongst other donations for this purpose we find a hundred pounds from the Phoenix fire-office company at London. *Political state of the duchy of Pomerania in 1789.* *State of the silk-manufactures at Halberstadt and Hohenstein.* *Population and manufactures of Silesia.* *Population of the kingdom of Prussia, &c.*

Jen. Allg. Lit. Zeit.

MECHANICS.

ART. XXIII. *Mentz.* Mr. Jos. Weidenheimer has made a pocket-watch with two faces: on the one it shows the hour and minute of the day or night, in solar time, with the day of the month, which is regulated for each month, and even for that of February in the leap-years, by a movement in the watch itself: on the other side it gives the place of the sun in the sign and degree of the ecliptic; the place of the moon brought to the ecliptic, whence we have the commencement of each lunation in true time; the month of the year; the difference between true and mean time. The calculations for the wheel-work were taken from the time and eccentricities assigned to the revolutions of the earth and moon by Mr. de la Lande, and the changes of the aphelium and perigeum of the latter. The watch has been several times examined by the Berlin astronomical Ephemeris, and has been found to show the true places of the sun and moon with wonderful accuracy. From the various motions of this watch, which is also a repeater, its smallness must excite our astonishment: it is only twenty-five lines, French measure, in diameter, and about three in thickness. The hands on each side are concentrical.

Jen. Allg. Lit. Zeit.

ARCHITECTURE.

ART. XXIV. Paris. *Ecole d'Architecture rurale, &c.* The School of rural Architecture, or Lessons by which any one may learn to build substantial Houses, of several Stories, with Earth alone, or other Materials which are very common, and of low Price: by Francis Cointeraux. 8vo. several plates. 1790.

In some countries, good substantial houses are built of earth. They may be made two or three stories high, and when well executed, will last above a hundred and fifty years. The walls require neither wood nor stone, and the materials cost little or nothing. If this method were generally adopted, much wood might be spared, every peasant might with little trouble build himself a house, and villages would in general have a neater appearance, as no houses are more susceptible of external embellishment than these. In teaching the mode of building these houses, therefore, Mr. C. has performed a useful task, particularly as his description is so clear as to be intelligible almost to the meanest capacity.

Avant-courreur.

T A C T I C S.

ART. XXV. Paris. *Idées militaires sur la Composition des Régimens d'Infanterie, &c.* Military Ideas on the Composition of Regiments of Infantry, and the Formation of Battalions: by Mr. Froment, late Lieutenant-Colonel of the Regiment of Rohan, Deputy to the National Assembly. 1790.

Mr. F. acted as an officer in the war in Germany, and the conquest of Corsica. Some faults which he noticed in the constitution of the French infantry he has here pointed out, supporting what he says by instances taken from his own experience.

Avant-courreur.

A R T S.

ART. XXVI. *Observations sur le Mélange métallique, &c.* Observations on the metallic Mixture used for founding Printers' Types: by Mr. Sage.

Journal de Physique.

Lead and regulus of antimony in different proportions, form the mixture of which printer's types are made. Commonly, eighty pounds of lead are added to twenty of the regulus in fusion: but for small letters, where greater hardness is required, seventy-five of lead to twenty-five of the regulus are used; for large, eighty-five of the former to fifteen of the latter. These two metallic substances, though of very different specific gravities, remain accurately combined, and do not separate by fusion, unless the fire be strong enough to burn and volatilize them, when the antimony will begin to fly off. It is necessary to employ a regulus of antimony perfectly pure, that is, free from sulphur; for if it contain any, this will in time act on the lead, and convert it into a kind of galena. At present a sufficient quantity of regulus of antimony for the consumption of letter-founders is not to be met with in commerce: but I should think that instead of this, prepared by means of salts, a regulus prepared with iron might be employed. A fifth part of iron is sufficient to absorb the sulphur that mineralizes the antimony. This mixture, being fused, is run into a cone, and the sulphurated iron is found on the surface of the regulus; from which it may be easily separated. If iron filings and powdered antimony be used, the regulus is obtained very speedily. This process is less expensive, and produces a greater quantity of regulus, than that commonly employed by those who work mines of antimony.

Regulus of antimony not only gives hardness to lead, but acquires a much greater with tin. I have analysed some nails proposed for the use of the navy, and found them to contain three-parts of tin, two of lead, and one of regulus of antimony. These nails were hard enough

to be driven into oak, without being blunted, and are not affected by the salt-water, which soon rusts iron.

AGRICULTURE.

ART. XXVII. Paris. *Second Mémoire sur l'Amenagement des Forêts nationales, &c.* Second Memoir on the Management of the National Forests: presented to the National Assembly by the Royal Agricultural Society. 8vo. 27 p.

This is a continuation of the work we noticed in our last vol. p. 357, in which the subject is pursued by the same author, Mr. Varenne (de Fenille,) who promises us a third, relative to sowing forests that have been cut down, filling up the spaces cleared away in woods, and sowing or planting trees in waste lands.

ART. XXVIII. *Mémoires sur les Plantations des Terres vagues, &c.* Memoirs on Planting waste Land, particularly that on High Roads; and on the Causes of the Decay of Woods, and the Means of remedying it: by abbé Tessier. 8vo. 56 p. 1791.

France being threatened with a great scarcity of wood, ab. T. strongly recommends planting trees along the sides of highways, as a mean of supplying the kingdom with timber, without taking up ground that might be employed for other purposes. On the advantages of thinning woods as they grow up, the ab. agrees with Mr. Varenne [see our last vol. p. 357.]. *Feuille du Cultivateur.*

POLITICAL ECONOMY.

ART. XXIX. Paris. *Projet d'un Système de Composition & d'Organisation pour le Corps de la Marine, &c.* Scheme for a System of Composition and Organisation of the naval Corps, presented to the National Assembly. 8vo. 102 p. 1790.

This is a free exposition of abuses in the department of the navy.

Avantcourrier.

PHILOSOPHY.

ART. XXX. Jena. *Empyrische Psychologie, &c.* An experimental Essay on Mind: by C. Christian Erhard Schmid (now Prof. at Gießen.) 8vo. 568 p. 1791.

The indispensable advantages that accrue to the practical philosophy of mind from a metaphysical investigation of it, are as obvious to those who are acquainted with the latter, as they are incredible to those who are ignorant of it. By its aid, instead of groping our way in the dark, we are shown where and how psychological facts are to be sought, and in what manner they are to be connected into a regular whole. Yet this enlargement of the science, though it enables us better to attain our end, demands more extensive talents; and such as are rarely to be found. He who attempts this unbeaten track, must not only possess an intimate acquaintance with the metaphysics of mind, and have at hand all the scattered materials that others have accidentally picked up, but he must have the courage and industry necessary to form the plan of a system of which no pattern exists, to sift what others have collected without the idea of any plan, to digest the raw, shape the confused, reject what is superfluous, and supply what is deficient. That our author possesses every requisite for his task, may be fairly presumed from

from the accurate manner in which he has pointed out its difficulties; as it may, that he is capable of surmounting these, from the manner in which he has surmounted those that occur in the present volume.

In the introduction, prof. S. considers the knowledge of man in general, and its indispensableness to the attainment of the end of his existence, or happiness by means of moral conduct. In part I. he examines the idea of the mind, its various faculties and powers, their relation to each other, and the general laws by which they act, as far as it is requisite to the subsequent investigations. Part II. Treats of the faculty of perception. Part III. Of sensation. Part IV. Of the faculty and power of desire in general. Part V. Of the relation of the soul and body to each other.

The second volume, which was nearly finished when this was published, will contain an examination of the particular powers of the human mind, the elements of a special psychology, or characteristics of the different nature and way of thinking of men, and solutions of certain practical problems.

[Of this work we hope to be able to give our readers a farther account.] *Jen. Allg. Lit. Zeit.*

ART. XXXI. Tübingen. *Petri Pomponatii Mantuani Tractatus de Immortalitate Animi, &c.* Treatise on the Immortality of the soul, by P. Pomponatius of Mantua, published from a Collation of three Editions: to which are added whatever is worthy notice relative to the Philosophers that have flourished in Italy since the Age of the Scholastics, the Life of the Author, and the Argument of the Book: by Christ. Godfrey Bardili, Phil. Prof. 8vo. 125 p. 1791.

This tract, now become scarce, merited a republication, and prof. B.'s additions enhance its value. *Jen. Allg. Lit. Zeit.*

HISTORY OF LITERATURE.

ART. XXXII. Königsberg. *Entwurf der Preussischen Literaturgeschichte, &c.* Dr. G. Christ. Pfankuch's Sketch of the Literary History of Prussia: with a Preface on the Life, Character, and Literary Merit of the Author: by L. Ernest Borowski. Ancient History, from the Commencement of Learning in Prussia to the Beginning of the Seventeenth Century. 8vo. 416 p. 1791.

This is by no means a mere sketch, but an ample view of the origin and progress of learning in Prussia, its hindrances and advantages, its influence on the nation, religion, manners, taste, &c., which will be found for the most part to fulfil every just expectation that can be formed of a first attempt in this kind. *Jen. Allg. Lit. Zeit.*

HISTORY.

ART. XXXIII. The 2d, 3d, and 4th parts of the History of Frederick the Great, *De Rebus gestis Friderici Magni*, which we noticed in our Review, Vol. VIII. p. 568, were printed last year. They bring it down to the year 1760. Mr. Dressel, in his Tour through Brandenburg and Saxony, *Bemerkungen auf einer Reise, &c.* attributes this work with confidence to Mr. Roeder of Hilburghausen, but we know not on what authority.

ART.

ART. XXXIV. Frankfort and Leipzig. *Brief über das Russische Kriegswesen, &c.* Letter to a young Officer of Horse on the State of the Military in Russia. 8vo. 106 p. 1790.

In this letter, the author of which signs himself Snell, we find much information respecting the state and regulations of the Russian forces, related in a pleasing style, and accompanied with some good remarks.

Jen. Allg. Lit. Zeit.

ART. XXXV. Berlin. There is just published here the first volume of *J. Reinhold von Patkuls Berichte an das Saarsche Cabinet, &c.* "J. R. von Patkul's Dispatches to the Cabinet of the Tzar at Moscow, during his Embassy to Augustus II. King of Poland, with Explanations of the Letters written in Cipher, explanatory Remarks, an Account of his Life, &c." These are said to be printed from the originals in P.'s hand-writing, from which the dispatches that were sent to Peter the Great, or to count Gollowyn, were copied. Another 8vo. volume will complete the work. The price of the first is 11. 20g. [6s. 6d.]

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XXXVI. Paris. *Le Martyr de la Liberté.* The Martyr of Liberty. 2 vols. 12mo. 1790.

Under this title is given the history of the unfortunate Patkul. With it we have some letters, said to have been written by him, during his imprisonment, to his beloved recluse, the tzar Peter I. and others. They are asserted to be genuine, but this we will not take upon us to decide.

Avant-coureur.

ART. XXXVII. Leipzig. *Leben Albrecht Dürers, &c.* Life of Albrecht Durer, the Father of German Artists: with an alphabetical Catalogue of Places in which his Performances are preserved, as comprehensive as possible: by J. Ferd. Roth. 8vo. 126 p. price 8g. [1s. 2d.] 1791.

This life of a celebrated artist differs from others of him in being more full, and its author deserves the praise of considerable industry in collecting and examining materials.

Jen. Allg. Lit. Zeit.

ART. XXXVIII. Offenbach. *Lebensbeschreibung von Friderika Baldinger, &c.* Life of Frederica Baldinger, written by herself: published, with a Preface, by the Widow Sophia von la Roche. 8vo. 39 p. 1791.

Mrs. von la R. deserves thanks for imparting to the public these few instructive pages, which the reviewer has read with pleasure, and in which he can perceive no fault but their brevity. The late wife of the celebrated physician Baldinger, does not relate the whole history of her life, but fragments relative to the cultivation of her heart and understanding, which well merit the attention of the female world in particular. Thanks to the difficulties with which she had to struggle, her talents and her sentiments were so improved, as to acquire her the love and esteem of a Baldinger, a Küstner, a Lichtenberg, &c.; whilst they afford us a fresh proof, that nothing is more detrimental to the faculties of the mind, than the want of obstacles to call forth its powers, and render exertion necessary.

Jen. Allg. Lit. Zeit.

ART.

VOYAGES AND TRAVELS.

ART. XXXIX. *Paris.* Some time in the course of this year, the three remaining volumes of Mr. Le Vaillant's Travels in Africa [see our Rev. Vol. VI. p. 276.] will probably come before the public. Mr. le V. has left France above a twelvemonth, for a new journey along the coast of Caffraria. We understand the birds and insects he collected on his former travels, with the skin of a camelopard sixteen feet high, are to be sold for about 50,000 l. [2083 l. 6s. 8d.]
Jen. Allg. Lit. Zeit.

ART. XL. *Berlin.* *Briefe über die Schweiz, &c.* Letters on Switzerland: by C. Meiners, Counsellor to his Britannic Majesty, and Prof. of Phil. at Gottingen. Vols. III. IV. 8vo. 483 p. price 1 r. 12 g. [5s. 3d.] 1790.

The pre-eminence of the former two volumes of this work, amongst the many travels in Switzerland that have appeared of late, has long been decided by the public. The present are not inferior to them in philosophical penetration, quick discernment, happy delineation of natural beauties, and interesting description of particular occurrences; whilst they excel them in cautious inquiry, are more complete, display a more intimate knowledge of the country, and are distinguished by soberer judgment. To select specimens of the work would exceed our limits; but we cannot help observing, that the wretched von Knobelsdorf, who spent great part of his life in the Prussian service, has now languished eighteen years in a dungeon under ground in the Wirtemberg Bastille, the fortress of Hohentwiel.

Jen. Allg. Lit. Zeit.

D R A M A.

ART. XLI. *Paris.* *Paul & Virginie, &c.* Paul and Virginie, a Comedy in Three Acts, in Prose, interspersed with Songs.

In this piece, which has met with deserved success, Mr. Saint Pierre's Paul and Virginie is happily adapted to the stage, with no alteration of the story, except in the catastrophe: in the play Virginie being saved, and brought on shore alive by Paul.

L'Esprit des Journaux.

M I S C E L L A N I E S.

ART. XLII. *L'Ordre de Malthe dévoilé, &c.* The Order of Malta unveiled, or a Tour to Malta, with Observations historical, philosophical, and critical, on the present State of the Knights of the Order of Malta, their Manners, the Nature and Productions of the Island, and the Religion and Manners of the Inhabitants: by Mr. Carasi. 2 vols. 12mo. 1790.

Mr. C. lived several years in Malta in slavery. In 1782, he became free, and would then have published this work, in which he depicts the extreme depravity of the order, but his poverty proved an obstacle. This he has at length overcome. His narrative of his travels and adventures is entertaining; and in his account of the order of Malta, the abolition of which is according to him a public benefit, there is no doubt some truth, though it proceeds from no friendly pen.
Avantcoureur.

ART.

ART. XLIII. Paris. *Songes & Visions philosophiques, &c.* Dreams and Visions of a Philosopher: by Mr. Mercier, Author of the *Tableau de Paris*. 2 vols. 12mo. about 400 p. 1790.

The style of our philosopher is already well known. The principal subjects of his dreams are love, war, antiquity, monarchy, and tyranny, a happy world, selfishness, optimism, heraldry, fortune and glory, Mohammed, Semiramis, covetousness, opulence, envy, the soul, &c. *Avant-coureur,*

ART. XLIV. Hamburg. *Erfahrungen, von J. G. Büsch, &c.* Observations taken from Experience: by J. G. Büsch, Prof. at Hamburg. Vol. I.—III. 8vo. 971 p. 1790.

This collection of observations and reflections by one of our most celebrated teachers of the philosophy of life, is probably unknown to no society of readers in Germany. It deserves not merely to be read once, but to be thoroughly studied, and the important matter it affords for the exercise of the understanding, gives it a just claim to a place in the most select library. The principal subjects of the present volumes are: on uniformity of life: on modes and manners, or politeness and conduct: on a sound understanding, and the employment of it: on the education of a prince as a future statesman: good advice in various defects of the eyes: and on institutions for the poor. The latter article, which occupies the whole of the third volume, is also published separately. *Jen. Allg. Lit. Zeit.*

EDUCATION.

ART. XLV. Brunswick. *Encyclopædie der Lateinischer Classiker, &c.* Encyclopedia of the Latin Classics. Division the First. The Roman Poets. Vol. I. Select Comedies from Plautus and Seneca: by J. H. A. Schulze. 280 p. Explanatory Remarks: by Schulze and Heusinger. 349 p. Vol. II. Select Comedies from Terence. 306 p. Explanatory Remarks: by Schulze. 353 p. 8vo. 1790.

The intention of the editors is to give selections from the Latin classics, calculated to form the taste and minds of youth, at the same time expunging every thing that might tend to deprave them. The names of Schulze, Heusinger, and Köppen, are sufficient to stamp credit on the work; which, notwithstanding the opposition of many, who are wedded to old customs, has met with considerable success. *Jen. Allg. Lit. Zeit.*

CLASSICAL LITERATURE.

ART. XLVI. *Sunderland.* The Rev. Mr. John Hampson, curate and lecturer of St. John's Chapel, Sunderland, and author of the Life of Mr. Wesley, proposes to print by subscription, a translation in verse of the Art of Poetry, in three books, written in Latin, in the sixteenth century, by Marcus Hieronymus Vida, bishop of Alba; with a life of the author, and notes critical and explanatory. The work will be elegantly printed in one volume, large octavo; the first book to be published in May, the second in June, the third in July, and the whole to be completed in the Month of August. The price to subscribers will be six shillings, of which, one half to be paid at the time

time of subscribing, the remainder on the delivery of the last book. Subscriptions taken in by J. Johnson, St. Paul's Church-yard, London.

BIBLIOGRAPHY.

ART. XLVII. Dublin. *A Catalogue of the Library of the late Right Hon. Denis Daly*, which will be sold by Auction, on Tuesday, May 1, 1792, [and we apprehend on many Days following] by James Valance, N^o 6, Eustace-street, Dublin. 8vo. p. 149. Pr. 2s. 6d. Dublin, Archer. London, Robinsons. 1792.

Mr. Daly imbibed very early a passion for books; he began to make this very fine collection before he left school, and was ever remarked for his taste in seeking not only the best and most splendid editions, but such as were in the highest condition.

The catalogue only consists of 1441 articles, but contains the best editions of our principal English authors; a few French and Italian, and a noble suite of the Greek and Latin Classics, among which are many of the first editions, with some books of prints and antiquities, and manuscripts.

The proprietors assure the public, 'that not a single volume is either engaged, withheld, or changed; that they have resisted the most tempting offers for particular articles, it being their fixed determination, that every person should have a fair and equal opportunity of becoming possessed of books so much superior as these are to any which have been hitherto exposed for sale in this country!'

Good wine needs no bush, but we were not displeased to see such a collection of fine articles displayed to the public, in a catalogue which does credit to the Irish Typography. The proprietors seem to have had before them the *Bibliotheca Parisiana*.

ART. XLVIII. London. We have just been informed, that Mr. Thomas Payne, bookseller, at the Mews Gate, has purchased the splendid library of Mr. La Moignon, which, for the best editions of the classics, and Biblical Literature, has been considered as one of the first among the private libraries in France. This library, we understand, Mr. P. intends to offer for sale in the course of next winter.

ART. XLIX. *Inspec.* Mr. Francis Gafster, o. c. registrar, has a few very scarce old books to dispose of for 100 louis d'ors. There are 55 without date, some of which have escaped the notice of collectors; 61 with dates previous to 1500; and 82 scarce ones subsequent to that period. If no purchaser be found to take them in one lot before May 17, they will be sold separately.

Jen. Allg. Lit. Zeit.

A P P E N D I X

TO THE

TWELFTH VOLUME

OF THE

ANALYTICAL REVIEW.

ART. I. *Tableau General de l'Empire Othoman, &c.*—*A general Description of the Othoman Empire, divided into two Parts, one of which comprehends the Mahometan Legislation; the other the History of the Othoman Empire.* Dedicated to the King of Sweden by Mr. de M**** D'Ohsson, Knight of the Royal Order of Vasa, Secretary to his Majesty the King of Sweden, and formerly his Interpreter and Chargé d'Affaires at the Court of Constantinople. Paris. Folio Edition. 2 Vols. about 330 Pages each, and 134 Plates. Price 7l. 10s. 1787—1790. 8vo. Edition. 5 Vols. about 450 Pages each. 1l. 15s. 1787—1791. Imported by De Boffe.

AMONG the many studies which command and occupy the attention of the reasoning part of mankind, that which has a knowledge of the various societies spread abroad upon the face of the globe for its object, is one of the most important. Their history, their religion, their manners, their customs, the spirit and the form of their governments, are subjects worthy of the consideration of the politician and the philosopher.

While Christian Europe has made a rapid progress in all branches of the arts and sciences, and in some measure dissipated the gloom of tyranny and superstition, the lamp of reason has as yet emitted but a feeble light upon a nation, which, springing up on the borders of the Caspian sea in the beginning of the thirteenth century, extended its dominion during three hundred and fifty years over the finest countries in the world, and terrified the most powerful states by the rapidity of its conquests, and the irresistible impetuosity of its armies.

Great and magnificent even in its decline, it is to be lamented, that of the Turkish empire we know but little, save its extent and geographical position. It appears as a mighty Colossus, with one foot placed upon Europe, and another upon Asia, but the eye of the politician has not as yet discovered the springs which move and actuate this immense machine. To penetrate into these mysteries, a long residence in the domi-

nions of the grand signor, an intimate acquaintance with the language, a critical knowledge of the literature, and even a friendly intercourse with the grantees, are absolutely necessary. All these *desiderata* seem to be united in the author of this respectable, and we may add, without a metaphor, splendid history.

Born and educated in Constantinople, conversant in the laws, manners, customs, and prejudices of the Mahometans, and attached to a court intimately connected with the sublime porte, Mr. de M. d'Ohsson was perhaps better enabled than any writer of the present times to vanquish the difficulties which must present themselves in fulfilling the important task which he has imposed upon himself. He has read all the national historians, and selected his information from the annals of the monarchy; the religion, dogmas, morals, and customs, are drawn from the best sources, and principally from the famous universal code, which, edited by *Ibrahim Haleby*, and consecrated under the name of *Multeka*, comprehends the religious legislation of this vast empire, and of all the Mahometan nations. By means of his official situation he was enabled to collect a variety of important facts concerning all the branches of the civil government, and being determined to acquire the best possible information relative to the doctrines of *Islamism*, he studied the original books themselves under the inspection of a theologian and a jurisconsult, both of them men of great ability and consideration. Impressed with an eager desire to serve him, the presidents of the different departments presented him with extracts from their registers, and even the officers of the palace communicated a variety of details relative to the seraglio, the sultan, the sultanas, and the imperial harem.

This work is divided into two distinct parts; the one comprehends the Mahometan legislation, the other the history of the Othoman empire. In presenting an analysis of this publication, we shall follow that drawn up by the author in his preliminary discourse, and as he complains that the oriental proper names, &c. have been disfigured by the vicious mode of spelling them, adopted by the Europeans, we shall implicitly copy that which he himself has pointed out as the most correct.

Mahometan legislation.—This includes five separate codes: the religious, the civil, the criminal, the political, and the military, and is preceded by an introduction, where on one hand is seen the spirit of the law, and on the other every thing that concerns the ancient imams, doctors, commentators, and founders of the four orthodox rites.

1. Of the religious code.—This is subdivided into three parts, viz. the dogmatic, the ritual, and moral. In the first of these is presented the fifty eight articles of faith digested by *Omer Nefsey*, most of which are accompanied with historical

and political observations, developing the cosmogony of the Mahometans, their traditions relative to the early ages, their respect for the patriarchs and prophets, their particular veneration for Jesus Christ, their opinion concerning Mohammed and his disciples, their four first kaliphs, their saints, &c. to this is added a genealogical and chronological description of the prophet, all the branches of the house of Coureyfchs, the twelve imams of the race of Aly, all the kaliphs, and principal heresiarchs who have been produced in the bosom of *Islamism*. The true meaning of their *dogmas* concerning predestination, the wisdom of the law relative to the illusions of judicial astrology, the prejudices which still prevail among them, in fine, every thing respecting the *imameth*, or religious functions of the sovereign, his titles, his rights, and the qualities requisite in his person to make him worthy of reigning over the Mahometan people according to the canon law, are ascertained, explained, and unfolded.

In the ritual part every thing relative to the external worship is treated of, viz. 1st, the meaning, nature, and use of purifications, with the circumstances which form the state of legal purity and impurity in both sexes, whence springs the real reason of the frequent use of warm baths. 2d, The prayer *Nomez*, which every musulman is bound to repeat five times a day; the public service read on Fridays, and the two festivals of *Beyram*; the particular prayers enjoined to the sick, to travellers, and to soldiers; those which are consecrated for the thirty nights of *Ramazann*, the ceremonies of circumcision, burials, &c. the sermons of their *scheykhs*; their veneration for certain nights in the year, and for the relics of their prophet. 3d, The *alms-tithe* imposed upon such parts of the property of all opulent persons as is employed either in luxury or commerce, pious donations and foundations, the temples of *musulmanism*, the various edifices which surround them, and which have for their objects the instruction of youth, the solace of the poor, inns for strangers, libraries, &c. the *wakfs* or property consecrated to their maintenance, that of the mosques and the priests who attend them. 4th, The fast of the month of *Ramazann*, during which is displayed all the austerity of that penance which consists in fasting from sun rising to sun setting without tasting a drop of water, spiritual seclusion or retreat, &c. 5th, The pilgrimage to Mecca, with all the laws and practices which concern this important act of *Islamism*, the history of the Arabs, the temple at Mecca, its rich offerings, the black stone, &c. &c. &c.

The moral part embraces four general heads: 1st, Every thing that concerns nourishment and aliments, clean or unclean; the legal mode of chasing or slaughtering wild beasts, &c. 2d, The precepts relative to clothes and moveables, in

adorning of which the use of the precious metals is rigorously prohibited. 3d, The labour prescribed to men according to that law which enjoins them to practise arts and trades. 4th, The moral virtues; charity, probity, chastity, modesty, politeness, and the necessity of avoiding every thing that may lead to vice, dissipation, and the neglect of God, such as gaming, instruments of music, and images of men or animals. A general discourse terminates this part, which presents a description, 1st, of the whole body of *oulémas* from the *mouphy* to the lowest of the *Naibs*; 2d, Of the priests who attend and do duty in the mosques; and, 3d, Of all the Mahometan *Derwischs*, divided into thirty-three different orders of solitaries.

II. Of the civil code.—This is first divided into 31 books, and afterwards subdivided into several chapters and articles. It treats of the marriage of the *musulmans*, and *non-musulmans* tributary to the empire; of the nuptial present or dowry which the husband ought to grant to his wife, of the maintenance legally due by the husband to his wife, by the father to his children, and by children to indigent parents; of divorces, perfect, imperfect, and conditional; of the enfranchisement of slaves, of the age of majority, of the rights of minors, of old men, of hermaphrodites, of mutes, of stammerers, of foundlings, of runaway slaves, of buying and selling, of loans, of acts of violence, rapes, agriculture, &c. &c.

III. Of the criminal code.—This contains an account of the punishments inflicted on adultery, the use of wine, domestic theft, apostacy, rebellion, and robbery on the highway. Here also are detailed the laws relative to the price of blood, retaliation; &c. &c.

IV. The political code consists of four important objects: 1st, The fiscal laws, which include the duties imposed upon the commerce of such subjects as may not happen to be *musulmans* and foreigners; the taxes paid by tributary lands, and the capitation to which all those not of the Mahometan religion are subjected. Among the observations that follow this chapter are given a statement of the receipt and expenditure of the empire, and an account of the *defterdarie*, or department of the minister of the finances, composed of 34 different offices. 2d, The laws which concern the tributary subjects, the christian churches, &c. 3d, Those respecting foreigners residing in Mahometan countries, and Mahometans who may happen to be in foreign countries; and, 4th, The rights and privileges of the sultan, in his quality of supreme *imam*. The author has here developed the state of the *Othoman* empire, and the form of its constitution. 1st, He describes the four general principles which serve as the basis and the foundation of its government, viz. the religious legislation *Schér'y*; the civil legislation, *Canounin*; the customary right, *Adeth*; and the arbitrary

arbitrary power of the sovereign, *Oeurf.* 2d, The extent of the spiritual and temporal authority of the sultan in his quality of supreme kaliph and imam. 3d, The powers of the *grand vizir*, as vicar and lieutenant of the sultan. 4th, The influence of the *moukhty* and the principal *oulimas* in the political administration of the state. 5th, A description of the *porte* or *hotel* of the grand vizir, with an account of all the ministers, secretaries, clerks, &c. 6th, A detail of all the great officers, with their respective duties and prerogatives. 7th, An account of all the provinces in the empire, divided into *eyalets* and *sandjeaks*, with a list of all the *paschas* of two and three, and of all the beys decorated with one tail, &c. 8th, The extent of their authority, and of the municipal administration of the provinces, the cities, and the inferior districts. 9th, The spirit of the government in regard to all its subjects. 10th, Foreign politics. 11th, The private life of the sultan, and his amusements both ordinary and extraordinary. 12th, The officers of his household. 13th, Those of the *seraglio*. 14th, A list of the princes, *schah-zades*, and of the princesses of the blood, to whom alone appertain the title of *sultanas*. 15th, An account of the imperial *harem*, the ladies, *cadinns*, and other female slaves who inhabit it. 16th, A description of all the ceremonies of the *seraglio*, the *etiquette* observed at court, and the formalities made use of at the elevation or death of a sultan.

v. The military code treats of war, and the rights appertaining to it, of captives, of legal booty, &c. &c. To this is annexed a general account of all the bodies of militia in the empire, the regular troops, the marine, and in fine every thing belonging either to the land or sea forces.

The second grand division of the work comprehends the history of the house of *Othoman* from its origin to the present time.

After this ample analysis, we shall content ourselves with selecting some of the most remarkable passages in the work before us.

Of the religious legislation of the Mahometans. This dates its origin from the second century of the *Hegira*; before this epoch no other written law existed except the *Cour'ann*. This book, joined to the oral institutes of Mohammed, his maxims, councils, and customs, served to regulate the conduct of the kaliphs during the first ages of mahometism. The *Imam Azaw-Ebu-Hanifé*, who died at *Baghdad* in the year 150 (767) was the first of the doctors and jurisconsults, who, in consequence of a variety of heresies that had arisen out of *Islamism*, wrote concerning the *dogmas*, the ritual, and the different civil and political laws. A number of others soon after followed his example, and as each gave scope to his own imagination and ambitious views, an astonishing variety of explanations of the *Cour'ann*, as

well as of the precepts and maxims of the prophet was the result. From this circumstance an infinite number of sects sprung up in the bosom of *Islamism*. Of all these, four alone are reckoned equally orthodox, because their founders, although disagreeing in regard to several points of worship, of morality, and of legislation, are absolutely of one and the same opinion as to the *dogmas*, and all matters of faith.

‘ The doctors of latter times have laboured at the formation of an universal code from the statutes of these four sects, and on this is built the fabric of Mahometan jurisprudence.

‘ This code is regarded throughout the empire as a collection of laws respecting the theocracy, the whole being founded upon four books, which are the basis and the only source of this legislation. These books are consecrated by religion under the generic name of *Edilk-y-erba*, which signifies the four arguments, or the four demonstrative proofs, viz. 1. The *Cour’ann*, vulgarly called *Alcoran*: this is a collection of all the laws reputed divine. 2. The *Hadis* or *Sunneth*, which is a collection of the prophetic institutes, and contains all the sayings, counsels, and oral laws of the prophet, *cawil*; his actions, his works, his customs, *fyi* or *sunneth*; and lastly his silence, *takrir*, concerning the different actions of men, which conveying a tacit approbation on his part, proves their legitimacy and conformity to his doctrines. 3. The *Idjma-y-ummet*, or collection of the apostolic laws; these contain the legal decisions and explanations of the apostles and principal disciples of the prophet, and more especially of the first four kaliphs on different theological, moral, civil, criminal, and political matters. These comments, which are regarded as unanimous and oecumenical, are equally respected with the *Cour’ann* itself, and the unwritten laws of its author. And, 4. The *Kiyas*, also termed *Makoul*, or the canonical decisions made by the *Imams Mudjtbeebids*, or commentators during the first ages of mahometism.

‘ The *imams*, founders of these four orthodox sects, are, 1. The imam Azam-Ebu-Hanife, born in the year 80 (669,) under the *kaliphat* of *Abd’ul-Melik I*; he studied the *Cour’ann* and the mussulman doctrine under the celebrated *Hamad Ben Suleyman*, and was greatly indebted for his knowledge to his frequent conversations with the venerable *Aisbé-Binté Aadjerd*, one of the most pious and learned women of her age. This great doctor was poisoned by order of *Abd’ullah II*. in the year 150 (767); his tomb in the neighbourhood of *Baghdad* is still frequented by the *Hanefy* or *Musulmans*, who follow his doctrines. 2. The imam *Schafy*, who was born at *Gbazi*, in Syria, in the year 150, and died in Egypt in the year 204 (819). His body is deposited at *Gourafa-y-safra*. 3. The imam *Malik*, who died at Medina in 179 (795), under the *khaliphat* of *Haroun I*. called *Raschid*, and was buried at *Baky*. He was the author of the *Muwetta*, which treats of the oral laws of the prophet, a work highly esteemed. 4. The imam *Hannbel*, who lived in the time of the kaliphs *Abd’ullah III*. and *Mohammed III*. both of them reputed heretics on account of their opposition to the *dogmas* relative to the nature of the *Cour’ann*, which they regarded generally as uncreated

created and eternal. He was among the number of those proscribed for withstanding this heresy, and *Mohammed III.* even commanded him to be scourged in his presence. He died at *Bagdad*, in the odour of sanctity, in the year 241 (855), at the age of 80.

Of the four orthodox rites, of which these four celebrated *imams* were the founders, that of the *imam Azam-Ebu-Hanife*, which has been most generally professed by the *khaliphs* of the house of *Abassides*, and by so many eastern states, is also the prevailing one at court, as well as throughout the rest of the *Ottoman* empire.

All the patriarchs, prophets, &c. mentioned in the Old Testament are recorded in the religious code of, and highly respected by the Mahometans. Adam is called *Safy Ullah*, or the pure in God; Seth, *Ressoul Ullah*, or a person sent by God; Abraham, *Kabli Ullah*, or the friend of God. "Moses, *Moussa*," say the commentators, is called the deliverer and the legislator of the people of Israel. He had a wart on his nose, and another on the tip of his tongue, and he received the bible from heaven, in which the Eternal revealed his mysteries and his laws.

David, *Daoud*, who from a shepherd became a prophet and king of Jerusalem, received also the psalter from heaven, consisting of 150 chapters, which contain ineffable mysteries, many moral precepts, the annunciation of all the disasters of the Jews, and of all the miseries that this nation was doomed to suffer from the tyranny of king Nabuchodonezer, *Boukht'nn-Nasr*. The melody of his voice was such that it had the power of alluring birds, of softening iron, of removing mountains, &c. &c.

That superstitious attachment to dreams, prognostications, the occult sciences, &c. which once so much disgraced the christian world, has since the foundation of the Turkish empire preserved an undivided sway over the minds of the people, and still regulates their conduct at this very day. The kaliph *Osman I.* having lost the ring of the prophet which he wore on his finger after the example of his predecessors, the sinister presages which this event gave rise to, occasioned the murder of the prince, and produced a variety of misfortunes to his family. On the morning that *Aly* was elevated to the throne, *Talbha*, who was lame, having lost an arm on the day of *Uhud*, under the banners of the prophet, was the first who paid his homage to him. The superstitious immediately drew an unfavourable augury from this circumstance, and his enemies being enabled to dispute the legitimacy of his election, *Aly* was dethroned, *Muawiyé I.* was proclaimed sovereign, and the kaliphat dismembered. The tyranny and debaucheries of Mohammed VII. having at length occasioned the grantees to form a party against him, they attempted but in vain to debauch the soldiery who were terrified at his very name. In this extremity the conspirators had recourse to *divination*, and having

received a prediction favourable to their wishes, the army immediately revolted, marched straight forward to the palace, seized the person of the despot, and after applying a red hot iron to his eyes, elevated *Mohammed VIII.* his nephew, to the throne. It must be confessed, however, that this same species of superstition proved highly favourable to the enterprizes of *Etoğroul*, father of *Osman I.*, to *Osman I.* himself, and to *Selim I.* In short, this folly has had more or less influence, not only on the life and conduct of nearly all the sultans, but also on the destiny of the empire. Even *Moussapha III.* notwithstanding his natural sagacity, and the extent of his genius, was not exempt from it; for all his enterprizes were directed, as it were, by the secret suggestions of judicial astrology.

‘It will be scarce believed, but it is a fact,’ says our author, ‘that during the war before the last between Russia and the Porte, the dispatches between Constantinople and the camp of the *grand vizir*, were often kept back, on purpose to profit by the benign influence of the stars; and that the enemy were attacked, and the various military operations carried on, at the precise moment indicated by the astrologers. At this very day, it is a sacred *etiquette* religiously observed by the court, never to appoint a new *grand vizir*, to launch a man of war, to permit a squadron to sail for the Archipelago, or to lay the foundation of a public building, but on certain days and hours deemed auspicious; and among the officers of the seraglio, the *Munedjim Baschy*, who is at once an astronomer and an astrologer, holds a distinguished rank. The *Cour’ann* is often consulted as an oracle in great emergencies, and Heaven is invoked to give its responses by means of dreams.’

Of Purifications.—The ablutions made use of by the Mahometans, as a part of their ritual, occupy a considerable portion of their time. One prayer is to be repeated on washing the hands, another on washing the mouth and nostrils, a third on washing the face, a fourth on washing the right arm, &c. &c. All cohabitation between the husband and wife is proscribed without bathing; this has occasioned the erection of a prodigious number of public baths in every great city of the empire, and of these there are more than three hundred at Constantinople. It must be confessed that the Turks are very tolerant as to this ceremonial, for although it forms an indispensable part of their faith, men and women of all religions are fully admitted to participate, in company with the true believers.

Burials.—The corpse, according to the institutions of the Mahometan law, ought to be carried at a quick pace; the assistants are enjoined not to pray or sing aloud; neither tears, groans, nor lamentations are to be seen or heard; no woman is to accompany a funeral; the dead body ought to be immediately deposited in the grave, with the face turned towards the *keabé* of Mecca; mausoleums of brick, marble, or wood, are particularly proscribed, and the earth, which is not to be elevated

vated above a palm high, is to be carefully piled up, so as to resemble the back of a camel. The day of a Mahometan's death is also that of his burial.

Of Public Schools, *Mekteb*.—It must be acknowledged, that in regard to these institutions the Othoman empire rivals the most civilized nations. Seminaries for education are open to all the children of indigent families, where they are taught to read and to write, and instructed in the principles of religion, and the elements of the Turkish language. Every school has a certain number of students who are lodged and fed at the expence of an adjoining *mosque*. The tutors, *kodjeu*, cannot demand any thing from the parents. The colleges, *medrisses*, are dedicated to the study of law, theology, geography, history, medicine, physics, metaphysics, astronomy, &c. &c. In every great town one of these, at least, is attached to and supported by a mosque, and several have three or four appertaining to them. The students are termed *sefia*, a word corrupted from that of *soukhtè*, which signifies pain or sufferance, in allusion to their mental labours.

Language.—The modern Turkish, greatly cultivated under the first Othoman sultans, and particularly in the reign of *Soulyman I.*, has borrowed all the riches of the Persian and Arabic, and is consecrated solely to the use of the court, and people of education. It is in this idiom, which we are given to understand is equally noble and harmonious, that all historical narrations, scientific works, decrees of the sovereign, and in fine every thing emanating from the imperial chancery, or the public offices, is written.

The Press.—The art of printing, so long practised in the rest of Europe, was not permitted at Constantinople until the reign of *Ahmed III.*, when it was introduced by means of the enlightened grand vizir *Ibrahim Pascha*, and the *mouphy Abdallah Efendy*. The famous renegado *Basmadjy-Ibrahim*, or *Ibrahim the Printer*, was the first who followed this profession; but it was not until the express permission of the *mouphy*, the *oulemas*, &c. had been obtained, that the sovereign ventured to grant a *khatt y-scherif*, or patent, which, along with the *setb wa* of the *mouphy*, and the *takrizs*, or approbation of the principal *oulemas*, was ordered to be affixed to the title-page of the *Wann-Couly*, an Arabian dictionary in two volumes, which was the first book printed in the Turkish capital. A Persian dictionary also in two volumes, two volumes of the *Naïma*, or history of the house of Othoman, and some other works, in number nine, followed. The death of *Basmadjy-Ibrahim* in 1746, eighteen years after the æra of this establishment, occasioned it to be entirely abandoned until the commencement of the late reign, when *Abd'ul-Hamid I.* granted a new patent, dated March 12, 1784.

The press is not subjected to a censor; a small tax, however, of an *aspre* on every twenty pages is imposed upon each book, printed either in the Turkish, Persian, or Arabic languages.

Hunting.—The Mahometans are neither addicted to the chase, nor to the pursuit of any kind of game; this partly proceeds from a principle but little respected among christian nations, viz. 'their horror at an amusement which is founded upon the miseries of the animal creation.'

Occupations.—"Labour is prescribed to man," say the sacred books, "as a mean of gaining his livelihood, and providing against his wants. No mortal is exempt from it. The prophets themselves have fulfilled this sacred obligation, each in a different manner." "Adam our first parent," according to the commentators, "was a husbandman, Noah was a (ship) carpenter, David made coats of mail, and Solomon baskets of date trees. Zechariah followed the trade of a (house) carpenter, and Ebu Békir, the first of the kaliphs, that of a weaver. Omer dressed leather, Osman sold provisions, and Aly, cousin and son-in-law to the prophet, served for wages. This duty is founded on the sacred oracle, "O my servant! make use of thy hand, and riches will drop into it in abundance."

The moral to be drawn from this excellent doctrine is evident, and it must tend not a little to counterpoise, and in some measure to counteract the influence of many destructive prejudices, by inculcating a hatred to idleness, and precluding the existence of that destructive class of men, who disgrace the civilized communities of the north of Europe, by encumbering society with an useless load.

Games of Chance.—These, as well as wagers, are expressly prohibited; music and musical instruments are also interdicted; the people, however, have a prodigious attachment to, and often indulge themselves in this latter amusement, but such is their veneration for religion and the law, that no person in the whole empire, except the sultan, dares to entertain a singer or a musician in his house.

We have thus taken a cursory survey of the first five volumes, in which the religious code only is comprehended. We hope that the original plan will soon be completed, as the world will then be in possession of a work, which, in respect to the laws, religion, customs, manners and prejudices of the Turks, must be acknowledged to exhibit a more ample detail than any that has ever appeared on that subject, and in which the author seems zealous to destroy those prejudices which the more polished and civilized nations have entertained against the Mahometans.

'I trust,' says he, 'that this will be considered as a faithful description of the *Othoman* empire, and even dare to flatter myself, that every reader desirous of instruction will henceforth be enabled

bled to form a proper and just idea of this nation. On one hand he will see in the different codes which compose the universal legislation of the Turks, whatever is grand in their dogmas, sublime in their morals, interesting in their worship, sage in their laws, or simple and natural in their manners and customs; on the other, this history, collected from their own annals, will disclose the lives of those great princes who have adorned a throne, detail the actions of those men of genius whom the different orders of the state have produced, and develop the powerful springs of its administration, and the various resources of its government. He will undoubtedly be astonished to behold a nation, always isolated and apart from others, and consequently deprived of the advantages enjoyed by other states of communicating and interchanging their knowledge and discoveries to each other;—a nation, which was at its origin precisely what it is at this very day, and indebted only to itself for its attainments, its principles, and its constitution. But that which will astonish him still more will be to find, that all the evils, whether public or private, which have affected the *Othomans*, spring neither from their religion nor their laws; that they originate in popular prejudices, false opinions, and arbitrary regulations, dictated by the caprice, the passions, the interests of the moment: all equally contrary to the spirit of the *Cour'ans*, and the injunctions of the canon law.

After this it will be readily perceived, that the correction of abuses and an entire change in the affairs of the empire, is an object that does not present insurmountable obstacles, however slow may be the march of moral and political revolutions, which are the work only of time and of abilities.

To reform the *Othomans*, there is nothing wanting but the birth of some superior genius; nothing but a sultan, sage, enlightened, adventurous. The power which religion puts into his hands; the blind obedience which it prescribes in behalf of every thing emanating from his authority, will render the enterprize less hardy, and the success less uncertain. All depends upon one man. If a *Mohammed II.*, a *Selim I.*, a *Suleyman I.*, should once more ascend the throne; if they should be again seconded by the powerful genius of a *Khair'ud-dinn Pascha*, a *Sonin Pascha*, or a *Kapruli*; if a monarch animated by the same zeal and the same judgment should enter into their views, and aid them with his influence, then should we behold these same *Othomans*, at present concentrated among themselves, and submitting to the tyranny of popular opinion, forming more intimate connections with the European nations, adopting their military tactics, eager after new discoveries, cultivating the arts and sciences, and, in fine, entirely changing the face of their empire.

The plates belonging to this superb work are engraved after paintings by Greek and French artists; they were executed at Paris, under the direction of Messrs. Cochin, Moreau, jun. and Barbier, sen. members of the Royal Academy of Painting and Sculpture, on whose labours they confer great credit.

S.

ART.

ART. II. *The Philosophy of Ancient Greece investigated, in its Origin and Progress, to the Eras of its greatest Celebrity, in the Ionian, Italic, and Athenian Schools: with Remarks on the delineated Systems of their Founders; and some Accounts of their Lives and Characters, and those of their most eminent Disciples.* By Walter Anderson, D. D. 4to. 588 p. pr. 1l. 5s. in Boards. Dilly. 1791.

THE subject of this publication, as is observed by the author in his preface, has been treated,—

‘ Either in whole or in part, by the learned in almost every country of Europe.—It has employed the pens of several English authors of the last and present century; while none of them, excepting Mr. Stanley, have wrote professedly on the subject, and so much at large, as some foreign authors have done. We have indeed several valuable tracts upon it, such as the learned Cudworth has given, and other detached pieces, or compends, of the philosophy of the antient Grecian schools. But, as these productions, whatever their merit be, are scattered in sundry books, some of them more, and some less known to the public, there appeared still to be wanting a work containing an entire and connected view of the copious subject; without excluding from it, as Mr. Stanley has done, the birth of the Grecian philosophy, in the ages of the earliest poets. From the neglect of suppression of this part of the subject, the entrance to it, beside being abrupt, is deficient in a curious and instructive point of information, respecting the first and early traces of literature and philosophy, amongst a people so distinguished as the Greeks became, by their gradual progress, and signal advancement in both.’

Dr. Anderson, at the same time that he remarks this deficiency in the “Lives of the Philosophers” by Stanley, acknowledges his obligation to that author, ‘to whose extensive researches into antient authors, and his proper selection of them as vouchers, every such writer must, in some measure, be obliged.’

P. vi. ‘ Yet, here, he must be allowed to observe in what respect his work varies much from that of Mr. Stanley. In the scheme of it, place is given to remarks upon the reasoning employed by the most eminent of the Grecian philosophers, in support of their *physical, theological, and moral* systems. A fuller, and more connected display of their theories and arguments, is also studied. The frigidity of their bare details is, often, relieved by the interspersed observations. Where the principles or tenets are of impious, or immoral tendency, they undergo more particular discussions. The propriety of subjoining such confutations of their specious, but futile arguments, has been attended to by most of the *foreign* compilers of the Grecian philosophy; but in Mr. Stanley’s performance, no caution of this kind is used. The omission of it, when considered, appears an unsuitable, and faulty one; and what, in respect of the impressions which fallacious arguments may make on the minds of novices in philosophical reasoning,

soning, was not to be repeated, but corrected, in the present publication.'

The reasons then that induced Dr. Anderson to publish his *Investigation of the Philosophy of Ancient Greece* were two. First, Stanley's publication on the same subject, however complete and satisfactory in other respects, gave no account of the birth or origin of the Grecian philosophy. Secondly, Though the propriety of subjoining confutations of the specious, but futile arguments of the Grecian philosophers, in support of their physical, theological, and moral systems, has been attended to by most of the foreign compilers of the Grecian philosophy, 'in Mr. Stanley's performance, no caution of this kind is used.' It is to supply these defects that Dr. Anderson undertook and accomplished the work before us.

As to the first of these reasons, which respects the origin of the Grecian philosophy, Dr. Anderson seems to cut short the question, by limiting it to 'the ages of the earliest poets;' whereas recent and continued discoveries show, beyond all doubt, that many, nay most of the leading ideas in the Grecian philosophy are of Indian extraction.—Nor has Dr. Anderson illustrated, by any great researches, or ingenuity of induction, his own position, that the philosophy of the sects which he describes originated in the earliest ages of poetry. How Dr. Anderson could plead, in apology for his publication, his scheme of discussing this subject, is a matter of astonishment; for he seldom, very seldom, touches on it; and when he does, he does it in a superficial and unsatisfactory manner. With regard to the second reason he gives for his publication, that in Mr. Stanley's performance there are not any confutations of the specious, but futile arguments of the philosophers, it may not be improper to make one or two remarks.

In the first place, to a true critical eye Mr. Stanley's book, generally and justly admired, possesses more simplicity and justness of design without comments and confutations, than it would have done with them. Mr. Stanley introduces you to the grand lyceum, or garden, that contains the most distinguished among the wise men of antient Greece. He brings you to the knowledge of a very numerous as well as respectable company. It is his purpose to make you acquainted with their persons and opinions, not *his own*. It is his object to *record*, not to *dispute*. But to dispute with the antient sages, and to give his own opinion concerning such of their doctrines as he did not approve, was a part of Dr. Anderson's plan; and we are to judge of this as it is, not as it might have been.

Readers of education will find, with the *dogmata* of antient philosophers, comments, or criticisms on those dogmata, in Brucker's *History of Philosophy*, written in Latin, and in the *Histoire Critique de la Philosophie par Deslandes*. And we now

have, for the benefit of the English reader, a very just as well as elegant abridgment of the former by Dr. Enfield. It will indeed be supposed by some, that few, if any, whose knowledge of language is confined to English, will be either infected by the erroneous opinions of antient philosophers, or indeed at all disposed to investigate them. Mere English readers, they will tell us, are orthodox christians, and equally indifferent to, and fortified against the insinuations of heathens. We do not offer this strictly as our opinion; we think in a work of this kind important observations might be made, on considering the different systems of philosophers, and the different effects produced by them on men and manners. But the solemn way of confutation seems the province of the divine, rather than of the philosopher; and however praiseworthy the design of an author may be in entering on combats of this kind, yet it commonly happens, that, by getting out of the province of the philosopher, he makes no addition to the stores of literature; the remarks and criticisms which are made are seldom new or important. What we have said will, we think, apply in great part to Dr. Anderson's work; though we do not deny that many of his reflections are pertinent and just.

We shall now, as a specimen of Dr. Anderson's criticism in metaphysics, extract what follows.

P. 413. 'The Pyrrhonists said, that the senses, not discovering to us the nature of objects, make nothing known; and the modern argument rests upon the same foundation. Our ignorance of the constitution of substances, and our acquiring moral knowledge by gradual experience, is insisted upon as a sufficient reason why we cannot distinguish causes and effects. But, sensible as we are that *we know that we do not know many things*, is our ignorance to be held as a proof that causes and effects do not exist in the world? This would be the strangest of all logical conclusions; and yet it is that to which the sceptical argument plainly tends. Not having omniscience, we know nothing, is its manifest result. Its improved form, although suggested by a distinguished metaphysical reasoner, does not discover much of the author's ingenuity*. The argument, more strained than specious, cannot obtain credit; supported as it is by the arbitrary assertion, that we have no *idea of power*, or necessary connection of cause and effect; when a clear and distinct source of it appears in the ability men find in themselves of moving their bodies at pleasure, and also from the faculty of exciting new and different conceptions in their minds. There is, perhaps, no idea so early, and constantly impressed upon us, than that we are, ourselves, the causes of events; and it seems to be, from a consciousness of this power, that, upon beholding a change made in the appearances of bodies around us, as of snow melted by the sun's rays, or of metal by the fire, we naturally, and with a kind of assurance, consider the body, which, acceding

* Vide Mr. Hume's Philosophical Essay, sect. 7. *Of the Idea of necessary Connections.*

to another, is not changed, while an apparent alteration takes place in the latter, to be the cause of a new phenomenon, or of a visible effect. Hence the human mind acquires the idea of a power in some substances to operate upon others, although, for a time, it no more thinks by what means this is done, than how, in consequence of its *will*, motions are effectuated in its own, and other bodies. The notion, however, of a certain and necessary connection is entertained, until, excited by more mature reflections upon the phenomena observed by it, the mind, curious of knowledge, is induced to consider what that power, of which it has a general idea, may be, in particular instances, and how it can be conceived to carry its influence to the effect produced. Foiled, often, in making the desired discovery, it does not, therefore, quit its original conception, that there is an *energy* derived from the conceived power; and, instead of imagining it not to exist, because, in many cases, it cannot be traced, the mind eagerly pursues the investigation; and not only endeavours to distinguish, in the phenomena of nature, causes and effects, but to form probable hypotheses with respect to the different powers of causes, and how they may be reckoned to operate, both in the natural and moral world. In the loose transition of their ideas from one object to another, even the most vulgar minds do not rest, without distinguishing such of them as are relatives, and which they conceive to be, in a certain manner, inseparably connected; while, to the more enlightened views of reason and reflection, such a series of causes and effects is apparent, as testifies a regular and fixed constitution of them in nature; and, consequently, demonstrates the existence of an original and supreme cause, the ordainer and disposer of subordinate causes and effects, according to a general and intelligible system of them.*

Here the acute metaphysician will immediately discover, if with acuteness he joins a vigorous understanding, that Dr. Anderson maintains nothing that is controverted by either the Pyrrhonists or Mr. Hume; who do not affirm that there is no such thing as an original, supreme, and constant energiser, or cause; but only that we do not *know what it is*, and how it operates. That objects succeed to each other, in our mind, in a certain train, and have succeeded to each other, according to a certain train, in nature, they do not deny. They only contend that we have no specific or distinct *idea of power*. It is neither an impression, nor a sensation; it is not an object of sense, or of reflection. Again, Dr. Anderson having had occasion to discourse concerning the probability of a future state, says,

P. 483. 'Here the question is taken up by Mr. Hume*, in a point of view that shows how he could touch the nicest hinges of metaphysical disputation, with singular ingenuity. The reasoning he employs in apology for Epicurus's theological positions, at least according to a certain representation of them, is such as we may well believe hardly entered into the conception of that

* * Vide Essay XI. Philosophical Essays.'

philosopher,

philosopher, or any of his disciples; although an argument similar to it may be traced amongst Aristotle's metaphysical subtilties, refined upon by his commentators and the schoolmen. The first part of the argument tends to prove, that there can be no just analogical process of our ideas, when we reason from effects to their cause; since we can ascribe no more perfection of powers, or qualities, to the latter, than what are plainly discovered in the former. Although a certain effect proves a cause adequate to it to be necessary, it does not therefore follow, that more efficiency belongs to it, and such as extends to its having powers that are not to be collected from the effect, since the one, in unexceptionable reasoning, should be measured exactly by the other. Hence, when we estimate the power, wisdom, and goodness, of the original cause of the world, and exalt them beyond what its production ascertains them to be, it must be reckoned only an assumption, and not a just inference. With less propriety, still, can we conclude, that its system, or œconomy, may be corrected and improved, by future scenes being opened to us, expressive of these excellencies. The Deity is a single being in the world: He may, or he may not, have other attributes than those exhibited to us; but we cannot make such inferences with regard to his purposes, as we can do about the intentions and actions of men, whose general consistency of conduct may be understood from experience and observation.

‘The first remark to be made upon the general reasoning against any just process of our ideas, when we argue, by analogy, from effects to their cause, is, that it is not supported by experience, but rather contradictory to it. How does it appear, that, in any given effect, the cause is no more than equal to it? In the sceptical philosophy, it is alledged, that we understand so little about a cause or power in general, that the least thing in nature may be the cause of the greatest effect. By what rule of reason, then, do we proceed, if, beholding an effect produced, we conceive, and affirm, that no more could be done than was actually done by its cause? We surely cannot judge abstractly of the cause, so as to make such restriction. The effect shows to us what is produced, but not all that could be accomplished by it. In the qualifications of any material cause, as they cannot be inferior in kind, or fewer in number, to those generated in the effect, so their bare equality to it in power is hardly conceived by us as a sufficiency. But, allowing it to be so in mathematical theories, it appears to be otherwise in the works of nature. By the more stable and permanent causes, the effects are not only repeated incessantly, but seem to be diversified and enlarged; as in the earth's power of vegetation. It is increased by culture in various degrees; and is even conceived by us to surpass the quantity of plants or vegetables that have been, or are generated upon its surface. The science of mechanics proves to us what accumulated force resides in the instruments of corporeal motion, such as the muscles of animal bodies; which, although fitted to their use, could, in other positions, or with levers of more length, produce effects hundreds of times greater than they do. In signal productions of the human mind, whatever strength of reason, or power of imagination,

Imagination, they display, we still conceive the intelligent or ingenious faculties of their authors to be more than competent to them. The maxim, therefore, that causes are strictly commensurable by their effects, is not only unverified by, but irreconcilable with, the phenomena of nature, as they appear to us; without considering whether they arise from material or immaterial principles. But, if affirmed with respect to intelligent causes of things, such as men, who act freely, and with choice, to special ends, and may exert their powers in several degrees, without coming to the *ultimatum* of them, it can less be admitted as a rule in our reasoning about the qualification of such powers, or a just ground of concluding them to be in equality to their effects.

It is true, as Dr. Anderson remarks, 'that it does not appear, in any given effect, that the cause is *no more* than equal to it; or that no more *could* be done than was actually done by its cause.' It is not incumbent on the sceptic any more than on any philosopher, to prove a negative. The sceptic does not deny that more *may* be produced, than *is* produced; but he asks, what is the *reason* why any thing is produced at all? The muscles of the body could, indeed, in certain positions, and with certain instruments, produce greater effects than are produced; but we know the force of the muscles and of the mechanical powers by experience; whereas the universe is a single instance. We cannot reason from universe to universe, as we do from muscle to muscle, from lever to lever, and so on. In short, Dr. Anderson, with the throng of the opponents of the sceptics, confound *existence* with the *evidence* of existence.

After all that truth obliges us to say of Dr. Anderson, we readily acknowledge, that, though he has not enriched the stores of knowledge, he has nevertheless given a very clear and just account of the successions of the Grecian schools, and of the theories and reasonings of the Grecian philosophers, respecting the most important objects of the human understanding.

H. H.

ART. III. *Philosophical Transactions of the Royal Society, Vol. LXXXI. Part II. continued from Vol. XII. p. 135.*

HAVING in our Review for February noted the Mathematical Papers contained in this volume, we now proceed to the Philosophical Papers.

Art. 10. *An Account of some Appearances attending the Conversion of Cast into Malleable Iron. In a Letter from Thomas Beddoes, M. D. to Sir Joseph Banks, Bart. P. R. S.*—After mentioning that an alteration has lately been introduced into our iron manufactories, from which the reverberatory has given place to the finery furnace; the doctor gives a short description of the changes which the metal undergoes in the first series of operations. The most interesting of these appearances or

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changes,

changes, he thinks allow of an easy explanation: some observations are therefore offered, the truth of which has already been proved by the labours of the Swedish and French chemists. 1st, 'That cast iron is iron imperfectly reduced; or, in other words, that it contains a portion of the basis of vital air, the oxygène of M. Lavoisier. 2. That it contains a portion of plumbago, with which grey cast iron most abounds. 3. That plumbago consists of iron united to charcoal. 4. That fixed air, which he would rather call carbonic acid air, consists of oxygène and the constituent parts of charcoal.' The doctor further supposes, that the heaving or swelling motion so very remarkable in the process, arises from the discharge of an elastic fluid, and that the spotted lambent deep blue flame, appearing on the surface of the liquid metal, shows this elastic fluid to be an inflammable gas of the heavy kind; and that this heavy inflammable air is produced by the oxygène of the imperfectly reduced metal combining with the charcoal to form fixed air; while another portion of charcoal is converted into an elastic state, or into inflammable air, burning on the surface from the admixture of fixed air with a deep blue flame. The heat arising in the mass at the beginning of the fermentation is attributed to the combination of the oxygène and charcoal. The increase of dimensions in annealing crude iron, either with or without charcoal, is explained from a very small beginning of the fermentative motion acting as an internal principle of expansion.

Art. II. On the Decomposition of fixed air. By Smithson Tennant, Esq. F. R. S.—Fixed air being obtained by the combustion of charcoal, led to the conclusion, that vital air and charcoal were its constituent ingredients. This conclusion has been confirmed by the experiments of Mr. Lavoisier, who found that the weight of the fixed air, obtained during the combustion, was nearly equal to that of the vital air and charcoal consumed in the process. Vital air having a stronger attraction for charcoal than any other substance, has hitherto prevented any attempts to decompose fixed air; but the author of this paper, by the assistance of two attractions, has been enabled to decompose it, and to determine its constituent parts, by means of their separation. The phosphoric acid, when combined with calcareous earth, has long been known not to be decomposed by distillation with charcoal; for though vital air be more strongly attracted by charcoal than by phosphorus, yet in the above compound, it is held by two attractions; by that which it has for phosphorus, and that which the phosphoric acid has for lime; as unless these attractions be overcome, vital air cannot be disengaged. Since these attractions have greater strength, than that which charcoal has for vital air; if phosphorus be added to fixed air and calcareous earth, the vital
air

air will join the phosphorus, and the charcoal will be obtained pure. In order to act upon each other, these substances must be in contact when red-hot.—Charcoal, thus produced from fixed air, differs in no respect from the charcoal of vegetable matters; for a little of it being deflagrated with nitre, in a retort, fixed air was immediately re-produced.

Art. 12. A Meteorological Journal, principally relating to Atmospheric Electricity; kept at Knightbridge, from the 9th of May, 1789, to the 8th of May, 1790. By Mr. John Read; communicated by R. H. A. Bennet, Esq; F. R. S.—After describing the instrument used for collecting atmospheric electricity, Mr. R. gives the method which he followed in forming his journal, which seems chiefly to have been, by means of the signs given by pith balls. This journal is particularly valuable, because Mr. R. has presented us with the state of atmospheric electricity from his own observations, without the assistance of any other person. Some remarks are added, respecting the rapid changes which the pith balls so frequently undergo on some days; after which the author concludes by lamenting, with signor Beccaria, that there are so few high pointed rods erected, to determine at all times the electrical state of the earth and atmosphere.

Art. 13. Farther Experiments relating to the Decomposition of dephlogisticated and inflammable Air. By Joseph Priestley, LL. D. F. R. S.—The doctor begins this paper by observing, that the doctrine of *phlogiston*, and that of the *decomposition of water*, have long engaged the attention of philosophical chemists; and that experiments have sometimes seemed to favour one conclusion, and sometimes an opposite one. Though the author has been differently inclined at different times respecting the above, yet he thinks, that the experiments which are here related, are in proof of the composition of an acid from dephlogisticated and inflammable air, and that the opinion, that these two kinds of air compose *water*, is not well founded. In order to remove the objection which had been made to the author's former experiments on the decomposition of dephlogisticated and inflammable air, by firing them together in a copper vessel, which always produced an acid liquor, that this acid came from the *phlogisticated air*, with which the dephlogisticated air employed was more or less diluted, or from that which could not be wholly excluded, as a part of atmospherical air, when the copper vessel was exhausted by the air-pump; the doctor has entirely excluded all phlogisticated air from the process.—The dephlogisticated air he now uses is so pure, that it has no sensible quantity of phlogisticated air. An air-pump is now also totally unnecessary, as he first fills the copper vessel with water, then displaces it by the mixture of the two kind

of air. In these circumstances, however, though all phlogisticated air be excluded, Dr. P. says, that he gets a stronger acid than before. By the single explosion of a mixture of two parts of inflammable and more than one part of dephlogisticated air, in a copper vessel which held thirty-seven ounces of water, a considerable quantity of turbid green liquor was produced.—The acid necessary for the dissolution of so much copper, the doctor thinks must evidently have come from the union of the dephlogisticated and inflammable air, as there was nothing else in the vessel. After taking notice of the pureness of the dephlogisticated air which he at present employs, Dr. P. informs us, that he can now in his own process, either procure nitrous acid or pure water, from the same materials; for if there be a surplus of dephlogisticated air, the result of the explosion is always the acid liquor, but that if there be a surplus of inflammable air, the result is simple water. Dr. P. has also found, in conformity to the experiments of Mr. Cavendish, that phlogisticated air is decomposed in this process, if there be not enough of inflammable air to saturate the dephlogisticated air; but even though there be a redundancy of inflammable air, phlogisticated air is still produced. Several experiments having been instituted with different proportions of inflammable and dephlogisticated air; the doctor concludes it very probable that the *pure water* we find, is nothing more than the basis of the two kinds of air; and that the principle of acidity in the dephlogisticated air, and the phlogiston in the inflammable air, combine to form a superfluous acid in one case, and phlogisticated air in the other. The author thinks the reason why, in his former experiments, he always had an acid liquor, and never pure water, was his employing too large a proportion of dephlogisticated air; and that the reason of Mr. Lavoisier and his friends producing at first little acid, and afterwards none at all, was the *slow combustion* they made use of, affording the principle of acidity in the dephlogisticated air, and the phlogiston in the inflammable air, a greater opportunity of escaping, and forming the phlogisticated air in their residuum. It is also probable, that the weight of these elements is small, compared with that of the water forming the basis of the two kinds of air.

Art. 14. Experiments on Human Calculi. In a Letter from Mr. Timothy Lane, F.R.S. to William Pittcairn, M.D. F.R.S.—Aqua kali puri, prepared by adding so much lime as nearly to rob the salt of tartar of its fixed air, having been given as a remedy for the stone and gravel some years ago, and its effects having appeared very unequal, the author of this paper has thought it necessary to examine different calculi, as well respecting the effects of the aqua kali puri as of fire upon them. The results of his experiments are, that with the aqua kali puri

puri great disparity was remarked: some of them being dissolved, others remaining hard and scarcely altered after forty-eight hours. When exposed to fire, some were in a great measure evaporated by a red heat, while others retained their figure without any alteration. The same calculus even varied very much in different parts. Mr. L. thinks, the experiments by fire sufficiently elucidate the different accounts, which authors have given, as to the component parts of calculi. Those which have the largest proportion of volatile parts are most soluble in aqua kali puri. The insolubility of some affords an explanation of the want of success in many cases, where aqua kali puri, soap, and lime-water have been exhibited; and the solubility of others, gives equally a reason of the advantages derived from these remedies in many cases. The small pieces of calculi discharged in fits of gravel and stone should be examined, in order to form an opinion of the solubility, or insolubility of them, and consequently of the success to be expected from the aqua kali puri.

Art. 15. Chermes Lacca. By William Roxburgh, of Sa- mulcotta. Communicated by Patrick Russell, M.D. F.R.S.—Some pieces of fresh-looking lac, sticking to small branches of *mimosa cinerea*, had been brought from the mountains and presented to the author; who, after keeping them carefully in wide mouthed crystal bottles, slightly covered, for the space of fourteen days, observed thousands of very minute red animals crawling upon the lac and the branches it adhered to, and more still, issuing from little holes on the surface of the cells. By the assistance of glasses, small excrescences not perforated were noticed, interspersed among these holes two, regularly, to each hole, crowned with fine white hairs, which being removed, two white spots presented themselves. The animals when single, seemed brisk; but the cells being opened, their number was so great as to oblige them to be crowded over one another. The substance forming the cells, resembled the transparent amber from which beads are made. The external covering of the cells is very strong, and about half a line thick; the partitions are still thinner. The cells do not communicate with each other, but are irregular squares, pentagons, and hexagons, about an eighth of an inch in diameter and a quarter of an inch deep. All those cells which the author opened at the time the animals were issuing, had one half of them occupied by little bags, containing a thick red jelly-like liquor, full of what the doctor supposes to be eggs. These bags or utriculi are attached to the bottom of the cells, and have each two necks passing through perforations in the external covering of the cells, and forming those excrescences which terminate in very fine hairs. The other half of the cells have a distant opening, and contain a white substance resembling the filaments of cotton

rolled together, and a number of little red insects about to make their exit. There are also other cells in this half, not so forward, with one opening, which contain a thick red dark blood-coloured liquor, with numbers of very minute eggs, many times smaller than those in the bags, occupying the other half of the cells. After describing the male and female lac insects in their perfect states, the paper is closed by remarking, that the eggs, and dark coloured glutinous liquor, in which they are found, give to water a most beautiful red colour. After they have been dried, however, this colour is less bright, yet the author thinks, that a method may be discovered to render the colouring matter as valuable as cochineal.

Art. 18. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland; by Thomas Barker, Esq; with the Rain in Surry and Hampshire; for the Year 1790. Communicated by Thomas White, Esq; F. R. S.—After giving a table of the barometer, thermometer, and rain, with an account of the state of the weather; Mr. B. makes some observations respecting the distribution of chalky strata.

Art. 21. Experiments and Observations to investigate the Composition of James's Powder. By George Pearson, M. D. F. R. S. Communicated by Sir Joseph Banks, Bart. F. R. S.—Doctor P. having made some experiments and observations which seemed not only to explain the nature and manner of preparing this powder, but also to extend the history of antimony, has here presented us with them. Having examined this celebrated fever powder in different ways, the doctor from the whole of his *analytical experiments*, concludes, that it consists of phosphoric acid, lime, and antimonial calx, with a small quantity of the calx of iron, which is supposed to be an accidental substance; that these three essential ingredients are either united with each other, forming a triple compound, or phosphorated lime is combined with the antimonial calx, composing a double compound, in the proportion of about fifty-seven parts of the calx to forty-three parts of phosphorated lime; and that this antimonial calx is different from any other known calx of antimony, in several of its chemical qualities. About three-fourths of it can be dissolved in marine acid, from which algaroth powder is produced; the remainder cannot be dissolved in this menstruum, being apparently vitrified. From the *synthetical experiments*, it seems evident, that by calcining together bone-ashes, that is, phosphorated lime and antimony, in a certain proportion, and afterwards exposing the mixture to a white heat, a compound is formed, consisting of antimonial calx and phosphorated lime, in the same proportion and possessing the same kind of chemical properties as James's powder.

Art. 22. An Account of some chemical Experiments on Tabasheer. By James Louis Macie, Esq; F. R. S.—Doctor Russell having presented several specimens of tabasheer to the Royal Society,

at the time his paper upon that subject was read, the experiments here related have been made from them. After examining this substance in different ways, and making a variety of experiments with it, Mr. M. draws the following conclusions: 1st, That its nature is very different from what might have been expected from a vegetable product: that 'its indestructibility by fire; its totally resisting acids; its uniting by fusion with alkalis in certain proportions into a white opaque mass, in others into a transparent permanent glass; and its being again separable from these compounds, entirely unchanged by acids, &c. appear strong proofs of its being perfectly the same with common *siliceous earth*: that it differs from pure quartz in its fusing with calcareous earth, in its taste, and its specific gravity. 2d, That the ashes, obtained by burning the bamboo, (whence the tabasheer is taken) boiled in marine acid, left a very large quantity of a whitish insoluble powder, which, fused at the blow-pipe with soda, effervesced, and formed a transparent glass: that the ashes of common charcoal, digested in marine acid, left in the same manner an insoluble residuum, which fused with soda with effervescence, and formed glass. The proportion of this matter to the ashes was much less than in the former case. 3d, That since these experiments have been made, a green bamboo, cut in the hot-house of Dr. Pitcairn, was found to contain, not the ordinary tabasheer, but a solid pebble of the size of half a pea, which was of an irregular rounded form, of a dark-brown or black colour externally. Internally it was of a reddish brown and a close dull texture, resembling some martial siliceous stones. It was so hard as to cut glass. A fragment of it being exposed to the blow-pipe on the charcoal did not grow white, contract in size, melt, or undergo any change. It did not dissolve in borax, but lost its colour, and tinged the flux green. It effervesced with soda, and formed a round bead of opaque black glass, which being digested with some pure and white marine acid, only dissolved in part, and tinged the menstruum of a yellow greenish colour. From this solution, prussite of tartar, so pure as not, under many hours, to produce a blue colour, with the above pure marine acid, instantly threw down a very copious Prussian blue.

A. R.

ART. IV. *Précis de l'Histoire de France, depuis l'Etablissement de la Monarchie, jusqu'à nos Jours.*—*A concise History of France, from the Establishment of the Monarchy to the Present Times. Extracted from the best Writers, by Mr. Des Carrières.* In 2 vols. 8vo. pr. 14s. in boards. Cadell. 1791.

THE advertisement prefixed to this work, in which the author explains his own design, is as follows:

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'The history of France is so closely connected with that of England, especially since the twelfth century, that, in some measure, to study the latter, a knowledge of the former ought to be acquired. With a view of facilitating an acquisition as interesting as instructive, this abridgment is composed, in which great care has been taken equally to avoid prolixity and dryness.

'It is extracted, often word for word, from the principal French historians, particularly the works of Mr. Abbé Millot, whose judicious remarks cannot fail to please those, who in studying history seek matter of instruction.

'This author's reflections have been productive of others, which, it is hoped, will not appear misplaced among his own, and may shew in what spirit this work has been digested.'

Under so able a guide as Millot, it was no difficult task to publish a tolerable abridgement of the history of France. To those who are learning the French language, this work may be of use; as it is written both in French and English, and the text of each printed in opposite pages. As a specimen, we extract the following character of Louis XII. surnamed the father of his people.

P. 20. 'If Lewis XII. was neither a great hero, nor a great politician, he had the more precious glory—of being a good king, and his memory will always be blessed by posterity.

'The impositions were light under Charles VIII; Lewis XII. still lessened them more than one half, and rendered the manner of gathering those which remained less burthensome; an army of excisemen, that desolated France, was entirely suppressed. Nor did he ever exact new subsidies for the Italian wars; his subjects only lost their blood on the other side the Alps. If he employed a dangerous resource, till then little known, the sale of offices, he did not extend it to those of judicature, which, of all others, are the least fit to be sold. The dignity of the robe was still given only to such as distinguished themselves by their enlightened understanding and their virtues.

'The parliament of Paris being inadequate to the extent of its territory, since it had been made sedentary, Philip the Fair and his successors, had instituted several others, which likewise were an emanation from the king's court of justice, not from the States General, or the General Assembly in March, called also parliament, from the words *parler ment*, which, in the old law style, signify *to speak one's mind*. Lewis XII. added two parliaments to the five others he found established by his predecessors. He had the greatest regard for these intermediate bodies between himself and his people; and history justly commends the edict by which they are permitted to recall to his mind the fundamental laws of the kingdom, should he ever venture to deviate from them.

'In every respect rewards sought out merit, which it is shameful to reduce so far as to solicit them. The king had two exact lists, the one of the favours in his disposal, the other of the persons most to be recommended in each province. Was there a place vacant, or a benefice, it was for the most worthy; and this is perhaps the best method to secure the welfare of a monarchy.

'Inexorable

* Inexorable towards the enemies of the state, Lewis XII. maintained no animosity against his own enemies. Some comedians having ridiculed him, his courtiers vainly excited him to punish them.—‘Let them alone, said he, they thought I was worthy of hearing the truth; nor are they mistaken. They have bantered me on account of my thrift; but I choose rather still to bear this ridicule, than to deserve to be reproached with being a squanderer at the expence of my subjects.’ In effect, with thirteen millions of revenue—worth about fifty at present—he supported the dignity of the throne, and provided for every thing. The revenue of his demefnes was sufficient to his luxury, and the imposts levied on the people were devoted to the happiness of the people. He said, that the justice of a prince obliges him rather to owe nothing, than his grandeur to bestow large sums. The state was not in debt, abundance reigned in every province; justice was expeditiously administered, and almost without any expence; in a word, he had taken Trajan for his model, and he made Cicero’s Offices his study. He was a lover of the belles lettres, and of history in particular, as every prince ought to be, both for his own instruction and that of his people.

* Lewis XII. had attained so far as to keep the military in subjection; but he had most at heart the reformation of the monks. He did every thing in his power, as a man, and could not succeed, though he was neither the slave nor the dupe of the popes;—the age of this prince was still that of prejudice.

The reader will easily perceive that the English translation adheres much too closely to the French idiom, to possess any great degree of ease or elegance. The second volume closes with the termination of the reign of Lewis XIV. but the author proposes to publish a third volume, continuing the history to the present times.

D. M.

ART. V. *An Historical Sketch of the French Revolution, from its Commencement to the Year 1792.* 8vo. 560 p. pr. 6s. Boards. Debrett. 1792.

THE late revolution in France, is an event that has engaged the attention of all the surrounding nations, and provoked the inquiries of men of letters in most of the states of Europe. It is almost impossible, however, to consider it as an *abstract question* during the present day, for it is immediately connected with the political sentiments of the times, and is but too apt to take its colouring from the prejudices of the human mind. It will afford a noble subject for the pen of some future historian, and for the contemplation of an enlightened posterity.

The author now before us, after lamenting that the English nation has hitherto preferred ‘eloquent declamation or metaphysical discussion of abstract rights, to plain history and chronology,’ asserts that he is spurred on by an impulse of duty to the present attempt. That he may not, however, assume more impartiality

impartiality than is really his due, he candidly confesses, that after following with attention the progress of the revolution, he *heartily espouses* the greatest part of Mr. Burke's sentiments, although he allows at the same time that some of them are carried a little too far.

We are next presented with a list of the authorities from which he has borrowed his facts; these are '*Essai Historique, sur l'Histoire des Comices de Rome*, &c. a book written with a portion of reason and philosophy, but with an evident partiality to the *monied* above the *landed* interest;'—'*Histoire de la Revolution & de la Constitution Française*, a book violently democratic;'—'*Procédure Criminelle du Chatelet* on the transactions of the 5th and 6th of October, 1789;'—'Calonne's pamphlets in favour of the ancient government;'—'*L'Ami du Roi*;'—'*Le Mercure de France*;'—the works of Mounier and Lally Tollendal, &c. &c.

We are told that the latter years of Louis xv. partly on account of his own weak and sensual conduct, and partly from the violent and imprudent actions of his ministers, were regarded by the people with a mingled sensation of detestation and ridicule. He died unlamented in 1774, and was succeeded by the present Louis xvi. his grandson, 'scarce twenty years of age, improperly educated, but possessed of an excellent heart, and a head, not incapable of application, but unhappily incapable of steadiness and perseverance.'

'The young king,' it is added, 'gained an early popularity, by recalling the *parlemens* banished by his grandfather, and by the aversion which he shewed to vice and expensive follies; but he did not sufficiently restrain the vices of his courtiers, his brothers, and his queen. Mr. Burke might have censured the ferocity with which the queen has been treated, without having become the declared knight-errant of a princess, decried not only by one single calumniating pamphlet, written by the infamous *La Motte*, but by the general voice of France and of all Europe, till her misfortunes, and the courage with which she had supported them, have redeemed some part of her lost character, and made impartial spectators willing to believe, that her faults were greatly aggravated by the spirit of party. The author of the *Sketches of the last ten Years* has described so truly the opinions entertained of the private characters of the king, the queen, her favourites the Polignacs, the count of Artois, and the duke of Orleans, that it is unnecessary to assume the task, so painful to a liberal mind, of repeating tales of private scandal.'

In 1777, the king suffered himself to be led into a treaty with the congress of America, and the subsequent war with England. The expences of this contest, joined to the debts of his brothers, 'which the king was weak enough to pay,' exhausted the public treasury. Neckar was put at its head; his aim was popularity; he avoided the odium of new taxes; he negotiated loans, and trusted the payment of their interest

to the uncertain resources of œconomy. This minister was sacrificed, we are told, to the jealousy of the parliaments, who feared his scheme of *provincial administration*; but it was supposed his fall was hastened by the restraints he endeavoured to impose on the prodigality of the queen and the comte d'Artois: from that moment they became the objects of popular aversion, and Neckar was regretted as another Sully. His successors, Fleury, D'Ormesson, and Calonne, were universally disliked: of the latter the following character is thus given from the *Histoire de la Revolution*:—"A man who dilapidated his own patrimony—a man inconsiderate by character, immoral upon principle; who, grown old amidst amours and courtly intrigues, loaded alike with debts and with infamy, came to *devour* the finances instead of *administering* them."

After flattering the nation for a few years, with accounts of its flourishing situation, an assembly of *notables* was at length convoked, to whom he disclosed the fatal secret, that the expences of the state surpassed its revenues by nearly 100 millions of livres, and that there was not a sufficient quantity of money in the public treasury to pay the interest of the public debt.

On the dismissal of Calonne, Mr. de Brienne, archbishop of Toulouse succeeded to his post; he proposed taxes similar to those of his predecessor; but the *notables* artfully excused themselves from the unpopularity of sanctioning them, because they were not the representatives of the nation. The assembly of *notables* was dissolved; the parliament of Paris declared itself incompetent to register taxes, and demanded a meeting of the states general. These were convoked, and Neckar, returned from exile, addressed them in a tedious speech that equally disgusted the aristocratical and democratical parties. After a long and disagreeable altercation among the several orders, on the question whether they should meet in one or three chambers, an union at length took place, and the name of *Assemblée Nationale* was conferred on the meeting.

The *tiers état*, or commons, thus procured a decided ascendancy, and Mirabeau, who had distinguished himself by his eloquence and undaunted courage, acquired the regard and confidence of the people. But the king, swayed by the councils of the discontented nobility and clergy, excited the suspicions of the assembly and of the citizens by the gradual approach of a large body of troops, which he had ordered to march towards the capital. Neckar was once more forced to resign, and Montmorin and St. Priest next day followed his example.

"All regal, all judicial, all municipal government was now at an end in the city of Paris, and one universal panic, dread of slaughter from the army, and of plunder from thieves and banditti, had seized the whole body of the people. The Parisians soon presented that extraordinary scene, rare in civil commotions,
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of a hundred thousand individuals animated by one common soul. On Monday the 13th the temporary bodies of the electors of representatives took the command in their several districts, and were obeyed more implicitly than Lewis XIV. in the zenith of his power. The Gardes-Françaises offered their services, and were accepted. Thirty thousand citizens unaccustomed to arms were armed, nay, trained to some appearance of discipline in twenty-four hours: a green cockade was first taken (as the emblem of hope), and then rejected for the since famous national cockade, red and blue (the colours of the arms of Paris), intermixed with white (the old national colour).'

We shall not recapitulate the particulars of the 14th of July, when the Bastille, to the astonishment of all military men, was surrendered to a volunteer army, after a two hours siege; we cannot, however, refrain from surprize at seeing our author lament that 'the gates of that horrible fortress did not open to a peaceable deputation from the three orders of the state.' We agree with him, 'that such a day would have deserved' to be celebrated 'by one universal jubilee of all the friends of freedom,' but we doubt much whether the three orders could have been prevailed upon to solicit such a boon from the sovereign, and even in that case whether the courtiers would have allowed a monarch in the plenitude of his power to have annihilated such a formidable instrument of regal despotism.

The assembly now began to act with vigour in favour of the people.

'A spirit of generous enthusiasm animated the whole; the nobles renounced their feudal rights, and their rights of hunting; the clergy their tithes; the deputies of those provinces governed by their own states renounced the right of taxing themselves. A hundred other petty renunciations were voted by acclamation, and room could scarce be found at the table for the deputies, who crowded upon one another to sign their renunciations.'

'But notwithstanding the apparent brilliancy of this scene, (adds our author) I will boldly assert, that all these series of laws, most difficult and intricate in their execution, voted in this romantic manner, were not so likely to do real good, or to promote lasting concord between the rich and the poor, as *one* grievance, voted according to the slow forms of our acts of parliament, after a full discussion, and a fair hearing of the arguments on both sides.'

The 'Declaration of the Rights of Man,' which is the basis of, and has conferred so much celebrity on the French constitution, is treated with a certain degree of unmerited contempt, for instead of paying it those compliments, which it has generally received, we are *coldly* told, 'that it was imprudent in that moment of general fermentation, to lose so many days in metaphysical discussions; and that a declaration of the rights of man in general, without distinction of country or colour, was
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a rash measure for a nation which has colonies, and colonies cultivated by slaves, and yet is resolved to keep those colonies at all events.'

None of those decrees that have excited the applause of other men, make the least impression on our author. That which appropriated the overgrown revenues of the church to the exigencies of the state, is accused of being an action at once unjust and ungrateful on the part of the commons, 'who had, Judas like, betrayed the clergy with a kiss.' The famous clause which renounced all conquests in the name of the French nation is treated with ridicule, and it is boldly asserted, with all the energy attendant upon *prophecy*, 'that their pacific spirit will exist in name alone, not in reality.' It is thus that the famous decree by which the constituent assembly dissolved itself, after precluding its members from being re-elected by the people, or employed under the executive power for a certain period, is mentioned:

'The house broke up, and all its members returned—no longer inviolable legislators, but private citizens. A more remarkable surrender of absolute power has never taken place since the abdication of the dictator Sylla; but let it be remembered that Sylla's abdication has not absolved his memory from the guilt of usurpation and tyrannical government.'

We shall conclude this article with a quotation respecting Mirabeau; it will evince to every person in the least acquainted with French politics, that the author before us has studied but one side of the question, and that the greatest part of the present work is nothing more or less than an English version of the text of Mallet du Pan:

'It would fill a volume to relate all the public honors bestowed on this unworthy character. A public funeral was ordered, at which almost all the assembly walked; the Parisians all put on mourning for a week; the example spread through the country; the fleets of France lowered their topsails, even in foreign harbours; and, to crown all, the national assembly ordered, that this first of all their great men should be buried in the church of St. Genevieve, which is destined to receive the ashes and display the monuments of patriots and heroes.

'Few circumstances are more disgraceful to the revolution, in a moral light, which, after all, is more important than all other lights, in which politicians view events.

'The assembly cannot now be angry if the cruelties of the populace are laid to their charge, since they *deified* the man, who appears to be one of the instigators of those cruelties; the man who had no God, no country but his interest; and who seems to have thought, like Cesar Borgia, or Catherine de Medicis, that crimes are necessary instruments of policy.'

ART. VI. *A new and distinct View of the memorable Action of the 27th of July, 1778. In which the whole of the Aspersions cast on the Characters of the Flag-Officers are shown to be unfounded; and the Miscarriage traced to its true Cause.* By Robert Beatson, Esq; Author of the Naval and Military Memoirs of Great-Britain. 8vo. p. 38. pr. 1s. Strahan, London; Hill, Edinburgh. 1792.

MR. BEATSON laments that our naval signals have undergone little alteration, or at least experienced but little improvement, since the reign of James II. while those of the French have acquired a distinguished superiority. He affirms that the flag-officers and captains were all zealous to distinguish themselves on the memorable 27th of July, 1778, and that 'the action, on the part of the British, was an action in chace,' while on the part of the French 'it seemed to have been brought on to avoid the disgrace of a notorious flight.'

After giving an account of the *manœuvres* of the two fleets, the author proceeds as follows :

'Thus the whole consequent derangement, and all the delays which ensued, may be imputed to the admiral's want of information by signal of the actual state of his ships. If it is admitted that three hours were lost by the unfortunate circumstance of the ships standing upon contrary tacks for above half of the time, then there must be added an hour for the two messages to vice-admiral Harland, and an hour more for that which was sent to vice-admiral Palliser, making in all five hours, imputable to the sole cause of wanting proper signals upon this important day. From the united testimony of those who were present with admiral Keppel on the day of battle, and from his own declarations, the action would undoubtedly have been renewed, had there been but one hour more of day-light after the message was delivered to vice-admiral Palliser. It follows, that by possessing a proper system of signals on this occasion, at least four hours might have been gained, and ample time afforded the admiral to recommence and continue the engagement. And at this time, as the fleets were circumstanced, it is more than probable, that the fate of a battle would have been determined, which must, at that period, have eventually decided the fate of the war.

'The defects or impropriety of the signals having thus appeared clearly to be the true and the sole cause of the miscarriage, which disappointed the reasonable hopes of Britain on this critical and weighty occasion; we may be justified in observing, that if an admiral cannot command all the necessary movements of his ships by signal on the day of battle, he is not upon a footing with an enemy who possesses that advantage; and even with better ships, better men, and more experienced commanders, he may be foiled in his expectations of victory, if not defeated, from his want of the means to direct and to perform the necessary evolutions with his fleet. It would appear that in the action of the 27th of July, the French in this respect had the advantage

advantage of the British, since they accomplished their object, which was to avoid a decisive action; while our admiral failed in his opposite endeavours of bringing about this event. In the operations of both fleets, the agency was *signals*: to this important subject, the French government have certainly paid more attention than the admiralty of Britain; they have availed themselves of modern improvements; but the signals furnished to the British fleet were of a very ancient date.

The author is of opinion, that a proper regulation of signals should be immediately formed and adopted, as by this means a commander in chief might instantaneously communicate his orders to the commanders of squadrons, divisions, or of single ships, during or after action, while each individual vessel would in return be enabled to inform the admiral of the particular loss and injury it had sustained.

ART. VII. *A concise History of the County and City of Chester, from the most authentic and respectable Authors; with descriptive and lively Observations on the Manners, Customs, &c. of the Inhabitants; also the Life of St. Werburgh, the memorable Founder of the Cathedral of Chester, containing several Historical Facts, worthy the Notice of the Traveller and the Man of Letters. Embellished with an elegant Ground Plan of the City and Suburbs of Chester, taken from a recent Survey.* 12mo. 140 pa. Pr. 2s. stitched. Chester, Poole. London, Sael. 1791.

THE author of this little pamphlet, boasts much of the importance of the county which he here celebrates, and also of the prowess of its inhabitants, who, as described by Drayton, were formerly, and still are,

“The mightiest men of bone, in her full bosom bred.”

As Camden asserts that this “produced more gentry than any other county in the kingdom,” and Speed calls it “the seed-plot of gentility,” he has an ample opportunity of exerting his talent for heraldry, and gratifying his passion for its kindred study, genealogy.

A certain *quaintness* of style is affected throughout the whole of this publication, of which we shall give a specimen in the following short quotation:

“Travellers who have visited this county at those seasons of the year when the bounties of providence are most conspicuous, will candidly confess, that it is excelled by none, and equalled by few, for fertility of soil, and high state of cultivation; a compliment justly due to the industry and ability of the farmers and possessors of the land. Nor is it less remarkable for salubrity of air, evinced by the frequent instances of longevity in its inhabitants; scarce a village, the residents of which exceed not one hundred people, but ten or twelve of them have at least from seventy to eighty winters each on their backs! and though their

their *heads* represent beautiful balls of *snow*, they carry their *load* of years with astonishing ease, many of their *backs* remaining firm and *unbent* ! If the reader doubts this, let him visit only the delightfully situated village of Haulton, near Frodsham, and the venerable appearance of every fourth or fifth man he meets, will put him in mind of his *grandfather* !

‘ In saying this it is not our wish to have it understood, that the *men of Cheshire* are singular for *temperance* ; the number of public-houses, in the city and county, affords an abundant proof that they are not *water-drinkers* : Market-towns, villages, and high-roads, are graced with *berds* of *Red-lions*, *White-lions*, *Black-lions*, *White-bears*, and *black* ones, not to mention the *flocks* of *Angels* and *Spread-eagles*, with a whole *firmament* of *Stars* and *Rising-suns*, darting their *rays* of invitation upon the passing traveller.—Sociality is not, however, confined to public manions : poor is that farmer indeed whose private cot is not furnished with a little of the quintessence of the barley ; and as his cellar-door, like his heart, is generally open, you cannot confer a higher favour than by *drinking a jug* and *smoking a pipe* with him ! a favour which is often increased by the greater quantity of *jugs* you consume ! Indeed, this is his *summum bonum*—a friend at his fire-side, the subject—corn, cheese, or *politics*, (in the latter of which he has sometimes been known to *out-talk* even the *school-master* or the *exciseman*) his happiness is complete, and he seems to wish for no other heaven !

‘ The *tree of hospitality* is seldom out of *bliss* in Cheshire ; but, at those seasons commonly called *wakes*, it is in *full bearing*. This is a sort of *carnival*, when nothing but eating, drinking, and good-fellowship, abound ; it is then the lads and lasses assemble, in their holiday finery, and, with *hearts* lighter than *bees*, dance away the *cares* of the year. The luxuriance of a *snake’s table* is not easily described : *Sirloins*, *rumps*, *legs*, and, in short, solids of every description, and of the best kinds, with a profusion of puddings, pies, tarts, custards, &c. *ad infinitum*, of the richest qualities, present themselves at one view, and, during the whole day, are exposed to the attacks of every coner ! As this is the practice of all houses, of the least respectability, a man must have a *commadious crew* indeed to do any *substantial* justice to the bounty of his friends—rendered the more agreeable by the ungarnished simplicity, plainness, and freedom, with which it is offered. In a word, *Hospitality* may be said to be *caterer*—*Hearty-welcome*, *cook*—and *Sincerity*, *president* of the board. *Ceremony* is not even *second-cousin* to the family !

‘ To say more of these “ *chief of men*,” would trench too much upon the limits of this little work ; suffice it, that their *hearts* may be compared to their *ale*, *pure* and *home-brewed* ; and, for the *women*, their *persons* and *dispositions* are in general like their *cheese*—*universally admired*.’

According to our author the salubrity of Chester is such, that only one in 40 dies annually in it ; while one in 20½ is cut off in London, in an equal space of time. The population is reckoned at 15,000 souls.

ART. VIII. *A Topographical Survey of the Great Road from London to Bath and Bristol, with historical and descriptive Accounts of the Country, Towns, Villages, and Gentlemen's Seats on and adjacent to it; illustrated by perspective Views of the most select and picturesque Scenery. To which is added a correct Map of the Country three Miles on each Side of the Road; planned from a Scale of one Inch to a Mile.* By Archibald Robertson. In Two Parts. Part I. Royal 8vo. p. 154. with 33 Aqua Tint Plates. Pr. 1l. 11s. 6d. in boards. Faden. 1792.

A BOOK of this description may with great propriety be recommended to the rich as a proper travelling companion, under the title of an embellished road directory. The necessary information contained in this first part, is written in an unaffected style, and the prints are neatly executed.

Mr. Gilpin's ingenious works, indeed, have produced several imitations; but as he introduces his views, in general, to illustrate certain positions respecting picturesque scenery, his volumes must not be ranked with the compilations of itinerants, who travel strait forward merely to name the objects as they occur, and select pretty landscapes.

The following account of Kensington will serve as a specimen of the text.

P. 10. 'Kensington is a considerable village, near two miles from Hyde Park-corner; has many good houses, a handsome square, and a good church, which is a modern building.

'As we enter Kensington, a royal palace stands on the right, towards the western part of the gardens. This spot was formerly the seat of Albert de Vere, ancestor of the Veres, earls of Oxford, to whom it was given by William the Conqueror. It was likewise the seat of the lord Tirrel, high chancellor of England, afterwards earl of Nottingham: was purchased by King William III. who built a royal palace here, and made extensive gardens in the style of those times. Kensington palace is by no means large; nor are the apartments magnificent. The gardens have been, at successive periods, improved: lately they have been much altered and modernized; and they are open for the recreation and amusement of the public, under some restrictions. This palace has been the temporary residence of successive kings and queens of England, from the time of William III. to his late majesty king George II. who died here. In early times Kensington gave the title of baron to the earl of Warwick and Holland.

'A little beyond Kensington, on the right, is Campden-house, once a noble retreat, but now converted into a boarding-school for young ladies.

'Adjoining to this, at the summit of a spacious lawn, which gently rises from the road, stands Holland-house; a venerable and stately Gothic structure. It is said to have been built by

Henry Rich, earl of Holland, in the reign of queen Elizabeth ; was the seat of the late lord Holland ; and is now the property of the present lord of that name, a minor. It is pleasantly situated ; commanding views over the Surrey hills to the south ; and is well screened by wood from the north. W.

ART. IX. *Synopsis of British Birds.* By John Walcott, Esq. 2 vols. 4to. pr. 2l. 12s. 6d. in boards. White. 1789.

THIS work contains the description and manners of nearly all our British birds, with a small figure of each at the top of the page, engraved by Mazell. The number in the first volume is 122 ; in the second, 132. The author informs us, that he procured 200 of them by his own industry ; and that the rest were drawn from such dead birds as were in a state of high preservation, in the museums of Mr. Parkinson and Mr. Latham, except a very few, marked with an asterisk, which were copied from Brisson and others. The descriptions of such birds as were drawn from the two museums, are taken from Mr. Latham's valuable work, the General Synopsis of Birds.

The particular merits which the author claims are, that the figures are faithful copies of nature ; and that it adds a little to our knowledge of the manners of birds.

To have the British birds thus assembled, with a figure, a short description, and information concerning the manners of each, is certainly a desirable object to a British naturalist ; and the work, upon the whole, is not ill executed. We must lament, however, that it has a fault in common with many other books of natural history ; namely, that the figures are all nearly of the same size, without any scale being given to them ; inasmuch that the bustard, which is the largest of our land-fowl, appears to be scarcely bigger than the golden-crested wren, which is the least of British birds. The descriptions also, and remarks, are frequently cramped, that they may not exceed the measure of that portion in the page, which the figure leaves for them. There is neither index, nor table of contents ; so that unless the reader should be acquainted with the Linnæan system, according to which they are arranged, he will be at a loss to find any bird which he may want. For this defect, however, an apology is made—' The uncertainty of the number of birds this work would contain, joined to the manner of its publication, having prevented the plates from being paged, and having consequently made an index useless.'

ART. X. *Josephi Gärtneri de Fructibus et Seminibus Plantarum, volumen alterum.*—Gärtner on the Fruits and Seeds of Plants,

Plants, volume the second. 4to. 504 pages, besides the preface, and 101 plates. Tubing. 1791. Sold by White.

HAVING announced the first volume of this very elaborate and accurate work in our sixth volume, page 51, we have now only to congratulate the public that Dr. Gärtner has happily completed his book, with the same minute attention as marked the former volume; and that the plates are engraved with the same neatness and precision.

The preface contains much learned matter, and a synthesis of his arrangement, from the situation, form, consistence, and number of the parts in fruits. His fundamental principle is the same with that of the celebrated De Jussieu. M. T.

ART. XI. *The Pleasures of Memory; a Poem, in Two Parts*,
By the Author of "*An Ode to Superstition, with some other Poems.*" 4to. 71 pa. Pr. 3s. 6d. sewed. Cadell. 1792.

THIS little elegant poem runs in an harmonious even tenour, and though neither the fiery stream of passion; nor the electric sparks of fancy burn along the lines; yet a mellow tasteful tint shed over it, renders many of the sentiments interesting, and the whole soothing.

'The poem begins with a description of an obscure village, and of the pleasing melancholy which it excites, on being revisited after a long absence.' We shall select a passage from this part of the poem. P. 6.

As thro' the garden's desert paths I rove;
What fond illusions swarm in every grove!
How oft, when purple evening ting'd the west,
We watch'd the emmet to her grainy nest;
Welcom'd the wild-bee home on wearied wing,
Laden with sweets, the choicest of the spring!
How oft inscrib'd, with friendship's votive rhyme,
The bark now silver'd by the touch of time;
Soar'd in the swing, half pleas'd and half afraid,
Thro' sister elms that wav'd their summer shade;
Or strew'd with crumbs yon root-inwoven seat,
To lure the red-breast from his lone retreat!
Childhood's lov'd group revisits every scene,
The tangled wood-walk and the tufted green!
Indulgent MEMORY wakes, and lo! they live!
Cloth'd with far softer hues than light can give.
Thou last best friend that heav'n assigns below,
To sooth and sweeten all the cares we know;
Whose glad suggestions still each vain alarm,
When nature fades, and life forgets to charm;
Thee would the muse invoke!—to thee belong
The sage's precept, and the poet's song.
What soften'd views thy magic glass reveals,
When o'er the landscape Time's meek twilight steals!

As when in ocean sinks the orb of day,
Long on the wave reflected lustres play;
Thy temper'd gleams of happiness resign'd,
Glance on the darken'd mirror of the mind.'

The following lines, and indeed the whole poem, which is said to be written by Mr. Rogers, made us think of Goldsmith.

'As the stern grandeur of a gothic tower
Awes not so deeply in its morning hour,
As when the shades of time serenely fall'
On every broken arch and ivy'd wall;
The tender images we love to trace,
Steal from each year 'a melancholy grace!'
And as the sparks of social love expand,
As the heart opens in a foreign land;
And with a brother's warmth, a brother's smile,
The stranger greets each native of his isle;
So scenes of life, when present and confess,
Stamp but their bolder features on the breast;
Yet not an image, when remotely view'd,
However trivial, and however rude,
But wins the heart, and wakes the social sigh,
With every claim of close affinity!'

ART. XII. *The Invitation, or Urbanity; a Poem. For the Benefit of a Sunday-School.* By the Author of *Wensleydale, &c.* 4to. 56 pa. Pr. 2s. Leeds, Binns. London, Johnson. 1791.

THE loquacity of old age, when it is prompted by cheerfulness, and chastized by refinement, cannot be unpleasing. These pieces appear to have been the effusions of a fancy mellowed by time, and of a heart which in the vale of years still beats for social pleasures. The rhymes flow on with careless ease, and often with negligent verbosity; but the defects are compensated by the spirit of urbanity and benevolence which glows through the whole. Hear with what ardour this ancient bard sings of love and friendship. P. 16.

'Dear to my heart is yon Parnassian spot,
But dearer still, since Delia shares the lot;
The soul-pledg'd partner, scion of my side,
In all vicissitudes my friend and guide,
Who reads my verse, and with attuning fire,
Tasteful refines the music of my lyre.
Sunshine or shade, that lifts my soul on high,
Divides my cares, and doubles ev'ry joy.

'Though fifty annual suns are nearly seal'd,
Since Hymen's happy torch our love reveal'd;
Yet was my gifted hand to-night withdrawn,
I'd press the nuptial tie at early dawn;
So blithe the gliding hours, so light my sorrow,
No wish e'er form'd—anticipation's morrow.

'Pleas'd

' Pleas'd with my lot, and freedom for a guest,
No deeds nefarious rankle in my breast.
Come then, my *Lælius*, leave the giddy crew,
And in my easy chair, old scenes renew;
Of books, of incidents, together share,
With pure October and attendant fare,
Enjoy the past, indulge some future plan,
And smiling, analyse the ways of man;
While chaste libations flowing from the bowl,
Glide in free currents to the inmost soul,
Open each mind, and absent all parade,
A farm my Tusculum, an elm my shade.

' What though Falerno's grape swells not my store,
Nor Tokay's juice from Danube's distant shore,
Yet shall what mantling bliss my cells afford,
With smiles unfeigning meet thee at my board;
While mirthful fancy, winnow'd from its chaff,
Shall steal, or seem to steal, the circling laugh.

' What mind we Stanhope's rigid forms and rule,
His cynic maxims or his courtly school;
The gilded hour and nature's voice be mine,
With all the soothing virtues of the vine;
For Flaccus deems the lymph-distilling spring,
Ne'er gave exertion to Pindaric wing;
And who more versant with the forked mount,
Fair Hippocrene or fam'd Castalia's fount,
Or partial to the fruit that clustering ranks,
On Umbria's plains, or Tyber's classic banks?
And trifles too, those expletives of time,
Shall form a braiding border to my rhyme.
No matter, twice a child and once a man,
We'll toyful laugh, and trifle when we can.'

To the Invitation are subjoined, the Botanist and Fly-catcher, a dialogue; an Epithalamium; Verses on the Villa and Environs of Leonard Smelt, Esq; at Langton; and three Fables. w.

ART. XIII. *Poems on several Occasions.* By the Rev. Joseph Good. 8vo. 62 p. pr. 1s. 6d. Sherborne, Goadby and Co. London, Baldwin. 1792.

THIS versifier, for we cannot prostitute consecrated terms so far as to call him a poet, professes to be a follower of Thomson, but acknowledges, that he follows him *non passibus æquis*. How far he lags behind his master, will be seen in the following lines from the verses on Spring: P. 9.

' For thee, O man! creature of heav'n high-favour'd!
The changing seasons of the rolling year
Shed sweet variety. For thee the fields
Are cloth'd in green, colour by far the best
To sight adapted, whereof light and shade
Proportions just are blended; for if nature
Had ting'd with sable die the face of earth,

Or universal whiteness scattered round,
 Either of these had been alike unfriendly
 To the fine texture of the optic nerve.
 But God omniscient, whose all-bounteous gifts
 Proclaim him good, and merciful, and wise,
 All things adapting to man's use and pleasure,
 A medium fix'd between the two extremes,
 Since in the one and the same object meets
 Agreeable variety,—in green,—
 Wisely compounded,—all-enlivening colour !"

The lesser pieces consist of fables, tales, epigrams, and short copies of verses, most of which are exceedingly trifling, some disgustingly low. Among the epigrams the following is almost the only tolerable one : P. 33.

' Philemon often begs from door to door,
 Extremely honest, and extremely poor.
 How many seem to feel for his distress !
 No one is pitied more, or aided less.
 This is the common comfort which he knows,
 " Poor good old soul ! to heav'n he surely goes."
 Likely enough, and quickly too, 'tis clear ;
 For no one hinders him from going there.'

P. M.

ART. XIV. *Caroli Godofredi Woidii Notitia Codicis Alexandrini. Cum variis ejus Lectionibus omnibus recudendum curavit Notisque adjecit.* M. Gottlieb Lebrecht Spohn. 8vo. 480 p. Lipsiæ.—*Dr. Woide's Edition of the Alexandrian Manuscript of the New Testament ; republished, with Notes and various Readings, by G. L. Spohn, 8vo. 480 pages. Leipzig. 1791.*

In an age like the present, when a taste for splendid editions of ancient remains is become prevalent, and the science of criticism established upon rational principles, an accurate fac-simile of the Alexandrian manuscript was one of the first works to be expected. In what manner this undertaking was executed by the late Dr. Woide the public need not be told. From the paucity of copies printed, several of which have been damaged, and the price to which the rest are, in consequence, advanced, we cannot but congratulate the learned world on the appearance of the work before us ; which, though less splendid, is, notwithstanding, of more value than Dr. Woide's publication. For, whatever merit that work possessed of the fac-simile kind, it being (not, like Abbé Spaletti's ANACREON, engraved letter for letter, and point for point, but) alphabetic only, and copied with moveable types, will be found likewise in this ; as well as Dr. Woide's preface, appendix, and various lections, with the valuable disquisitions of Mr. Spohn, in whose judgment the MS. is less ancient than Dr. Woide maintained ; and, also, of less value.

Con-

Concerning the controverted readings of Θ ; and Θ_{oc} , we find the following note.

' Multa quidem in Germania quoque de lectione ΘC et OC disputata sunt, ut h. l. quædam addere supervacaneum sit; attamen habemus, quæ lectoribus non injucundæ fore censemus, quam ab alio Viro doctissimo ea quæ WORDIUS Rever. videret in Alex. Cod. conspecta oculis non sint, quamvis vice repetita cum ipso nostro Auctore hunc locum consideraverit. S. R. HEMPELIUS, SS, Theol. D. et Prof. Publ. Ord. in hac Academia, qui pro suo erga me favore mecum ea communicavit, quæ oculis et nudis et armatis viderat, et qui ipse lectionem ΘC præoptat, in Cod. Alex. ΘC non legi testatur, quod et ipsi WORDIO coram affirmavit. Ductus litterarum OC quidem, ait, vetustos esse, ut cæterarum, lineam vero horizontalem OC recentior, videri, et magis fuscam quam reliquæ; diametralem in Θ oculis cerni non posse, ne armatis quidem, nec vestigia ejus sub linea illa crassiori, eaque brevi, quam manus recentior medio rotæ O addidit, apparere; sordes et contrectatione digitorum ortas non adeo impedire, quo minus littera distinguantur. Rem sic se habere, liquido testatur Vir ille religiosus, WORDIO amicus, meus fautor maximus, cujus pace inserui. Mirum sane est, utrumque lectionum ΘC tueri, sed in eo, quod quisque uno eodemque tempore viderit, dissentire; nec in S. R. HEMPELIUM cadit id quod WORDIUS Rever. de WERTSTENIO judicavit, eum nihil vidisse, quoniam noluerit, sed ille nihil vidit, quoniam non potuit.'

Mr. Spohn, in this publication, has given reason to expect some further fruits of his studies. From this specimen we can have no doubt of their favourable reception. z

ART. XV. *The Chart and Scale of Truth, by which to find the Cause of Error. Lectures read before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M. A. By Edward Tatham, D. D. Vol. II. 8vo. 324 pages. Pr. 5s. boards. Rivingtons. 1791.*

DR. TATHAM having in the former part of his work, with systematic accuracy, laid down a chart to conduct the young enquirer to truth, through the several regions of human learning, here goes on to execute the same design with respect to divine learning, or, what he denominates the queen of sciences, theology. In giving an account of the present volume, we shall pursue the method which we adopted with respect to the former *, and lay before our readers the following summary, or analysis, of its contents.

The kinds of truth which form the several departments of human learning, are the deductions of natural reason from principles existing in the nature of the objects which it contemplates. Thus a part of that truth, which in the divine

* See our Review, Vol. IX, p. 422.

mind is universal and *intuitive*, is conveyed *progressively* into the human mind. Truth is originally of the nature and essence of God, an attribute of the omniscient mind. Infinite regions and volumes of truth must therefore lie reposed in that universal and unbounded intellect, which sees all things without a medium, out of the reach of our senses to apprehend, our reason to investigate, or our best faculties to perceive, both for want of principles, and for want of mind. If the natural operations of the Deity cannot be perfectly understood by man, his moral dispensations must form a system still more dark and mysterious; of which, if we obtain any knowledge, it must be from a principle or ground of evidence, distinct both from external and internal sense, and communicated by an *instrument* different from that of reason. The *principle of theology* is *supernatural information*.

The possibility, and even the probability, of such communications from the fountain of all wisdom and truth, cannot reasonably be doubted. This principle is similar in its nature to human testimony, already considered. If human testimony justly obtains credit, the highest regard must be due to the *testimony of God*. Supernatural information is one part of the general plan of providence, for the communication of truth to mankind. Whether the Almighty acts through the instrumentality of his creatures, or more immediately by himself, whether he conveys truth through the natural organs of the senses, or by a supernatural communication of his will, he is always uniform and consistent with himself, and one part of his government is made introductory to another, and illustrative of its oeconomy. Thus earthly things are the expressive types and resemblances of heavenly; on which resemblance a sublime *analogy* is founded, which is the great instrument of theological truth; and it is upon reasoning by this analogy from human testimony to divine, that its principle is constituted. Such is the true nature and foundation of the logic of theology.

The operation and effect of the theological principle upon the mind are of a nature peculiar to itself. Instead of passing by a laborious process of reasoning, as in the acquisition of natural science, from particular truths to general conclusions, reason has here no concern with the truths which spring immediately of themselves from the divine inspiration. Its office consists only in the *proof of that inspiration* from internal and external evidences. When the fact of inspiration is proved, the *divine testimony*, which is the principle of all theology, results immediately from it. The truths thus communicated, or *revealed*, are received, without any other authority, upon the bare credit of the witness. Whether they are revealed more fully, or more partially, they are to be believed as far as they are revealed, without our even attempting to throw any further

light upon them of our own. The implicit assent which the mind thus gives to revealed truths, without any reasoning upon them, is distinguished by the name of *faith*. The truths, which are the objects of this faith, are distinguished from all other kinds by the name of *mysteries*. Some of these are placed within the comprehension of the human mind; others rise far above it. The former, reason may explain with simplicity; the latter must be contemplated with reverence and silent adoration. The truths of revelation are not proposed to us to *know* on the conviction of reason, but to *believe* on the authority of God.

Reason may be employed in theology, to demonstrate the necessity of revelation, to ascertain the fact by examining the evidences and circumstances which accompanied it; and to determine, where it is to be found, the substance and burden of it, and *how every part is to be rightly understood*. This is the office of theological reasoning, the proper *study of divinity*.

The reasoning which is adapted to the province of divinity, is both in its *grounds* and *method* different from every other kind. The *principle* of theology, the testimony of God, is not a universal truth deduced from particular truths, but a divine fact, to be proved by the means by which it was confirmed, and is conveyed to us. P. 54. The *method* which reason pursues in theology, is—

‘to take the Bible in our hand, which professes to contain this word of God, and to trace its history through the intervening ages, and countries, and the persons of its editors, up to the time, place, and persons, in which, and by whom it was originally written; which will prove its *authenticity*. From the proof of its authenticity reason will proceed to evince its divine *authority*, by examining all those various tests and marks of a supernatural commission, which are every where inseparably interwoven with its contents; and which are called the *external evidences* of religion: which authority reason will farther confirm, by examining the moral import of its immortal argument; or the *internal evidence* of its divinity. By these, which are the means, reason will be conducted safely and logically to the infallible principle, the *word or testimony of God*, in which faith at once finds its repose and end; and reason will have only to *interpret* the meaning of that mysterious book in which they are recorded—or, reason may perform this religious task, by pursuing the reverse of this order, through the *internal* and *external* evidences of this *authority*, to the *authenticity* of the holy scriptures down to ourselves, forming the conviction of our faith on the same firm and solid grounds.’

The credentials of the truth of the christian revelation, are, its agreement with that moral truth which is written by the hand of nature on the hearts of all men; the external evidence arising from those historical facts which prove the immediate interference of a divine power in miraculous operations; and the predictions of future events, which when verified are also proofs

proofs of a divine interposition. These facts are authenticated, first by the senses, and afterwards by human testimony, concerning which it must be enquired, whether the relaters were well informed, and faithful, and also whether the writings in which their testimony is said to be recorded, be genuine.

Reason having established the infallible principle of theology, the testimony of God, goes on to the *study of the holy scriptures*. Here the act of reasoning is an act of *interpretation*. There is an analogy between the volume of nature and that of grace; whence these studies mutually assist each other, though they ought never to be mixed and confounded. The Bible being, both in matter and form, a book totally different from all others that ever were or could be written, requires a different interpretation. The interpreter of scripture should be thoroughly acquainted with the learned languages, and should particularly attend to the styles of scripture. These are of two kinds, *analogical* and *parabolical*.

All our information of things divine is conveyed through the indirect channel of *analogy*. As human language is capable of being transferred from material impressions to mental subjects, so likewise from things human, material, or mental, to those which are divine: whence it becomes an indirect, but certain instrument of celestial communication. In this way alone the mysteries of religion can be received. This divine analogy is founded on a similitude consisting in a *permanent resemblance* and *correspondent reality* between terrestrial things and ideas, and celestial truths; and it is expressed by transferring the words which stand for the terrestrial things and ideas, to the celestial truths; which words are to be understood in their plain and obvious, not figurative sense. So that the comparison is founded on something *real* as well as similar, from which *real similarity*, as a principle, reason deduces a just and true correspondence. By means of this analogical style of scripture the eternal *relations* of the *glorious inhabitant of heaven* are truly and faithfully conveyed to us; those of Father, Son, and Holy Ghost; their actions and operation of Creator, Redeemer, Mediator, and Sanctifier. In all these analogies, our assurance of the truth of the similitude depends upon the veracity of him by whom it has been communicated.

The *parabolical* style presents a fictitious resemblance, by means of metaphors and symbols. Its uses are, to illustrate and adorn the subject, or to couch and conceal the meaning of the inspired writer. These two ends should be carefully distinguished from each other. The neglect of this distinction has placed the sacred volume too much upon a level with human compositions; of which we have an example in a celebrated critique on the sacred poesy of the Hebrews. The parabolical diction was the divine instrument under which the holy

holy spirit clothed his prophetic intention. Hence the amazing texture of the most astonishing concealment, interwoven in every part of the prophetic dispensation. The same parabolical diction was employed by Christ and his apostles in their prophetic characters, for the purpose of couching under its veil his mystical doctrines, excellent precepts, and prophetic anticipations. The double sense of prophecy is of great and general application. Future and more illustrious events were signified in preceding and less important transactions; and spiritual predictions were couched under civil. The parabolical style is uniform and consistent, and of course reducible to rule, one part supplying the key to another.

In translating the scriptures, having procured a genuine copy of the sacred book, the rules to be followed are such as these: all partial and private interpretation should be avoided; the translation, if not strictly, should be virtually literal; the fundamental ideas should be carefully preserved; the original idiom, and the analogical and symbolical styles should be faithfully transferred. These rules ought not to be violated for the sake of perspicuity; since, in dictating the holy scriptures, obscurity and concealment were often the intention of the inspirer. At the same time, that *uniformity* of language should be sacredly regarded, which is interwoven through every part of the sacred volume.

Theological truth, though superior to every other kind, in its principle, utility, and end, yet, on account of the various and complicated train of reasoning by which it is conveyed to the human understanding, it is inferior to all others in its force and evidence. The testimony of God, conveyed through the channel of human tradition, is made dependant on the fallible support of the testimony of men; and the substance of this truth itself, as recorded and conveyed to us, is a matter of various and difficult interpretation. Faith, or assent to this singular species of truth, however transcendent in its origin and end, is humbled by the means through which it takes possession of the mind; and is by that very circumstance, rendered the greatest of all virtues, by comprehending all moral and intellectual good, and forming that exalted union, in which all the virtues of the heart and understanding join in one. By the divine expedient of withdrawing the truth from the fuller and more immediate view of the understanding, an intermediate discipline is instituted, in which all the best affections of the heart are voluntarily displayed, and all the moral virtues exercised in the act of embracing, honouring, and obeying the truth. Were the evidences of religion as full, and obvious and easy to be evinced, as those of many other kinds of truth, they would force the conviction of the understanding independently of the will, without calling forth the exercise of those moral virtues,
by

by which alone man is qualified for all the sublime offices of religion, and deserving its reward. But by the constitution of theological truth, faith becomes a moral, more than an intellectual virtue; more the voluntary offering of the heart, than the necessary result of the understanding.

Thus we have endeavoured, in the present and a former article, to give a miniature sketch of our author's Chart of Truth, in which he has exhibited a comparative view of the different kinds of learning, human and divine; classing and arranging them under their separate provinces, and analysing them according to their respective natures. The work is evidently the result of diligent investigation, and discovers a mind capable of comprehensive views, and habituated to logical accuracy. Through the whole, we see much reason to admire the writer's abilities and ingenuity. His view of the several branches of natural science, their respective principles, their distinct modes of investigation, the several kinds of truth which belong to each, and the different degrees of conviction which each impresses upon the human mind, appears to us, on the whole, exceedingly just and philosophical, and well adapted to guide and assist the student in his researches. But he does not appear to us equally successful on the subject of theological truth. His explanation of the principle of theology, and of the manner in which this principle is established, is liable to little objection. But with respect to the manner in which the scriptures are to be studied, several of the principles here laid down seem more likely to carry the enquirer into the airy regions of fancy, than to keep him on the firm ground of reason, and in the direct path of truth. Of this kind are the assertions, that the Bible is a book both in form and matter different from all other books, and therefore requires a different method of interpretation; that many of the prophetic parts of scripture admit of a double sense; and that besides the figurative style which belongs to the scriptures in common with many other writings, it has its own peculiar *analogical* style, founded on a permanent resemblance between terrestrial things and ideas of celestial truth.

It is much to be regretted, that a work, which in general so justly merits the character of philosophical, should be in any part debased by polemical invective; and still more, that a writer so capable of enlarged views, should not be able to carry his liberality of spirit towards heretics and infidels, further than a pious wish that God 'will have a reserve in his infinite mercy to reach to them.'

It is in much greater consistency with the character of a christian philosopher, that, in another part of this volume, the author declares his approbation of theological reform in the following terms: P. 100.

‘ Avoid-

‘Avoiding the extremes of scepticism and superstition, of licentious speculation and blind credulity, it is time to embrace and to second the reform in every part of our public discipline, by adopting the most judicious and proper means. It is time to turn our backs with shame on the fabricated systems and absurd positions of artificial and hypothetical divines, who usurped or infringed the prerogatives of scripture, and to explore the Bible itself, that pure and genuine store, that inexhaustible fund of sound theology: and, if systems are formed, to let them be only constructed on a scriptural foundation. It is time, in short, to change, to shut up, or to pull down, the schools, those monuments of ignorance for ages past. It is time to abandon dispute and altercation, which at best are useless and unprofitable, and, instead of contending about nothing for an empty bubble, to go hand in hand in pursuit of the genuine prize; advancing with modesty, with candour and discretion; and following truth not for the sake of triumph, but with an eye to charity.’

In order to complete the author’s design, he purposes in a subsequent work, to apply the general principles of this Chart to the confirmation of the christian faith, and the developement of the causes of heretical and systematical errors. M. D.

ART. XVI. *Thoughts on the Manifesto of the French to all States and Nations.* By the Rev. Richard Worthington, Clergyman of the Church. 8vo. 49 p. pr. 1s. Debrett, 1792.

IN this memorable declaration presented to the king on the 29th Dec. 1791, ‘the French nation renounces the undertaking of war with the view of making conquests, and will never employ her forces against the liberty of any state.’ ‘To repel force—to resist oppression—to forget all when they have nothing more to fear—and to treat adversaries, if vanquished, as brothers—if reconciled, as friends: These are the wishes of all the French, and this is the war which they declare against their enemies.’

Mr. Worthington pays many compliments to the national assembly, or rather to the nation at large, on account of this manifesto, which ‘in the name of a great and powerful people, solemnly renounces all and every species of hostility, determines against the destructive glory of foreign conquests, embraces a moral principle, and declares for ever, peace with the world.’

‘We see, (adds he) in the whole tenour of its sentiment the most honourable concern for the human race; we see a distinguished nation voluntarily attaching itself to the cause of universal justice. We behold in this newly born instance of political rectitude, the only principle upon which the general prosperity and happiness of states can be built and supported. The lust of *foreign dominion* has, in seeking its indulgence, overwhelmed in misery and blood millions of peaceable and

and defenceless inhabitants, the natural, the legal inheritors of the land; and in the event, ruined or distressed that kingdom which burned with such unholy appetite.'

'A renunciation of this vain-glorious and mistaken policy, is and has been from the morning of their existence, the wise and friendly principle of the national assembly. The magnanimity of this, to whatever embarrassments their fortunes may yet be obnoxious, is fitted to exalt among the nations, the illustrious characters by whom it was conceived, and to endear their memory to future generations.'

ART. XVII. *An Examination of the Right Hon. Edmund Burke's Reflections on the Revolution in France, interspersed with Hints of Improvement of the New Free Constitution of the French.* By Francis Stone, M.A. F.S.A. Rector of Cold Norton, Essex. 8vo. 212 pages. Price 4s. sewed. Robinsons. 1792.

MR. BURKE seems to have given rise to an inexhaustible fund of argument, and to have conjured up a subject on which almost every one of his numerous opponents has thrown new light. Of these Mr. Stone brings up the rear, and although he may not have had such an opportunity of attracting the eyes of the spectators, as those who marched in the van, yet it must be acknowledged by those, who are not wearied out with the length of the skirmish, that his exertions ought not to be unattended with praise.

After observing that he is animated with a well-tempered active zeal, to vindicate the natural equal rights of man, the author asserts, that the 'constitutional society,' which Mr. B. describes under the name of 'a poor charitable club,' can boast of numbering among its members, the duke of Richmond, and his old, but discarded friend Mr. Sheridan, and that the former, who 'out of respect to nobility,' must be allowed to be 'a man of common judgment,' in his letter to colonel Sharman, adopted two of the most essential principles of a radical reform, contained in their publications, viz. 'the necessity of annually elected parliaments, and of equal universal representation.'

He thinks that Mr. B. may 'catch a tartar,' in attacking the Dissenters, and asserts, that that gentleman, so far from being invulnerable, has been more than once defeated by 'his formidable antagonist Mrs. Macaulay Graham, and her patriotic coadjutrix, Mrs. Mary Wollstonecraft.'

Mr. S. defends the national constituent assembly from the accusations of its detractor, and recommends one of the principles laid down by that body to the consideration of the people of this country: viz. the exclusion of the ministers of, and the dependents on the crown, from all share whatever in its legislative functions.

'It could not,' says he, 'escape the penetration of the French political reformers, that the liberty of that country must be merely nominal, where the legislative and the executive powers of government are vested in the hands of the same individuals, and that such an union of these two powers constitutes despotism. They have experimental proof before their eyes, that the constitution of Britain, though nominally free, may be subverted by the admission of ministers and their underlings into the House of Commons. By (means of) the good things of the crown, pensions, places, lucrative offices, and sinecures, with a long series of similar *etceteras*, in the disposal of the crown, but bestowed at the expence of the people, they can always secure a majority for the vile purpose of legislating for their own private emolument and aggrandisement, instead of the national welfare.'

'It is (continues he), with the same just jealousy of a relapse into monarchic despotism, that the French patriots have denied to the crown a (*suspensive*) negative in matters of legislation, and deprived it of the dangerous prerogative of declaring war, and consequently, of shedding the blood, and squandering the treasure of the people, as the royal will, pleasure, and caprice, shall direct.'

'You sir, who seem to have lost sight of common good manners in your invectives against these patriots, in the ebullition of your *charity*, term them, page 166, "atheistical fathers." I do not hesitate to denominate them heroes in virtue and religion; for it is a strange kind of atheism which compels men to imitate the Deity in his amiable moral attributes, by thus providing for the security, liberty, and happiness of the human race. Moreover these atheists resemble the God of peace, in renouncing offensive war: they can then be atheists in your imagination only, (and a very extraordinary imagination it is!) or, for argument's sake, merely in words, for in these their works they acknowledge and worship God, and thereby evince themselves equal, perhaps superior to many Christians under civil establishments in religion.—But if you will still persist in stigmatizing them as "atheistical fathers," I beseech you to unite with me in grateful acknowledgements to the one God and Father of all, for his goodness and wisdom in directing his train of natural events, or second causes, so as to make atheism and infidelity the instruments of subverting tyranny and superstition.'

The author farther contends, that not only the 'revolution society,' but every private individual has a right to transmit their or his approbation accompanied with 'congratulation,' of every measure that tends to advance the cause of humanity, or liberate a country 'from the cruel oppressive *triad* of monarchic, aristocratic, and hierarchic despotism.' He defends the right 'of Christian politicians,' to argue, to write, nay, even to preach, in behalf of a well-regulated system of liberty, and thinks that this class of men have an equal claim to the gratitude of society, with those who speak themselves into power 'in order to obtain an opportunity of acquiring an ample

crown-salary as a minister, and of retiring on a pension, the extorted alms of the public.'

'Now sir, (continues he) political liberty I regard as a most essential branch of Christian morality, and consequently as a fit subject of pulpit instruction at all seasons, but particularly so on such a public occasion as called forth the eminent sermonizing abilities of the Christian patriot Dr. Price. That only gentleman and scholar among all the apostles, Paul, was very tenacious of his rights as a citizen of Rome.'

Our author then proceeds to defend the three fundamental rights of the people of England as laid down by Dr. Price; he also warmly vindicates that gentleman from the censure of Mr. Burke; but he asserts (in opposition to the doctor's position) that a people claim a free constitution, not on the principle of inheritance from forefathers, but of right from God the Father. He contends that there was the utmost exertion of practical wisdom, in melting down the three orders in the states general of France into one; he rescues the national constituent assembly from Mr. Burke's contumely, and observes in answer to a question from that gentleman:

'That the cause of liberty in Britain, to which the example of France is auspicious, is the very necessary reform of the House of Commons, on the broad basis of annual election, and of equal and universal representation and eligibility, with the exception of the dependants on the crown. The exertions in favour of this cause to which the "said example is auspicious," are parochial associations throughout the kingdom, forming a national convention, meeting by deputation in the metropolis, as in a common centre of union for the great and good purpose of accomplishing this necessary reform.'

The nature of our labours will not permit us to follow the author through the wide field which he occupies, neither can we enter into the scheme of representation or the outline of military arrangements recommended to the consideration of the national assembly; we cannot, however, refrain from presenting the reader with the following quotation, as it has novelty at least to recommend it:

'Now we are on the subject of French finance and revenue, I cannot forbear repeatedly wishing, that the lands of the church had not been sold, however properly applied the produce of the sale might be; but retained and left by the national assembly on lease, to the highest bidder, for a longer or a shorter term, as in their judgment might seem most advantageous to the nation. The rents would have proved a never failing ample source of revenue, after the incumbrances arising from the pensions paid to discharged civil officers, and to the suppressed regular clergy, and from a gradual liquidation of the national debt should cease.

'The public finances too, would have been recruited with an accession of supply from the same cause, if, as the present secular or parochial clergy dropped off, the people had been left in their respective districts to elect their own ministers in religion,
and

and to support them by voluntary contribution. For it is well known, the sectaries denominated Quakers, subsist as a religious community without the payment of a mercenary ministry in spiritual concerns; and the general exemplariness of their moral conduct proves it to be unnecessary. Thus that "consummation devoutly to be wished" the entire destruction of the whole Gallican church establishment would have been accomplished, the regular moiety of it as now, by an instant abolition, and the secular moiety by a gradual suppression.

'The happy consequences to France, would have been a diminution in the public expenditure, gradual indeed but certain, from the deaths of ecclesiastical pensioners, as well parochial as monastic.'

ART. XVIII. *The Jockey Club, or a Sketch of the Manners of the Age. Part the First.* The fourth Edition, considerably improved and enlarged. 8vo. 190 p. pr. 4s. stitched. Symonds, 1792.

We are told in the preface, that the author is independent of party attachment, unwarped by prejudice, and guided only by the strictest impartiality.

A marked severity appears, however, to be a leading feature in the pamphlet before us, but it is asserted, that in regard to most of the men here held forth to the public eye, 'severity is justice,' and that, if it be more grateful to an ingenuous mind to celebrate the praises of humanity, it is no less necessary to expose the vices that deform it.'

The mode in which this publication is conducted is by far too *personal* for us to attempt to accompany the author in his biographical sketches; we shall therefore content ourselves with extracting one or two passages respecting two great statesmen.

'I. *Mr. Fox.* The mind of Mr. Fox was formed in Nature's happiest mood. Amidst all the vicissitudes of fortune, he ever preserved an equanimity and moderation that has procured him universal esteem. Placable in his enmities, it is impossible to be more sincere and zealous than he is in his friendships; and he is certainly more indebted to his social qualities for the popularity he enjoys, than to any confidence reposed in his political consistency and abilities. His public life has been too strongly marked by well-known memorable events, to render any prolix detail necessary. An open undesigning disposition has been frequently dupe to the artifices of others; and a too yielding pliability of character, has exposed him to difficulties, which, were his years protracted to patriarchal longevity, he would never be able to conquer.

'Mr. Fox was the darling child of a partial and indulgent father, who at a very early age, pronounced him a phenomenon of genius and erudition. To his affectionate care he owes all the advantages derivable from the most refined and cultivated education, and where so much pains were bestowed on such a promising young plant, it is natural to

suppose that one day it must attain a certain degree of perfection; nevertheless, he owes much of his fame to the prepossession inspired by an opinion arising from such high authority. Mr. F. however, certainly possesses the good opinion of the people, and his popularity should animate him to make the best, and most grateful requital, by encreasing his exertions in their cause.

‘ He was trained, in a manner, expressly for the house of commons, and if he has there acquired a kind of mechanical dexterity in the management of a debate, or in seizing the happiest moments of turning every trivial error of his adversary to the utmost advantage, yet it must be admitted, that in respect to universality of genius or talents, he is as much inferior to the person (Mr. S.) a sketch of whom we have just attempted, as he may excel him in all those accomplishments and virtues that conciliate our esteem and affection. Having said this, let it not be inferred, that we mean to depreciate his abilities, which however overrated are unquestionably great. He will always be eminently useful and conspicuous as a leader of opposition; but the powers of his mind are not sufficiently enlarged; he is constitutionally too inactive, and too much devoted to his pleasures to be ever capable of conducting the government of a great empire, with glory and advantage.’

2. ‘ *Mr. Pitt.* The virtues of men are demonstrable only by their actions, and many a first-rate genius rusts in obscurity, and dies unknown, merely for want of a powerful patron to open an occasion for displaying it. Not so with this person; he commenced his political career under the most auspicious omens, and neglected not the happy opportunity of attacking an unpopular and beaten minister, when the popularity and name of his father were a tower of strength, and the nation was groaning under an incredible accumulation of taxes, in consequence of measures which, had his father’s counsel been attended to, would never have been adopted.

‘ Mr. P. was too keen and penetrating not to avail himself to the utmost of his peculiarly fortunate situation. Elected into parliament, without expecting it; disappointed at Cambridge; nor, for the present, indulging his hopes further, he became a member of parliament by the most lucky chance, at a critical period, when every thing concurred to favour the talents and ambition by which he was certainly inspired.

‘ In his first essay as an orator, he surprised the assembly in which his oration was delivered, and the author of these pages remembers to have heard the opinion of a *gentleman who cannot be supposed prejudiced on that side of the question, which was, that it surpassed any thing he had ever heard from his father, even in the meridian of his glory.

‘ In his maiden speech, he displayed that arrogance and self-sufficiency which have never forsaken him. Elated by the success of a first attempt, he immediately quitted the subaltern post, and boldly asserted his claim to pre-eminence, signifying that he would never accept an inferior office in any administration. The adventurous youth was well instructed, as the event has fully proved. Disasterous

circumstances paved the way to his present situation; and the name of his father, seconded by a series of extraordinary events, served to fix the fortune of his son. Pledging himself never to relinquish the duty he felt incumbent on him, of exerting all his powers to effect a reform of parliament, and the catch-word liberty ever foremost in his mouth, while the sentiment was the most remote and foreign from his heart, when his confidential and appointed instructors knew his heart and principles better, he deluded the country into an opinion of his honesty, and afterwards betrayed it.

‘Were it necessary to expatiate further, on what is so generally known and felt, the apostacy from those popular doctrines, to which he owes his fortune and elevation, we would only mention the scandalous extension of excise laws (during the space of an administration that commenced under the auspicious promise of freedom) which have been carried to an enormous excess, that the author of the system himself*, the father of corruption, the model of patriotism, as Mr. Burke describes him, would never have dared to think of.’

ART. XIX. *Characters and Anecdotes, collected in the Reigns of William Rufus, Charles the Second, and King George the Third, by the celebrated Wandering Jew of Jerusalem.* 8vo. 96 p. pr. 2s. 6d. Ridgway, 1791.

THE title-page gives a false view of this pamphlet, for we cannot even guess what part has the most remote connexion with the two first periods mentioned in the bill of fare; and as for the anecdotes, verily we could not find them.

An extract will enable our readers to form a judgment respecting the manner in which a number of short desultory essays are written, and serve as a hint to the author. P. 65.

‘You beat your pate, and fancy wit will come;
Knock as you please—there’s nobody at home.’ SWIFT.

‘A student without a capacity, may persecute nature, it is true, but can never change the dull ore and dross of the brain into fine metal. Such a one wastes his midnight oil in vain; his capacity for learning is all forced; he would fain conceive, but cannot bring forth: his study may last till midnight, but the fruit of it will appear most conspicuous in his gown and night-cap; with the small addition of some six or seven lines, so miserably conceived, that you no sooner read them than you throw them into the fire.

‘His invention consists in the separation of a few natural ideas, with some trifling gleanings from the knowledge of others, which he preserves with the same care as if he was a book-binder, as appears by his sticking or gluing them together; and after, blesses his stars that they are so truly excellent!

‘In very deed, he may be compared to a dull, plodding waggoner’s horse, that sets out on Monday morning, travels the whole week, and is overtaken, on the Saturday only (per favour of Mr.

* Sir R. Walpole.
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Powell, who at the age of fifty-four, in the month of June, in the year 1788, went to York and back again to London, in six days only, being 400 miles and upwards!) and though sober and modest, and truly worthy the tender consideration of thousands, is very likely, at this moment, without the common necessities of life! Shame to the Jockey Club, for suffering so much merit to languish in misery!

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ART. xx. *The History of the Royal Circus, introductory to the Case of Mr. Read, late Stage-Manager of that Theatre; in a Letter to a Friend.* 8vo. pr. 1s. 6d. Parsons. 1791.

IN the beginning of 1782, Mr. Dibdin having conceived the design of erecting a little theatre for public entertainments, somewhat in the manner of Astley's, at Westminster-bridge, prevailed upon some friends to advance a sum of money for that purpose. In consequence of this, a piece of ground was pitched upon in St. George's Fields, and rented from a colonel West, who became one of the proprietors; and in this, which was deemed a very eligible situation, the present building, known by the name of the Royal Circus, was erected.

Application was made, at a general quarter sessions for the county of Surrey, held in October, 1782, for a licence, which was, however, refused. Notwithstanding this, the theatre, not a brick of which was laid till towards the latter end of February in that year, was opened on the 4th of November following, 'in very great stile;' but meeting with continual opposition from the magistrates, on account of its being unlicensed, the proprietors found it necessary to close it on the commencement of the Christmas holidays.

On the 15th of March, 1783, it was opened again; and the inventive genius of Mr. Dibdin, having been seconded by the equestrian feats of Mr. Hughes and his pupils, it received the most flattering marks of approbation and support from the public; in short, the proprietors having obtained a licence, according to our author, 'the Royal Circus was all the ton!'

In the year 1784, the command of the stage department having devolved upon Mr. Grimaldi, he commenced the summer campaign on Easter Monday, and seems to have relied for success on the strength of his *burlettas*. We shall here present our readers with a quotation from the author before us, who having been a manager himself, and who we are afraid, at this present moment, is acting the part of 'the manager in distress,' must have some knowledge of a subject which seems to have called forth all his *critical acumen*.

'The stage, to be sure, had suffered a dreadful change. Grimaldi *vice* Dibdin, was a scarce glimmering star for Hyperion himself. He was, doubtless, a good ballet master, and builder of harlequinades;

but an Italian dancing-master could never be very eligible as the manager of an English theatre. The loss of Mr. Dibdin, indeed, was, in some measure, compensated by the acquaintance of the late Mr. Pilon, who, at that time, was suffering under misfortunes in the King's Bench prison; and who, upon the rules being obtained for him, (the Circus being then within the rules) gave his assistance, by producing some pieces that proved beneficial to the theatre.

' Grimaldi's pantomime, called "The Vicissitudes of Harlequin," aided by some good scenery, by Novosielski; Mrs. Willet's musical piece, "Circe and Ulysses;" and Mr. Williams's excellent piece, called "The Village Conjuror," set (to music) by Mazzinghi, had each its attractions; and the season was got through with tolerable *eclat*, and some profit to the treasury. Indeed, when it is considered that the Royal Grove and Sadler's Wells had each their novelties this summer, it might really be reckoned a very good season; for Mr. Astley had now started a newly-erected stage, and dramatic entertainments, after the manner of the Circus, whilst the Wells, which for a season or two before had been rather declining, overflowed every evening: the famous dancing dogs having there made their first appearance in this metropolis.

' This brings the following circumstance to my recollection. A gentleman, who had been to see that extraordinary exhibition, observed to Grimaldi, that he wondered the Circus had such good houses, for that all the world flocked to Sadler's Wells to see the dogs. "Ah! by-gaddi!" answers Grimaldi, (who was sometimes pretty well at a repartee) "if de dogs did not go to Sadler Weltz, Sadler Weltz would go to de dogs!"

' At the close of this season a dispute took place between Mr. Hughes, who superintended the equestrian department, and the managers, in consequence of which he brought an action in the court of King's Bench against them, for the purchase and maintenance of horses, apprentices, &c. which, as the merits depended entirely upon the investigation of voluminous accounts, was ordered to a reference.

' The theatre was to have been opened at Easter, 1785, under the auspices of Mr. Novosielski, who had purchased a moiety of one of the original shares: but when the administration for another season was but just formed, Hughes brought about such a revolution in the state, as set the whole town aghast; a revolution which he alone could never have effected, but Mr. Dibdin, who was still a prisoner in the King's Bench, and suffering under great hardships, having obtained the rules, joined him, and at the head of a banditti, chiefly composed of jail keepers, bailiff's followers, and non-descripts, by a well-planned *coup de main*, they took forcible possession of the theatre, wardrobe, scenery, &c. and immediately prepared for opening at Easter.

' The proprietors, like *Babail*, were planet struck; but an armistice, (not a recapture of the citadel) soon took place, and Mr. Dibdin and Mr. Hughes jointly agreed to rent the theatre till the first of January following, for the sum of 1750*l.* and to find security for the payment of the same, and which agreement was speedily ratified by all parties.

' Peace being restored, Mr. Dibdin exerted his skill and address, and made the stage respectable. At the same time a happy thought of Hughes's, which was that of introducing a real fox chase in the

ring, brought prodigious houses, and enabled them to pay the stipulated sum, enormous as it was.

On the first day of January, 1786, the proprietors demanded possession of the premises, but this was refused on the part of Hughes, and another long and intricate law-suit commenced between him and the proprietors, which lasted no less than two years. At the end of this period, we are told, 'that hardly a single trace of this beautiful theatre remained either before or behind the curtain;' that the whole 'became a scene of nocturnal orgies, riot, and dissipation,' and 'that the business of the stage standing still, till a performer had smoked out his pipe, or finished his bowl, was considered as an indulgence no *reasonable* audience could have the smallest objection to grant.'

On the 28th of January, 1788, possession of the Circus was, (as they thought) taken by the proprietors in form, but they were soon taught the legal difference between *possession* and *full possession*, for, by some unaccountable mistake, Mr. Hughes was still permitted to remain in the premises. At Easter, Mr. Grimaldi was once more appointed manager; and the author appears, for the first time, on the scene, in the humble character of house and wardrobe keeper, while Hughes was retained at a salary of 16 guineas a week.

On Grimaldi happening to die at the beginning of the season, Delpini, another Italian, was nominated as his successor, at a salary of 11l. per week. A burletta, by Mr. Dibdin, and a *divertissement*, called 'A Dutch Tea Garden,' by the manager, with his 'Hubbubbinarians,' which succeeded, were the chief attractions of the season, which closed with the loss of about 3500l. to the proprietors.

Mr. Read was now elevated to the management of this little unfortunate theatre; and, on account of some fresh dispute with Hughes, it was opened on Easter Monday, 1789, without any mention of 'horsemanship.' Determined, however, to try his influence with the *holiday-folks*, he sent his horses and riders into the ring, 'not to perform, but to irritate;' and such was the clamour against the proprietors, for not employing him, that the house was obliged to be shut up.

Among other schemes 'to novelize the scene,' Mr. Read engaged Mendoza; and the *sparring matches* between this famous pugilist, and some other noted professors of that fashionable and scientific art, supported for some time the drooping credit of the Circus.

The 'Olio' of Mr. Palmer, who was retained at 12 guineas per week, was not successful, but the 'Siege of the Bastille' produced a large sum. The golden harvest, however, of the manager, was blighted by justice Hyde, who had the audacity to convey two of the heroes of the buskin, as vagrants, to
Bride-

Bridewell! The spell on which the fate of this *enchanted castle* depended, was thus broken; from that period the proprietors, performers, and managers, seem to have been pursued by a variety of misfortunes, and a property which, instead of 5000l. as was first intended, had cost no less than 15,000l. sterling, has been entirely ruined!

We forbear to enter into Mr. Read's grievances, as they seem better fitted for a discussion before the chancellor than the public; we must observe, however, that we have received great pleasure from the perusal of his pamphlet, and that we are truly sorry, that after such an unprofitable intercourse with the public, he should now complain of:

‘————— those troublous storms that toss
The private state, and render life unsweet.’

ART. XXI. *The Cry of Nature; or, An Appeal to Mercy and to Justice, on Behalf of the persecuted Animals.* By John Oswald, Member of the Club Des Jacobins. Sm. 8vo. 156 pa. with a Frontispiece. Price 2s. 6d. sewed. Johnson. 1791.

THIS declamatory address is written with the earnestness of impassioned conviction, and the author, by the notes, shows that he has long had the subject at heart. Without coinciding entirely with him, we acknowledge, that it would not be very easy to answer some of his angry questions; and, probably, few reflecting minds have thought without repugnance of living on life; and when their feelings have been more forcibly roused by compassion, and even by sympathetic affections, they have almost wondered that the Creator has permitted this gigantic evil to make a part of, or creep into the system.

An extract will show with what warmth this benevolent writer treats the subject. P. 29.

‘But from the texture of the very human heart arises the strongest argument in behalf of the persecuted creatures. Within us there exists a rooted repugnance to the spilling of blood; a repugnance which yields only to custom, and which even the most inveterate custom can never entirely overcome. Hence the ungracious task of shedding the tide of life, for the gluttony of our table, has, in every country, been committed to the lowest class of men; and their profession is, in every country, an object of abhorrence. On the carcase we feed, without remorse, because the dying struggles of the butchered creature are secluded from our sight; because his cries pierce not our ear; because his agonizing shrieks sink not into our soul: but were we forced, with our own hands, to assassinate the animals whom we devour, who is there amongst us that would not throw down, with detestation, the knife; and, rather than embrace his hands in the murder of the lamb, consent, for ever, to forego the favourite repast? What then shall we say? Vainly planted in our breast

is this abhorrence of cruelty, this sympathetic affection for every animal? Or, to the purpose of nature, do the feelings of the heart point more unerringly than all the elaborate subtilty of a set of men, who, at the shrine of science, have sacrificed the dearest sentiments of humanity?

'Ye sons of *modern* science, who court not wisdom in her walks of silent meditation in the grove, who behold her not in the living loveliness of her works, but expect to meet her in the midst of obscenity and corruption; ye who dig for knowledge in the depth of the dunghill, and who hope to discover wisdom enthroned amid the fragments of mortality, and the abhorrence of the senses; yet hat with ruffian violence interrogate trembling nature, who plunge into her maternal bosom the butcher knife, and, in quest of your nefarious science, the fibres of agonizing animals delight to scrutinize; ye dare also to violate the human form august; and, holding up the entrails of man, ye exclaim; behold the bowels of a carnivorous animal!—Barbarians! to these very bowels I appeal against your cruel dogmas; to these bowels, fraught with mercy, and enlivened with compassion; to these bowels which nature hath sanctioned to the sentiments of pity and gratitude; to the yearnings of kindred, to the melting tenderness of love!'

M.

ART. XXII. *The Roman History; continued from the Second Century of the Christian Era, to the Destruction of the Greek Empire, by the Turks.* By J. Warburton. 12mo. 287 pa. Pr. 3s. 6d. bound. Dilly. 1792.

THE editor of this work appears to rank much above the ordinary class of compilers. The work is indeed chiefly drawn up from Gibbon's celebrated History of the Decline and Fall of the Roman Empire; but the writer has neither entirely confined himself to this author, nor followed him with blind admiration or implicit confidence. The selection of facts is made with great judgment. The universally acknowledged excellencies of the original work are retained, while its obnoxious peculiarities are rejected, and its style is in some degree simplified: in short, the abridgment may be safely recommended as a judicious and elegant performance, which will not suffer by being brought into comparison with the work of which it is intended to be a continuation, Goldsmith's Roman History abridged.

P. M.

Books reviewed have the first word printed in Capitals, Notices of new Books, and Articles of Intelligence, in Italics: the Languages in which Books are written, if not in English wholly, are pointed out by, A. *Arabic*, Æ. *Æthiopic*, C. *Chinese*, Cu. *Curdistanic*, D. *Dutch*, Dan. *Danish*, E. *English*, F. *French*, G. *German*, Gr. *Greek*, H. *Hebrew*, I. *Italian*, Icel. *Icelandic*, L. *Latin*, Lap. *Lapländic*, N. *Norwegian*, P. *Portuguese*, Po. *Polish*, R. *Russian*, S. *Spanish*, Sam. *Samaritan*, Sc. *Sclavonian*, Sw. *Swedish*, Syr. *Syriac*, W. *Welsh*, following the Title: either of these placed after the Number of the Page denotes, that the Reader will not there meet with Information on the Subject, but be referred to some Book, in such Language, in which he may obtain it.

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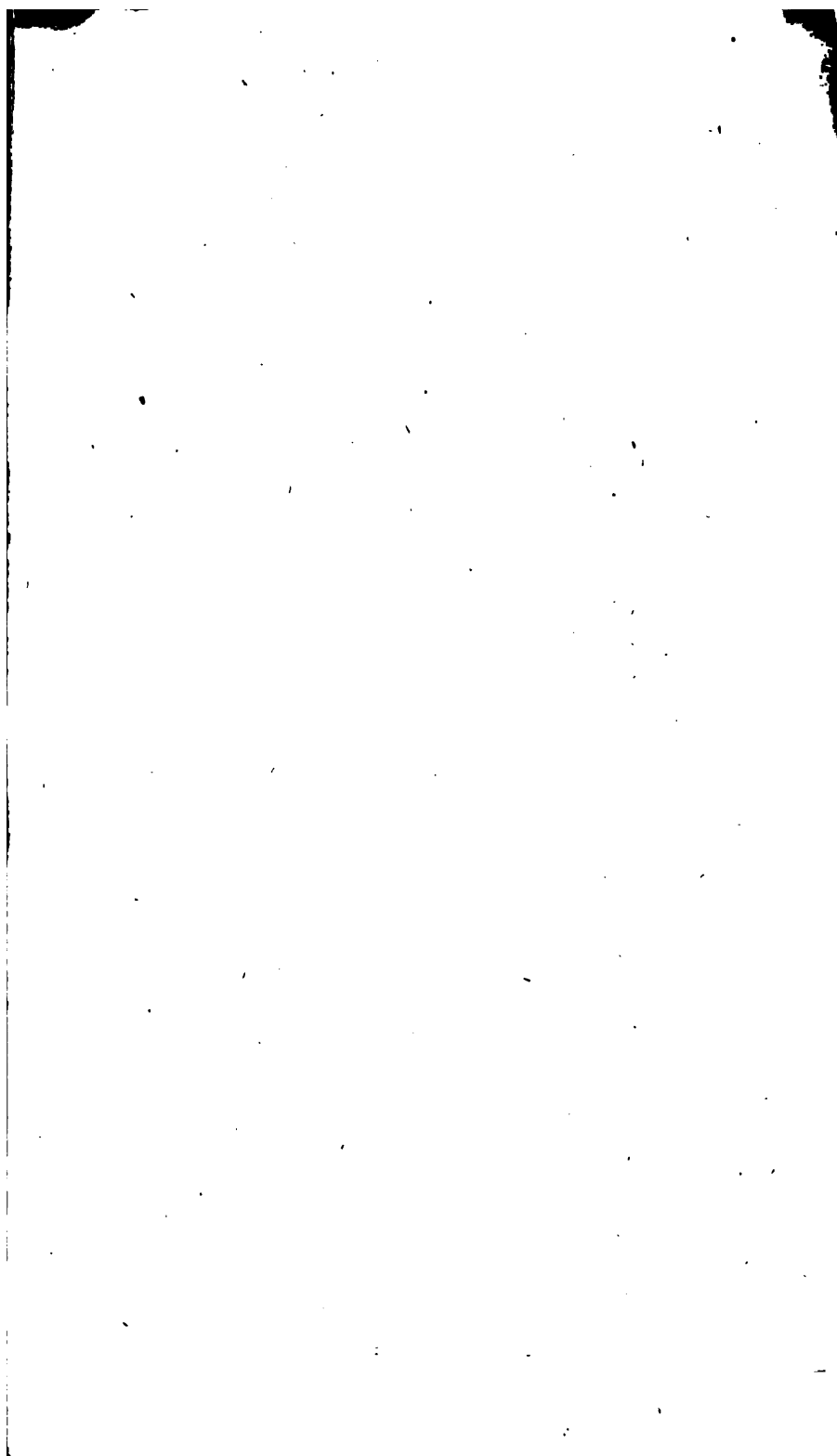
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Page 2, line 8, for <i>places</i> read <i>place</i> .	231, l. 18, for <i>Lotbringie</i> , read <i>Lorraine</i>
2, l. 18, for <i>county</i> , read <i>country</i>	249, l. 17, f. b. for <i>rod</i> , read <i>calf</i> .
9, l. 3, for <i>remakably</i> , read <i>remarkably</i>	300, l. 11, f. b. for <i>electors</i> , read <i>citizens</i>
20, l. 8, after <i>ebb</i> put <i>a</i> ;	301, l. 12, for <i>little</i> , read <i>title</i> .
40, l. 12, for <i>itto</i> , read <i>it to</i>	302, l. 13, f. b. for <i>and</i> , read <i>land</i> .
40, l. 17, f. b. for <i>referendaries</i> , read <i>re-ferendaries</i> .	303, l. 12, for <i>fund</i> , read <i>funds</i>
61, l. 5, f. b. for <i>plenus</i> , read <i>plenus</i>	347, l. 14, after <i>negroes</i> , add, <i>written by</i>
64, ult. after <i>theories</i> , instead of a semi-colon, put a comma	<i>Pb. Fermin, M. D., of the Council of</i>
102, l. 8, after <i>for</i> , add <i>the</i>	<i>Maestricht</i> ,
104, l. 8 and 9 from bot. for <i>burlesque</i> , read <i>burlesque</i>	362, l. 24, f. b. for <i>Pelbath's</i> , read <i>Pel-</i>
135, l. 7 f. b. for <i>1st</i> , read <i>12th</i>	<i>bams</i> .
166, l. 15, after <i>courle</i> , add <i>of</i>	l. 9, f. b. for <i>Gravville's</i> , read <i>Gren-</i>
l. 27, for <i>this seat of the</i> , read <i>the seat of this</i>	<i>villes</i> .
167, l. 11, f. b. for <i>mollities</i> , read <i>mollities</i>	372, l. 5, f. b. for <i>D'Niv nois</i> , read <i>De</i>
180, l. 13, for <i>preachers</i> , read <i>preacher</i>	<i>Nvernois</i> .
189, l. 8, f. b. for <i>ovua</i> , read <i>ovula</i>	387, l. 16, for <i>falling</i> , read <i>fell</i> .
Note 1, for THEKEAAHΣ, read THE KEAAHΣ	390, note * for <i>oppidam</i> read <i>oppidum</i>
200, l. 4, f. b. for <i>Ducan</i> , read <i>Dean</i> .	† for <i>venatue</i> , read <i>venatu</i> .
l. 6, f. b. after <i>te ar</i> , put a comma	419, l. 1, dele <i>of</i> .
204, l. 24, (the) after <i>he should follow</i> conclusion in the next line	422, l. 24, f. b. for <i>idom</i> , read <i>idiom</i> .
208, l. 1, put commas after <i>Francis</i> and <i>Boughton</i> .	424, l. 14, f. b. for <i>pour</i> , read <i>potu'r</i>
210, l. 13, f. b. for <i>sædal</i> , read <i>feudal</i>	434, l. 17, for <i>rikt</i> , read <i>riots</i> .
	450, l. 14, dele, after <i>Land</i> .
	453, l. 7, for <i>scence</i> , read <i>sci.ncæ</i> .
	464, is by mistake paged 465
	466, l. 19, and 20, f. b. for <i>Rosemüller</i> , read <i>Reismüller</i> .
	470, l. 12, for <i>clearing</i> [in some copies] read <i>clearing</i> .



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